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ANNALS AND STATISTICS

OF THE

ORIGINAL SECESSION CHURCH.

Wealth and Obedience of the foresaid true reform:
:ed Religion, in Doctrine, Worship, Presbyterial —
Church Government and Discipline; and that we shall,
according to our several Stations, Places and Call:
:ings, contend, and testifie against all contrary Evils,
Errors and Corruptions: particularly, Popery Pre.
=lacy Deism, Arrianism, Arminianism, and every
Error subversive of the Doctrine of Grace: as also, —
Independency, Latitudinarian Tenets and the other
Evils named in the above Confession of Sins.

In like manner we promise and Swear, that by
all means that are lawfull and warrantable for us,
according to the Word of God, the approven and re:
:ceived Standards of this Church, and our known Prin:
:ciples, We shall in our several Stations & Callings endea.
:vour the Reformation of Religion in England & Ireland,
in Doctrine, Worship, Discipline & Government, according to the
Word of God; and to promote and advance our covenanted Con:
:junction, and Uniformity in Religion, Confession of Faith and
Catechisms, Form of Church Government, and Directory for Wor:
:ship, as these were received by this Church. And in regard
We are taught by the Word of God, and bound by our Cove:
:nants, National and Solemn League, to live together in the
Fear of God, and in Love one to another, and to encourage
one another in the Work and Cause of the Lord; and that,
denying all Ungodliness and worldly Lusts, we should live
soberly, righteously and godly in this present World. —

Therefore, in a Dependance on the Lord's Grace and
Strength, We in the same manner Do promise & Swear,
That we Shall in our Several Places and Callings, encourage
and Strengthen one anothers Hands in persuing the End
and Design of this our Solemne Oath and Covenant; and that
We Shall endeavour a Life and Conversation becoming the Gos:
:pel of Christ, and that in our personal Callings and parti:
:cular Families, we shall study to be good Examples to one
another of Godliness and Righteousness, and of every Duty
I. that We owe to God and man: And that we shall not give up our=
selves

selves to a detestable Indifferency and Neutrality in the
Cause of God; but, denying ourselves and our own Things, we
shall above all things seek the Honour of God, and the Good
of his Cause and People; And that through Grace, forsaking
the Counsels of Flesh and Blood, and not leaning upon carn:
:nal Confidences, we shall endeavour to depend upon the
Lord, to walk by the Rule of his word, and to hearken to
his voice by his Servants. In all which professing our own
weakness, We earnestly pray to God, who is the Father
of Mercies, through his Son Jesus Christ, to be mercie:
:full unto us, and to enable us, by the Power of his holy
Spirit, that we may do our Duty, unto the Praise of his
Grace in the Churches. amen.

We undersubscribing Ministers, Members of the Aso:
:ciate Presbytrie, do subscribe the above Bond with
our Hands. at Stirling, this twentieth and eight
Day of December. One thousand seven hundred and
fourtie three years; the said Bond having been this Day first
solemnly Sworn by us.

Ebenezer Erskine Minr at Stirling
Ralph Erskine Minr at Dunfermline
James Thomson Minr at Brunty Island
Alexr Moncrieff Minr at Abernethie.
Thomas Mair Minr at Orwell
Jno Fisher Minr at Glasgow
David Imrylon Minr at Kilmares
Wm Hutton Minr at Slow
Adam Gib. Minr att Edinburgh.
Alexd Clarkson Minr at Craigmailen
John Cleland Minr at Balfrone
George Brown Minr at Perth
William Campbell Minr att Cres
Thomas Ballantyne Minr at Sanquhar
David Horn Minr att Cambusnethan

We undersubscribing Ministers, Members of the Associate Presbytrie do subscribe the above BOND with our Hands at Falkirk the fourteenth day of March one thousand seven hundred and forty four years; the said BOND having been this day first solemnly sworn by us

James Mair Minr at Lenton
Patrick Matthew Minr at Kilbolme
James Scot Minister at Galashall
John Whyt Minister at Dunse
Henry Erskine Minr at Falkirk

Bond of the Covenant
SWORN BY
THE MINISTERS OF THE
ASSOCIATE PRESBYTERY
28 DEC. 1743

Fr. Schenck, Lithographer, 50 George St., Edinburgh.

WE All and every one, of us, tho sen-
sible of the Deceitfulness and Unbe-
lief of our own Hearts, and however frequently
perplexed with Doubts and Fears anent our
actual Believing; yet desiring to essay, in the
Lord's Strength, and in Obedience to his Com-
mand, to glorifie God by Believing his Word
of Grace contained in his Covenant of Promise,
and in the Faith of his Promise, to devote our selves
to the Lord, in a Covenant of Duty; we do, with
our Hands lifted up to the Most high God, here-
by professe, and, before God, Angels and Men,
solemnly declare, That, through the Grace of God,
and according to the Measure of his Grace given
unto us, we do, with our whole Hearts, take hold
of the Lord Jesus Christ, as the only Propitiation
for our Sins; his Righteousness as the only Foun-
dation of our Accesse to, and Acceptance with God;
his Covenant of free and rich Promises, as our only
Charter for the heavenly Inheritance; his Word for
our perfect and only Rule of Faith and Practice;
his Spirit for our alone Guide, to lead us into all
Truth, revealed in his holy Word, unto which no-
thing at any time is to be added, whether by new
Revelations of the Spirit, or Traditions of Men.
We avouch the Lord to be our God, and in
the Strength of his promised Grace, we promise
and Swear by the great Name of the Lord
our God, that we shall walk in his Way, keep
his Judgments and Commandments, and hearken
to his Voice; and particularly, that we shall, by the
Lord's Grace continue and abide in the Profession,
Faith

ANNALS AND STATISTICS

OF THE

ORIGINAL SECESSION CHURCH:

TILL ITS DISRUPTION AND UNION WITH THE FREE CHURCH
OF SCOTLAND IN 1852.

CHIEFLY COMPILED FROM OFFICIAL RECORDS.

BY THE

REV. DAVID SCOTT, F.S.A.Sc.,
MINISTER OF FREE CHURCH, SALTCOATS.





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PREFACE.

RESPECTING the principles and history of the several branches of the Original Seceders or Old Lights, much ignorance prevails. As illustrative of this, Dr Chas. Rogers, on page 151 of Vol. II. of his recent interesting work, "Social Life in Scotland," gives unintentionally quite a travesty of their history.

The primary object of the author was to do for the Original Secession what Dr Hew Scott had done for the Established Church in his *Fasti Ecclesiæ Scoticanæ*, and what Dr Wm. Mackelvie had done for the United Presbyterian Church in his "Annals and Statistics;" but in the course of his research he came into the possession of materials by which he has been enabled to exhibit the ecclesiastical procedure as well as the personal characteristics of the Original Secession ministry. In the compilation of this work, the author has had peculiar advantages arising from early training, and personal acquaintance with not a few of the ministers referred to in it. For several years prior to the Disruption of the Original Secession and its subsequent union with the Free Church of Scotland, he attended the meetings of Synod as an interested spectator, and as the circle of his friends embraces individuals belonging to all the different sections of the Old Lights, he has had every inducement to write impartially. To ensure correctness, all the official records of the various sections of the Old Lights, whether Presbyterial or Synodical, besides other important papers of a more private kind, have been carefully perused, and their principal contents noted. These

44543

are numerous, and embrace the records of the Original Burgher Synod from 1799 to 1839; the Remanent Synod, from 1839 to 1842; the Antiburgher Constitutional Presbytery, from 1806 to 1827; the Associate Synod of Protesters, from 1820 to 1827; the Associate Synod of Original Seceders, from 1827 to 1842; and the Synod of United Original Seceders, from 1842 to its disruption in 1852 and union with the Free Church of Scotland. Contributions from unpublished manuscripts by the late Prof. Mitchell, D.D., Glasgow, Principal Brown, D.D., Aberdeen, and Dr Wylie, Edinburgh, have also been incorporated, besides extracts which have been taken with permission from the "United Presbyterian Annals and Statistics" by the late Dr Mackelvie.

In all early dates the author has followed Dr Mackelvie, wherein he did not disagree with a Manuscript Roll of the ministers of the Associate Synod, with the dates of their ordination, written by the famous Adam Gib, Edinburgh, in 1769, and continued by the Rev. George Whytock of Dalkeith, till 8th April 1783. This list, which is probably the original *Fasti* of the Antiburgher Secession, contains 143 names of ministers, and states not only the dates of their ordination, but their charges, the Presbyteries to which they belonged, and what became of them. It was copied at Haddington, apparently by the Rev. Robert Chalmers, in September 1822, and is now in the possession of the Rev. John M'Knight, M.A., Brucefield Manse, Whitburn.

The present being the third Jubilee year since the publication by the first quaternion of Seceders of their Judicial Testimony, and the appointment of their first Professor of Divinity, as well as the eightieth anniversary of the formation of the Constitutional Presbytery by a second quaternion of Old Lights, and the professorial centenary of their leader, it may

not be deemed an inappropriate year for the publication of this volume.

The statistics have been taken from the published returns given to the Supreme Church Courts at their last annual meetings in 1885, and are designated as being for 1884, since, strictly speaking, they show the condition of the several congregations during that year.

To all friends who have kindly assisted him, including Revs. Dr Wylie, E. A. Thomson, Wm. Scott, and Jas. Kennedy, B.D., Edinburgh; Dr Taylor, Flisk; Ex-Provost Johnston, Bathgate; A. S. Coulson, and J. O. Mitchell, Glasgow, and the Librarians of the Free and United Presbyterian Church Colleges, the author gives cordial acknowledgments, whilst he devotes this work (the fruit of several years' labour) as a contribution to the history of a branch of the Christian Church which, though not infallible, has done good service in days gone by, and many of whose departed worthies he holds in high veneration.

FREE MANSE, SALTCOATS,
April 1886.

CONTENTS.

CHAPTER I.

INTRODUCTORY, SHOWING THE CONNECTION BETWIXT THE COVENANTERS AND THE ORIGINAL SECEDERS.

PAGE

Christianity in Scotland at an early Period—Ninian—Columba—Culdees—David I.—Bishop of Dunkeld—Witnesses for Truth—Laurence Lindors—Patrick Hamilton—Paul Craw—Lollards—First Reformation—Wishart—Knox—Melville—National Covenants—First General Assembly—Books of Discipline—Reformation from Prelacy—Renewal of Covenant—Scottish Magna Charta—Revival of Religion—Reforming Glasgow Assembly of 1638—Alexander Henderson—Solemn League and Covenant—Its Blessed Effects as stated by Kirkton—Original Seceders follow the Example of their Covenanting Ancestors — Erskines — Wilson — Seceders renew Covenants in a Bond suited to their Circumstances, 1743—Obligation of National Covenants a term of Communion—Mode of Covenanting . 1

CHAPTER II.

REMINISCENCES OF SECEDERS DURING THE LATTER PART OF THE EIGHTEENTH CENTURY.

Depressed State of Religion—Winter of Church of Scotland—Dr Hamilton's Picture of Affairs in Prose—Professor Bruce's Poetical Picture of Young Moderate—Assembly's Debate on Missions in 1796—Religious Ignorance in Western Highlands—Reminiscences of Seceders by late Prof. Mitchell, D.D.—Their Religious Characteristics—Secession Eldership—Public Ministration of Seceding Ministers—Their Private Character—Rev. Andrew Mitchell, Beith—Rev. William Jameson, Kilwinning—Rev. James Taylor, Ayr—Rev. William Brown, Craigdam—Family Religion and Congregational Classes 13

CHAPTER III.

ANNALS OF THE ORIGINAL BURGHER SYNOD FROM THE BREACH OF 1799 TILL ITS UNION WITH THE CHURCH OF SCOTLAND IN 1839; TOGETHER WITH AN ACCOUNT OF THE REMANENT SYNOD FROM 1839 TILL ITS UNION WITH THE ORIGINAL SECESSION SYNOD IN 1842.

Origin of Moderate Party—Growing Corruption in Church—Secession of 1733—Noble Quaternion—Temporizing Concession by Moderates Refused—

PAGE

Burgess Oath Controversy, 1747—Seceders are divided into Burghers and Antiburghers—Introduction of New Light or Voluntaryism into Burgher Synod, and subsequent Controversy—Old Lights separate, and form Presbytery—Mr Willis appointed Professor of Divinity—Congregations increase—Mr Hill appointed Professor of Divinity—Synod formed, 1805—Vindication of Adherence published, 1809—Stipend of Preachers—Appointment of Precentors. 1809 to 1819: Warlike State of Country, and Preaching to the Times—Salary of Divinity Professor—Presbytery of Stirling and Falkirk formed—Correspondence with New Light Synod, and renewed Controversy—Presbytery of Down and Derry formed—Mr Taylor appointed Professor of Divinity—Donation by Miss Ross. 1819-1829: Prospects of Reunion amongst Seceders—Negotiations with Constitutional Presbytery—Negotiations with Church of Scotland begun—Annoyances caused by Refractory Students, Preachers, and Congregations. 1829 to 1839: Voluntary Controversy, Old Lights aid the Church of Scotland in the Conflict—Presbyterian Arrangements in Ireland—Failure of Union Negotiations with Antiburghers—Dispute anent Reading of Line in Praise—Foreign Missions to be supported—Dr Willis appointed Professor of Divinity—Synodical Records purged—Progress of Union Negotiations with Church of Scotland—Moderates in Establishment, and Antiunionists in Secession, hostile to Proposal—Act anent Reunion with Seceders passed by Assembly—Resolution to return to Church of Scotland carried in Synod—Remanent Party ultimately unite with Original (Antiburgher) Secession Synod 34

List of Pamphlets relating to New Light Controversy in the Associate Burgher Synod, and the formation of the Associate Presbytery (Old Light) of Original Burghers, 1799 76

CHAPTER IV.

ANNALS OF THE CONSTITUTIONAL (ANTIBURGHER) PRESBYTERY, FROM THE BREACH IN 1806 TILL ITS UNION WITH THE SYNOD OF PROTESTERS IN 1827.

Origin of New Light Controversy in General Associate Synod—Overtures from Presbyteries of Glasgow and Forfar—Narrative and Testimony drawn up—Professor Bruce and other Old Lights object to its being a Church Standard—Formation of Constitutional Presbytery—Distinction betwixt Old and New Lights—First Minute of Constitutional Presbytery, with Supplementary Declaration of their Distinctive Principles—Intolerance of the General Associate or New Light Synod—Deposition of the Old Lights and Exclusion of Messrs M'Crie and Aitken from their Churches—Sabbath Scene at Kirriemuir—Comparison betwixt the First and Second Quaternions—Divinity Hall Arrangements and Students—Rabbi Duncan—Death of Professor Bruce—Dr M'Crie declines the Professorship of Divinity—Great Principles and Small Stipends—Intelligence and generally Consistent Deportment of Pastors and People—Carefulness to observe Purity of Church-Fellowship — Desires for Union — Negotiations with Original Burghers and Synod of Protesters, and Union with latter Body . . 80

List of Pamphlets relating to the New Light Controversy in the General Associate (Antiburgher) Synod, and the Formation of the Constitutional Presbytery, 1806 97

CHAPTER V.

ANNALS OF THE SYNOD OF PROTESTERS FROM ITS SEPARATION FROM THE GENERAL ASSOCIATE (ANTIBURGHER) SYNOD IN 1820 TILL ITS UNION WITH THE CONSTITUTIONAL PRESBYTERY IN 1827.

PAGE

Desires for Ecclesiastical Peace generally felt—Union of Burghers and Antiburghers in Nova Scotia and Ireland—Numerous Overtures for Union in both the New Light Synods—Union Committee appointed—Burgher Ministers unanimous for Union, but not so with Antiburghers—Protesters separate and form a Synod—First Minute containing Grounds of Separation—Farther Accessions, and formation of Presbyteries of Perth, Ayr, and Aberdeen—After Delay agree to negotiate for Union with the Constitutional Presbytery—Friendly Epistles exchanged—Minutes of Joint Committees on Union—Further Correspondence and Conferences—Drs M'Crie and Stevenson appointed to draw up Testimony, and Dr Paxton to aid in compiling the Acknowledgment of Sins—Procedure of Synod towards a Probationer who had left the Body—Accession of Mr Murray, Divinity Student, from Church of Scotland—Final Arrangements ere uniting with the Constitutional Presbytery 100

List of Pamphlets relating to the Union of Associate (New Light) Burgher and General Associate (New Light) Antiburgher Synods in 1820, together with the formation of the Synod of Protesters 118

CHAPTER VI.

ANNALS OF THE ORIGINAL SECESSION SYNOD FROM 1827 TILL THE UNION WITH THE REMANENT SYNOD OF BURGHERS IN 1842; TOGETHER WITH AN ACCOUNT OF THE REMANENT ASSOCIATE PRESBYTERY.

Celebration of Union—Attempt to unite with Old Light Burghers a failure—Correspondence with Associate Synod of North America—Synod renew National and Solemn League Covenants in a Bond suitable for their circumstances—Mode of conducting the Solemn Service—Peculiar Exercises prescribed to Divinity Students, and their ultimate effects—Mode of dealing with Persons guilty of "Occasional Hearing"—Giving up reading the Line in Praise—Mission to Hebrides—Death of Dr M'Crie and resignation by Dr Paxton of Professorship of Divinity—Rev. Thomas M'Crie appointed Successor—Extreme Views—Case of Witchcraft—Negotiations for Union with Remanent Original Burgher Synod—Declinature, with Reasons, of Messrs Wright and Lambie, who separate from Synod and form a Presbytery—Their subsequent Career—Consummation of Union, with its Basis 120

List of Pamphlets relating to the Union betwixt the Constitutional Presbytery and the Synod of Protesters in 1827, and their subsequent History till 1842 145

List of Pamphlets relating to the Union of Burghers and Antiburghers in 1842, and the subsequent history of the United Synod till 1852, together with the Pamphlets issued by the two Ministers and Party who refused to take part in said Union 146

CHAPTER VII.

ANNALS OF THE UNITED ORIGINAL SECESSION CHURCH FROM 1842 TILL ITS DISRUPTION AND UNION WITH THE FREE CHURCH OF SCOTLAND IN 1852.

PAGE

Sympathy of Original Seceders with Evangelicals in Church of Scotland—Church History Catechisms—Disruption of Church of Scotland—Deputation from Synod express sympathy with Free General Assembly—Speeches of Messrs Shaw, M'Crie, Wylie, and White, of Original Secession Church; and Mr Guthrie and Dr M'Farlan, of Free Church—Union Committees appointed by Free and Original Secession Churches—Efforts to obtain a Testimony from Free Church in behalf of National Covenants prove abortive—Memorable Words of Dr Candlish—Temporary suspension of Union Negotiations—Act and Declaration ordered to be prefixed to Authoritative Standards of the Free Church revive Hopes of Union—Growth of Catholicity of Spirit—*Original Secession Magazine* published—Mutual Assistance Fund formed—Spiritual Supervision of Congregations and Queries to be given to Office-Bearers—Negotiations for Union with Reformed Presbyterian Church—Dissolution of Calvinistic Secession and proposed Accession of two of its Members—Efforts for improving Church Finances—Debate respecting the expediency of resuming Union Negotiations with Free Church—Amusing Overture from Aberdeen Presbytery—Abrupt close of efforts for Union with the Reformed Presbyterians—Act of Synod respecting Papal Aggression—Conference on Foreign Missions with Dr Duff—Preparations for Union with Free Church of Scotland—Brief but sharp Controversy—Synodical Conference—Overture for Union with Free Church of Scotland, and Resolutions opposing the movement, are laid on Synod's Table—Protracted Debate—Union Overture carried—Protest of Minority—Disruption of Synod—Representation and Appeal presented to Free General Assembly—Joint Committees appointed to arrange Basis of Union—Last Meeting of Synod—Dr Candlish proposes to Free General Assembly a Basis of Union, which is carried by acclamation—Speeches by Drs Candlish, Begg, Gibson, and Clason—Synod unanimously accepts Union Basis and makes its Final Arrangements—Thanks given to its Officials—Consummation of Union with the Free Church of Scotland, and Speeches delivered by Dr Candlish, Sir George Sinclair, Drs M'Crie and Shaw, Mr White, Drs Duff and Makellar, together with circular letters sent to Free Church and United Original Secession Congregations . 148

List of Pamphlets relating to the Disruption of the Original Secession Church, and its subsequent Union with the Free Church of Scotland in 1852 . 238

CHAPTER VIII.

STATISTICS OF THE SEVERAL CONGREGATIONS OF THE ORIGINAL, OR OLD LIGHT SECEDERS.

Aberdeen: Melville, Belmont Street, Skene Terrace—Airdrie—Alloa—Alyth, two congregations—Arbroath: Maule Street and High Street—Auchinleck—Ayr—Balfron—Balmullo—Ballynahinch—Ballylintagh—Bannockburn—Bathgate—Birsay—Blairgowrie, two congregations—Boardmills—Bolay and Myroe—Brechin—Burntshields or Bridge of Weir—Burrelton—Bushiel—Cabrach—Carluke—Carnoustie—Carnwath—Clola—Colmonell—Coupar-Angus—Crieff—Cumbernauld—Cupar-Fife—Dalkeith—

PAGE

Dalry—Dollar—Doune—Dunblane—Dundee: Barrack Street, Dudhope, Euclid Crescent—Dunfermline—Dunning—Edinburgh: South Gray's Close or Free Tron, M'Crie Church, Infirmary Street or Lauriston Street, Heriot's Bridge, Adam's Square or Victoria Terrace, South Clerk Street—Elgin—Falkirk—Falkland—Garvagh—Glasgow: East Campbell Street, Renfield, Mains Street—Grallagh or Ballymogra—Greenlaw—Greenock—Haddington—Helensburgh—Kelso—Kennoway—Kilkinamurray—Kilmarnock: Henderson, Fowlds Street—Kilpatrick-Craigs—Kilwinning—Kincardine-on-Forth—Kirkcaldy: Dunnikier and Portbrae—Kirkintilloch, two congregations—Kirkwall—Kirriemuir—Lanark—Leith—Lesmahagow—Leslie—Midholm—Midmar—Milnathort or Orwell—Paisley: George Street and Free Martyr's—Perth: High Street, Kinnoul Street, and South Street—Pitcairngreen—Pollokshaws: East Free and Cogan Street—Renton or Levenside—Ryan—Shotts or Shottsburn—Stewarton—Stirling—Stranraer—Strathkinness—Swinton—Thurso: and Free West Church—Toberdoney—Tullibody—West Linton—Whitburn and Longridge—Whitby—Wick—Yetholm 240

CHAPTER IX.

THE INNER WORKING OF OLD LIGHT CONGREGATIONS AS EXHIBITED IN SESSIONAL RECORDS.

Excerpts from Session Records of M'Crie Church: Dealings with Members connected with Free Masonry, the Incorporation of Trades, and also with Elders who had become Bankrupt—Fraternal Intercourse with Professor Paxton—Praying Societies in New Town—Collections for Public Objects—Week-day Services in connection with Communion—Sessional dealing with Member for jaunting on Fast Day—Queries by House of Commons respecting Congregation, with the Session's Replies—Death of Dr M'Crie senior—Mode of dealing in cases of family feuds, and with persons leaving the denomination—Petition respecting repeating Tunes—Last Sessional Minute prior to Union with the Free Church of Scotland—Excerpts from Records of East Campbell Street Church, Glasgow: Admirable management of financial affairs—Triumvirs—Liberality in Contributions—Communion Services—Death of Mr Watson, and generous Donation given to his Relict—Burial Ground acquired in Ramshorn Churchyard—Gifts to Mr Turnbull—Crowded state of Church, and contentions respecting sitting accommodation—Law-plea—Disjunction given to the originators of Renfield Church—Mode of collecting Pew-rents—Death of Mr Turnbull, and Annuity given to his Widow—Abstract of Church-door Collections, the control of which is claimed by Session—Variety of opinion respecting the Election of Precentors—Mode of electing Elders and Ministers—Illustrations of Church Discipline: Builders of Unitarian and Romish Churches, an Ishmaelite and the Dying Elder—Contributions for Religious and Benevolent Schemes, and exhortations to increased liberality—Improvements on Place of Worship 447

CHAPTER X.

LISTS OF OLD LIGHT DIVINITY STUDENTS, PROBATIONERS, AND MINISTERS, WITH AN EPITOME OF THEIR SUBSEQUENT CAREER.

Burgher Section: John Jarvie—Robert Shirra, M.A., primus—John Thomson—George Thomson—David Walker—Thomas Porteous—George William-

PAGE

son—James Russell—John Ronald—Francis Archibald—Ebenezer Hislop —Professor William Willis—Professor George Hill, senior,—William Watson—Professor William Taylor—Robert Shirra, *secundus*,—Patrick Connel—Thomas Milne—George Moscrip—Alexander Brown—William Graham—John Inglis – William Raeburn—James Watson—James Gardner —David Jardine--Francis Pringle—John Campbell—John Mackinlay—William Primrose—Finlay Stewart—Robert Torrance—Alexander Dawson—James Ferguson—Thomas Hall—Alexander Stark, M.A.—William Callender — Ebenezer Dawson — James Smith — Robert Aitken — Alexander M'Wattie—John Tindal—John Watson—Samuel Armour—William Hood —Alexander Turnbull—John Shaw—William Dalziel—Thomas Hislop—Laurence Porteous—Peter Campbell—James Russell—James Thornton—George Hill, junior—John Russell—Duncan Stewart—James Anderson—Thomas Main—William Stewart— —— Parker—John Adams—Ebenezer Anderson—Peter Currie—Thomas Gordon—William Scott-Hay—William Logan—William Murray—Professor Michael Willis, D.D., LL.D.—Hutcheson Perry—John Downs, A.M.—George Legate—James Angus—James Brand—John H. Garven—David Lynch—John Macmillan—Ralph Robb—Walter Smith—James Sawers—Andrew Thomson—John Waddell—John Eadie—William Mackray, M.A.—Matthew Turnbull—William Walker —James Duncan—David Headrick—James M'Lachlan--William Tannahill —John Taylor—John Anderson—John Cochrane—John Gilruth—James Mushet—Thomas Dove—Clement Moscrip—James Paterson—William Simpson—William Stevenson—James Cleland—William Graham—James M'Gown—Robert M'Indoe—Robert Lindsay—James Thomson—John Wright—James Cullen—Andrew Mackenzie—James Taylor—William Torrance—James Young—John Hastie—Robert Hosie--Peter Macarthur—William Bruce—John Dunn—James Stark—William Elder— ——Somerville—James Finday, A.M.—Peter R. Sawers—Robert Smith—James W. Taylor, D.D.—James Falconer—William Graham—Adam Ross—John Turnbull— —— Brown—Thomas Meharry—James Bennett, D.D.—Robert Irvine, D.D.—John Reid. Antiburgher section : Professor Archd. Bruce—George Whytock—James Aitken—Robert Chalmers—James Hog —Thomas M'Crie, senior, D.D.—John Turnbull—Andrew Arrot—James Andrew—Archibald Willison—William Wilkinson—Andrew Dickenson—John Davies—John Aitken– Patrick Mackenzie—William Duncan—Robert Shaw, D.D.—James Cairncross—John Duncan, LL.D.—David Lundie—Alexander Duncan—Professor Benjamin Laing, D.D.—John Miller—Professor Thomas M'Crie, junior, D.D., LL.D.—James Beattie—William Mitchell—Richard Black—John Macdonald—Professor George Paxton, D.D.—James Gray—Robert Smith—George Stevenson, D.D.—James Templeton—Thomas Gray—William Beath—Peter M'Derment—James Whyte—John Barnett, D.D.—William Brown—Thomas Manson, D.D. —James Meek—Ebenezer Ritchie—John Burnfield—Professor Matthew Murray, D.D.—John Graham, *primus*—Robert Brown—Thomas Brown—Andrew Lambie—James Wright—Archibald Brown, M.A.—James Anderson—James A. Wylie, M.A., LL.D.—David Burn—John Graham, *secundus* —Robert Auld—George Roger, M.A.—David A. Sturrock—John Sandison —Cunninghame Aitcheson—John M'Crie—David Gray—David Matheson—Robert M. Cochrane — James M'Geoch — Thomas Callander — James Williamson—William White—Andrew Wood—Joseph Wilson—James Lawson—Alexander Brown, A.M.—Francis M'Bean— —— Young—Chas. Keir—David Smith—David Irons—George Stevenson—Robert Mackay—George M'Crie—James Black, M.A.—William Matthews—John Robertson

PAGE

--James M'Lean—Robert John Watt—John Clark—James M. Smith—Edward A. Thomson—Andrew Ross—James Kilgour—James Aitken, A.M.—James Young—Robert Buchanan—Alexander Burns-Haig—John D. Paxton—John Blakely, D.D.—David Walker—William Marshall—George R. Somerville—William Sloan—David Simpson—Robert Stevenson—David Kay—James Smellie— —— Bennet—Robert Brash—Andrew Anderson—Richard Waterston—Andrew M'Lean—John Shaw— —— Fogo—John Ritchie—William F. Aitken, M.A.—Samuel Pettigrew—William Robertson 469

CHAPTER XI.

CHARACTERISTICS OF OLD LIGHT SECEDERS, WITH AN ACCOUNT OF THEIR THEOLOGICAL TRAINING.

Individuality—Strife betwixt Burghers and Antiburghers—Amusing Anecdote—Description of Old Light Churches — Devoid of Ornament — East Campbell Street Church, Glasgow, in 1816—Hats in Church—Ministerial Attire—Poetical Effusion against Pulpit Gowns—No Hymns or Paraphrases—Prefacing Psalm—Reading of Line in Praise—Professor Taylor's effort to abolish Reading of Line—Objectors to reading Chapter—Mode of Preaching—Burghers appeal to feelings—Antiburghers address the intellect—Dr Fleming's description of Dr M'Crie—Popular Gifts of Turnbull, of Glasgow, and Paxton, of Edinburgh—Wright, of Edinburgh, as a Lecturer—Reproofs from Pulpit—Communion Services—Large Gatherings—Christian Hospitality—Boiled Blades—Idiosyncrasies of Ministers—Preach Memoriter—Ministers' Classes—Methods pursued by Dr Willis and Mr Wright—Beneficial results of Pastoral Teaching—A Competent Portion—Duties of Precentors—Mr Shirra, of Kirkcaldy—Introduction of New Tunes—Beadles—Thomas Lee and his peculiarities—Pecuniary Difficulties of Ministers and Congregations—Union Difficulties, specially those in 1842—Burgher and Antiburgher Extremists—Theological Tuition of Old Lights—Methods of Instruction pursued by Professors Taylor, of Perth, and Willis, of Glasgow—Description of Plans followed by Professors Bruce, Paxton, M'Crie, and Laing 591

CHAPTER XII.

LIST OF MODERATORS AND OTHER PROMINENT OFFICIALS OF THE SEVERAL BRANCHES OF THE ORIGINAL SECESSION CHURCH.

Moderators of Associate (Burgher) Synod from 1805 till 1839—Moderators of Remanent Synod from 1839 till 1842—Moderators of Synod of Protesters from 1821 till 1827—Moderators of Original Secession Synod from 1827 till 1842—Moderators of United Original Secession Synod from 1842 till 1852—Professors of Theology and Biblical Criticism—Synod Clerks, Treasurers, and Officers 608

CORRIGENDA AND ADDENDA.

Page.

vii. *of Preface, substitute* "Cousland" *for* "Coulson."

9. 12 *lines from bottom, substitute* "suited" *for* "united."

146. 18 *lines from top, insert*—

Letter to Editor of the Dundee Courier, by an Original Seceder, 1842.

"An Exposure of the Misrepresentations and Calumnies published by an Original Seceder in the Dundee Courier, and in the Rev. Mr Wright's Address to his Congregation, by the Rev. Alex. Duncan, A.M., Dundee, 1842."

171. 6*th line from top, substitute* "Andrew" *for* "William."

396. 6*th line from bottom, substitute* "Andrew" *for* "William."

405. 2*nd last line, substitute* "Thornton" *for* "Smith."

408. 20 *lines from top,* "1823" *should be* "1833."

436. 19 *lines from top, substitute* "sold" *for* "demolished."

483. 14 *lines from bottom, substitute* "for does not appear," &c., "was minister at Crookham from 1809 to 1849."

496. 4*th line from bottom, elide* "Crookham."

515. 5 *lines from bottom,* "Ballynahinch" *should be* "Boardmills."

517. 19 *lines from bottom, substitute* "Mr Hog" *for* "Prof Bruce."

528. 5 *lines from bottom, substitute* "Eastlothian" *for* "Midlothian."

562. 17 *lines from bottom, substitute for* "where he ministers," &c., "where he died, 23rd May 1886, in the 84th year of his age, and the 58th of his ministry."

565. 3*rd line from top, for* "in 1877" *substitute* "15th Sept. 1875."

584. 23 *lines from top, substitute* "1845" *for* "1843."

589. 20 *lines from top, omit* "but his career has not been ascertained," *and insert* "afterwards a minister in Canada."

600. 16 *lines from top, and line in footnote, substitute* "Cousland" *for* "Coulson."

CHAPTER I.

INTRODUCTORY, SHOWING THE CONNECTION BETWIXT THE COVENANTERS AND THE ORIGINAL SECEDERS.

SCOTLAND at an early period appears to have been favoured with the light of the glorious gospel. Tertullian speaks of remote parts of Britain having become subject to Christ, and later historians give an account of the evangelistic labours of Ninian in the south, and Columba in the western parts of the country. The Culdees, as these early Scottish Christians were called, held not only the grand leading Bible doctrines now spoken of as Protestant, but their form of Church government was essentially Presbyterian. Vigorous efforts having been made by the Church of Rome, then dominant in Europe, to subject the Culdees to its sway, a protracted struggle ensued. With tenacity of purpose many Culdees clung to the truth as it is in Jesus, but their opponents were powerful. Popery having as its ally King David I., who, by the liberality of his gifts to all who favoured Romish views, was afterwards designated "a sair sanct for the crown," made sad progress in the land, and death and persecution having removed the bravest of the Culdees, gross darkness and superstition covered the people. As illustrative of this, the historian Buchanan states that Romish priests in the early part of the fifteenth century objected to the New Testament under the belief that it was a book written by Martin Luther, and the Romish Bishop of Dunkeld, glorying in shameful ignorance, exclaimed, "I thank God I have lived well these many years, and never knew either the Old or the New Testament."

In great mercy to Scotland, however, God raised up during successive epochs witnesses for the truth. Amongst these were Laurence Lindors, who, for stating that the Pope was not the Vicar of Christ, was burnt in 1422; Patrick Hamilton, also burnt in 1528; Paul Craw, who was martyred at St

Andrews in 1431; and the Lollards of Kyle in Ayrshire, who maintained the doctrines taught by the English Reformer Wycliffe.

As is well known, the First or Reformation from Popery was accomplished, through the Divine blessing, by the labours of Wishart, Knox, and Melville—a noble triumvirate, of whose achievements M'Crie proved himself an able historian. In connection with this Reformation, sacred bonds or covenants were entered into. The object of these was to remind the Reformers of their fealty to God and their fidelity to one another. And as the English boast of their Magna Charta, so also may Scotsmen be thankful for their National Covenants, since these were largely instrumental in securing to the Scottish people civil and religious liberty.

As witnessing for the obligation of these solemn deeds upon the nation was a special characteristic of Original Seceders, it is proper to mention the occasions on which the principal of these covenants were entered into.

On 3rd December 1557, several noblemen, including the Earls of Argyll, Glencairn, and Morton, called God to witness their bond to uproot Romish idolatry, and to promote the blessed Word of God. The next Covenant was sworn at Perth on 31st May 1559, in which the Scottish Church and nobles agreed "to destroy and put away all things that dishonour God's name, so that God may be truly and purely worshipped." On 1st August 1559, in consequence of the crooked and malignant policy of Mary of Guise (the Queen Regent), the nobles entered into a bond to stand by one another in the maintenance of the true religion. At Leith, on the 27th April of the subsequent year, the reforming party again covenanted, and declared "that we together in general, and every one of us in special by himself, with our bodies, goods, friends, and all that we can do, shall set forward the Reformation of Religion according to God's Word."

The result of engaging in these federal transactions was, that notwithstanding royal and priestly opposition, Romish error was overthrown in Scotland, and on 20th December 1560, the first meeting of the General Assembly was held in the Magdalene Chapel, Edinburgh. Its beginnings were small, since

it consisted of only forty members, of which six were ministers. This Assembly, as is well known, framed the First Book of Discipline, and replaced the Church of Scotland upon that Presbyterian basis which it had occupied prior to the Romish usurpation. Subsequently in 1578, the Second Book of Discipline was framed and sanctioned by the General Assembly. As dangerous and treacherous efforts were being made by Romanists to overthrow the Reformation, King James VI., his household, and the nation in 1580-81 swore the National Covenant. This document, which is appended to the Westminster Confession of Faith, plainly abjures the Romish Creed, and binds its supporters to uphold and promote the doctrine and discipline of the Reformed Church of Scotland. This Covenant was renewed by the General Assembly on 30th March 1596, and again by the King and others at the General Assembly which met at Burntisland in May 1601. But this was not all, since thirty-six years later, when repeated and vigorous attempts were made by King Charles I. to introduce a Romish Prayer-Book into the Scottish Church, the National Covenant which had been so useful during the Reformation from Popery, was found to be as useful in welding Christians in opposing Prelacy. This epoch formed the Second Reformation, and dates from 1638. The leader of this movement was Alexander Henderson, minister of Leuchars, a man of renown.

Of this renewal of the Covenant the younger M'Crie gives the following account :—

"The Covenant was sworn and subscribed with much solemnity in the Greyfriars' Churchyard at Edinburgh on 1st March 1638. A fast was appointed. After sermon the Covenant was read ; upon which the Earl of Loudoun, whose manner was peculiarly impressive, made an address to the assembled multitude, dwelling on the importance of this bond of union in present circumstances, and exhorting all to zeal and perseverance in the cause of the Lord. Thereafter Mr Alexander Henderson, then minister at Leuchars, offered up an impassioned prayer for the Divine blessing ; when the noblemen present stepped forward to the table, subscribed the deed, and, with uplifted hands, swore to the observance of its duties. After them the gentry, the ministers, and thousands of every rank, subscribed and swore. The immense sheet of parchment was speedily filled, and numbers, for want of room, were

obliged to sign only with their initials. The enthusiasm was universal; it seemed as if a new era had dawned on them; every face beamed with joy, and the city presented one scene of devout congratulation and rapture. 'Behold,' says a writer, speaking of that time, 'the nobility, the barons, the burgesses, the ministers, the commons of all sorts of Scotland, all in tears for their breach of covenant, and for their backsliding and defection from the Lord; and, at the same time, returning with great joy unto their God, by swearing cheerfully and willingly to be the Lord's. It may well be said of this day, Great was the day of Jezreel. It was a day wherein the arm of the Lord was revealed—a day wherein the princes of the people were assembled to swear fealty and allegiance to that great King whose name is the Lord of Hosts.'"[1]

"To this much vilified bond" (says Aikman, the historian) "every true Scotsman ought to look back with as much reverence as Englishmen do to their Magna Charta. It was what saved the country from absolute despotism, and to it we may trace back the origin of all the efforts made by the inhabitants of Britain in defence of their freedom during the succeeding reign of the Stuarts."[2]

"But it must be viewed" (continues M'Crie) "in a still more sacred light. It was the 'oath of God,' sworn in His name, in agreement with His word, and in defence of His cause; and the effects bear a striking resemblance to those recorded in holy writ, as the native fruits of similar exercise in ancient Israel. The minds of the people were at once solemnized by the service, and cemented in defence of their religious privileges. They felt themselves bound to God and to one another not only by the common obligations of the Divine law, which lie upon all men independent of their own consent, but by the superadded obligation of a voluntary oath—an oath sworn by the nation, and registered in heaven. They looked on themselves as embarked in a holy cause, in which it was an honour to suffer, and martyrdom to die."

The National Covenant was not only sworn by the nobles and others in the Scottish metropolis, but also throughout the land. No compulsory means were at all used to obtain signatures, for the people came forward so willingly that means required to be taken that none should subscribe but those who fully understood the nature of the document to which they were appending their names. And, as on former similar

[1] M'Crie's "Story of the Scottish Church," pp. 145, 146.
[2] Aikman's "History of Scotland," iii. 445.



Signing the Cobenant in the Greyfriars' Churchyard, Edinburgh.

occasions, the swearing of the Covenant was accompanied by a season of revival.

"'The matter was so holy,' says the Earl of Rothes, 'that they held it to be irreligious to use violent means for advancing such a work.' 'I was present,' says Livingstone, 'at Lanark and several other parishes, when, on Sabbath, after the forenoon's sermon, the Covenant was read and sworn; and I may truly say that in all my lifetime, excepting at the Kirk of Shotts, I never saw such motions from the Spirit of God. All the people generally and most willingly concurred. I have seen more than a thousand persons all at once lifting up their hands, and the tears falling down from their eyes; so that through the whole land, excepting the professed Papists, and some few who adhered to the prelates, people universally entered into the Covenant of God.'"[1]

The beneficial results of this renewal of the National Covenant are well known. The faithful and reforming General Assembly which met at Glasgow in 1638, not only asserted its freedom from Royal Supremacy for Christ as the alone Head of the Church, but it also purged out the prelatic corruptions which had been obtaining ground in the Church during the preceding thirty years. Nor was this all, since the tyrannical Charles I. was at this time also taught that the Scottish people had civil rights and liberties, which they were both able, willing, and ready to defend.

But as Original Seceders have always held that not only the National, but also the Solemn League and Covenant are binding on the nation, it is desirable, briefly, to mention the circumstances connected with the swearing of this latter deed.

Owing to the tyranny of Charles I., who ruled without a parliament for upwards of a quarter of a century, as well as to his untruthfulness, by which he deceived many times his subjects in the three kingdoms, the Solemn League and Covenant was called into existence. This famous deed was the composition of the celebrated Alexander Henderson, who was then for the third time Moderator of the Scottish General Assembly. It was first submitted to a joint committee, representing the English Parliament, the Scottish Convention of Estates, and the General Assembly, and after being slightly

[1] M'Crie's "Story of the Scottish Church," p. 149.

modified, was adopted. This was in August 1643. The object of the Solemn League was not only the reformation and defence of religion, but also "to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship, and catechising." Into this grand scheme of religious union the Scottish people entered with genuine enthusiasm. "When the draught was read to the General Assembly," Blair, an eyewitness, declares, "it was so heartily embraced, and with such a torrent of affectionate expressions, as none but eye and ear witnesses can conceive. When the vote of some old ministers was asked, their joy was so great that tears did interrupt their expressions."[1]

"On 25th September 1643" (as M'Crie relates), "both houses of parliament, with the Westminster Assembly of Divines and the Scottish Commissioners, met in St Margaret's Church, London. After divine service the Solemn League was read, article by article, in the pulpit, from a parchment roll, the whole assembly standing uncovered, and swearing to it with their hands lifted up to heaven."[2]

Thereafter two prominent ministers, Philip Nye, an Englishman, and Alexander Henderson, a Scotchman, delivered inspiriting and eloquent addresses, which were afterwards published. This Covenant was sworn and subscribed by all ranks in Scotland and England during 1643, and ratified by the Scottish Parliament in the following year, whilst four years later it was renewed by all ranks in Scotland with an Acknowledgment of Sins and Engagement to Duties.

But not only in Britain, but in Ireland also was the Solemn League Covenant agreed to.

"The Covenant," says Adair, the Presbyterian historian, "was administered in Ulster by four ministers sent from Scotland to supply the want of preaching in Ireland. Two of them went into the county of Down, and the other two into the county of Antrim. Not a shadow of force or constraint was employed. The officers and soldiers and inhabitants in general testified the greatest alacrity in entering into the Covenant. It was carefully explained to them before they were required to swear it; and such as had

[1] Blair's "Memoir," p. 98.
[2] M'Crie's "Story of the Scottish Church," p. 196.

been involved in any oath inconsistent with it, were required previously to confess their sorrow for this. The only complaint on the part of the people was that the ministers were 'over scrupulous' as to those whom they admitted to swear and subscribe."[1]

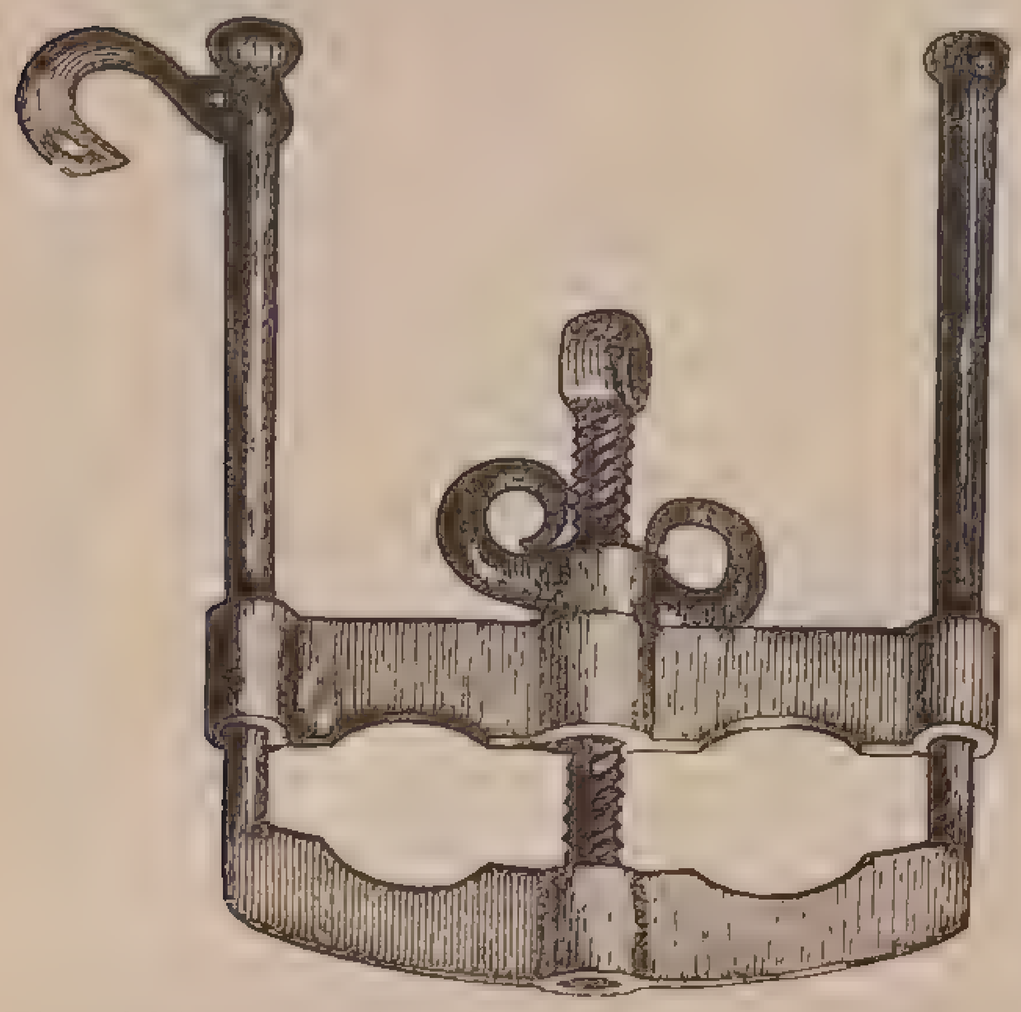
The results of the Solemn League on the manners and habits of the Scottish people at least, were plainly marked and highly beneficial, as appears amongst others from the statements of Kirkton, the historian, who lived at the time, passed through the subsequent persecution, and witnessed the revolution of 1688. This writer declares that "the ministry was notably purified, the magistracy altered, and the people strangely refined." And of the period preceding 1660, he says:—

"I verily believe there were more souls converted to Christ in that short period of time, than in any other season since the Reformation, though of treble its duration; nor was there ever greater purity and plenty of the means of grace, than was in that time. Every parish had a minister, every village had a school, every family almost had a Bible—yea, in most of the country, all the children of age could read the Scriptures, and were provided of Bibles, either by their parents or their ministers. I have lived many years in a parish, where I never heard an oath, and you might have rode many miles before you had heard any. Also you would not, for a great part of the country, have lodged in a family where the Lord was not worshipped, by reading, singing, and prayer. Nobody complained more of our church government than our taverners, whose ordinary lamentation was, their trade was broke, people were become so sober."[2]

Now, it is a remarkable fact that exactly one hundred years after the Solemn League had been sworn, the Original Seceders renewed both it and the National Covenant in a bond suited to their circumstances. By this, not only was the centenary of the Solemn League appropriately commemorated, but the Seceders showed practically that they were desirous of being served heirs, in the right sense of the term, to the noble spirit and heroic deeds of the worthies of the Second Reformation. That according to the flesh the Seceders were descended from the persecuted Covenanters is

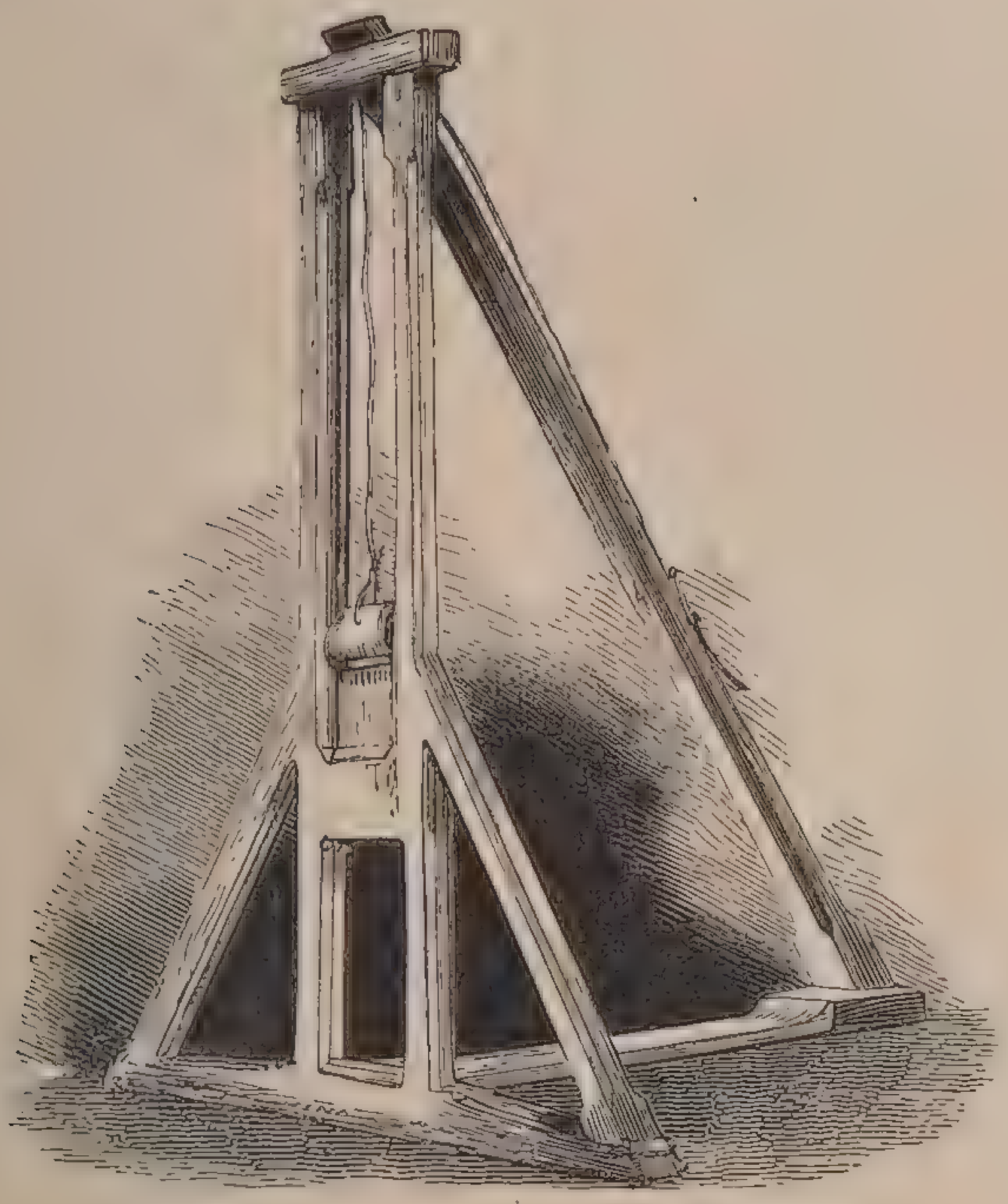
[1] Adair's "History of Presbyterians in Ireland."
[2] Kirkton's "History of Church of Scotland," pp. 54, 64.

well known. Thus, Ebenezer and Ralph Erskine were the sons of the Rev. Henry Erskine of Chirnside, who was a sufferer during the persecution; and William Wilson of Perth was the son of Gilbert Wilson of East Kilbride, who, for conscience sake, lost his property, and almost his life at the same period. But not only physically but also mentally, and in respect to moral and religious principle, the Seceders were the descendants of the persecuted Covenanters. Hence the brothers Erskine reciprocated the spirit of their father's reply to Sir George M'Kenzie (Bloody M'Kenzie), the King's advocate, who, when he asked Mr Erskine if he was willing to give bond to preach no more at conventicles, nobly responded—"My lord, I have my commission from Christ, and though I were within an hour of my death, I durst not lay it down at the feet of any mortal man." Then, as with the Erskines so with Professor Wilson of Perth, who, on the morning of that eventful Sabbath, when in the support of Christ's cause he was forcibly excluded from St John's Church, had the following suggestive words addressed to him. An aged domestic, long an inmate of the family, who had served his father in earlier times, and supplied him with daily nourishment, when he was driven from his house and his property, by the violence of the persecution, ventured thus to accost him in language of friendly caution, "Tak' care what ye're doin', Mr William," said she, for so from early habit she still sometimes called him, "tak' care what ye're doin', for I fear if things gang on in this way, I'll get ye're food to carry to the muir, as I did ye're father's before ye." And on the evening of the same day this Secession worthy thus addressed his daughter, then twelve years of age, and who never afterwards forgot his words—"Isabella," said he, "this has been a day of trial, but we have reason to be thankful that it has not



Thumbkins by which Covenanters were tortured.

been a day of shame. If any one ask you why your father lost his kirk, you may just say, as good James Guthrie, the martyr, before his death directed my mother to say of him, if she were asked why he lost his head—that it was in a good cause." [1]



The Maiden, used for beheading the Covenanters.

Following then in the footsteps of revered Covenanting ancestors, whose principles as well as memory were dear to them, the Original Seceders, on the 28th day of December 1743, renewed the National and Solemn League Covenants in a bond united to their circumstances. This bond, which reduplicates on the above national deeds, was sworn with uplifted hands, and concludes with these words :—

"And in regard we are taught by the word of God, and bound by our Covenants, National and Solemn League, to live together in the fear of God, and in love one to another, and to encourage one another in the work and cause of the Lord ; and that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world : therefore, in a dependence on the Lord's grace and strength, we in the same manner do *promise* and *swear*, that we shall, in our several places and callings, encourage and strengthen one another's hands in pursuing the end and design

[1] "Wilson's Memoirs," by Ferrier, pp. 337, 343.

of this our solemn Oath and Covenant; and that we shall endeavour a life and conversation becoming the gospel of Christ. And that, in our personal callings, and particular families, we shall study to be good examples to one another of godliness and righteousness; and of every duty that we owe to God and man: And that we shall not give up ourselves to a detestable indifferency and neutrality in the cause of God; but, denying ourselves and our own things, we shall, above all things, seek the honour of God and the good of His cause and people: and that through grace forsaking the counsels of flesh and blood, and not leaning upon carnal confidences; we shall endeavour to depend upon the Lord, to walk by the rule of His word, and to hearken to his voice by His servants. In all which, professing our own weakness, we earnestly pray to God, who is the Father of mercies, through His Son Jesus Christ, to be merciful unto us; and to enable us by the power of His Holy Spirit, that we may do our duty, unto the praise of His grace in the Churches. Amen."[1]

This Bond or Covenant was subscribed on the date above mentioned by fifteen ministers, and on the 14th March thereafter by other five, or by a total of twenty ministers. But this was not all, since to show the complete identity in principle betwixt the Covenanters of the seventeenth century and themselves, both as office-bearers and members of the Church, the Original Seceders, on 14th February 1744, agreed, resolved, and determined—

"That the renovation of the National Covenant of Scotland, and the Solemn League and Covenant of the three nations, in the manner now agreed upon, and proposed by the Presbytery, shall be *the term of ministerial communion* with this Presbytery; and likewise of Christian communion, in the admission of people to sealing ordinances; secluding therefrom all *opposers*, *contemners*, and *slighters* of the said renovation of our Covenants. And, moreover, as the Presbytery judge that much tenderness and lenity is to be used with the weakest of Christ's flock, who are lying open to light and minting to come forward in the said cause; that they may not be at first instance secluded from sealing ordinances: so they agree that all such are to be secluded, who, after deliberate pains taken for their information, with all due meekness and patience, shall be found, by the session or superior judicatories they are in subjection unto, to be *neglectors* and *shifters* of this important moral duty; or not to be, themselves, *in the due use of means*, for light and satisfaction thereanent."[2]

That the historic link of continuity betwixt the Covenanters

[1] Gib's "Display of Secession Testimony," vol. i. p. 250.
[2] Gib's "Display," i. p. 252.



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of the sixteenth and seventeenth, and the Original Seceders of the eighteenth and nineteenth centuries is clear and unbroken, not only the above extracts but also the subsequent history of the Church clearly demonstrate.

Though in the opinion of some, the conduct of Seceders in making this mode of Covenanting a term of Ministerial and Christian communion is indefensible, since the power of Church Courts being administrative, and not legislative, none should add to the terms of Christian fellowship which Christ the head of the Church has prescribed, yet, as respects Church members, it is proper to say, that much wisdom and liberality of judgment were shown. Hence Adam Gib (the John Knox of the Secession) declares in 1773—

"That so far as he knows, or can remember, there has been no instance (now after the course of about thirty years) of any of the people being kept back from sealing ordinances, for not joining in covenanting work; while none of them have been found as is above expressed; but they have always been waited for, till willingly offering themselves upon occasions of that solemn work in their several congregations."[1]

In order that some idea may be formed of the manner in which the solemn service of Covenanting was observed in the Secession, the following particulars may be mentioned.

The service was only occasional, and not stated; or, in other words, it was not observed at stated periods like the Lord's Supper, but only at rare periods, of say twenty or thirty years, or immediately after some ecclesiastical epoch—of a disruption, or a union. Intimation of the approaching solemnity was given months beforehand, and discourses were delivered from the pulpit on Sabbaths, and instructions given during week-days, bearing on not only the duty of consecration to God, but also conveying intelligence of what both ancient Israel and the Scottish Covenanters had achieved in connection with similar deeds. All intending Covenanters were conversed with by the minister, and required to be approven by both him and the Session.

As Covenanting was to be associated with fasting, the day selected was usually the Fast Day, preparatory to the Communion.

[1] Gib's "Display," i. p. 253.

When the appointed day for the service arrived, the intending Covenanters usually occupied the central area of the church, and the presiding minister, after delivering an appropriate sermon, read out their names. Thereafter he read the National Covenant of 1580-81, without the bond wherein it was renewed in 1638, in this following the example of the Reformers of the Second Reformation, who renewed the National Covenant in a bond united to their circumstances. Next was read the Solemn League and Covenant of 1643.

This was followed by the reading of the Acknowledgment of Sins, and the Engagement to Duties, which, being a lengthy document, was read in divisions by the assisting ministers in rotation, each commonly beginning with a brief prayer.

The pastor of the congregation, or presiding minister, then offered the confessory prayer, and after a few verses of an appropriate psalm had been sung, he administered the solemn oath of the Bond, all the Covenanters standing and holding up their right hands.

A suitable address to the Jurants was then given, after which, during the singing of psalms, the Covenanters came forward, and subscribed with the hand unto the Lord. The service was very impressive, many of the audience were occasionally in tears, and the result was usually a deeper-toned religious life, a revival of the work of grace in the congregation, and the strengthening of that high-toned religious principle for which Original Seceders have oftentimes been distinguished.

Sufficient, then, has been stated to show the connection that obtains betwixt the Covenanters of the sixteenth and seventeenth, and the Original Seceders of the eighteenth and nineteenth centuries, and, respecting them, how appropriate are the lines of Ps. ciii. 17, 18, as given in the old Scottish version in use in 1580 :—

> "But yet the goodnesse of the Lord
> With his, shall ever stand :
> Their children's children do receive
> His righteousnesse, at hand.
> I mean, who keepe his Covenant,
> With all their whole desire,
> And not forget to do the thing
> That hee doth them require."



Origin of the First Secession from the Kirk of Scotland.

CHAPTER II.

REMINISCENCES OF SECEDERS DURING THE LATTER PART OF THE EIGHTEENTH CENTURY.

As from the published biographies of founders of the Secession Church, such as the brothers Erskine, Wilson of Perth, and Moncrieff of Abernethy, the state of religion amongst the first Seceders is well known, it is desirable that a brief outline of the leading features of their immediate successors should be preserved.

In order that the picture of religious life during this portion of the century may be complete, it may be well briefly to glance at the then prevailing state of religion in the Established Church. True religion in it was certainly at this time at a low ebb. This is shown not only from the biographies of Drs Carlyle of Inveresk, and Somerville of Jedburgh, but also from Struthers' "History of Scotland," M'Crie's "Story of the Scottish Church," Struthers' "History of the Relief Church," the biography of the Haldanes, &c.

In his autobiography, Dr Hamilton of Strathblane gives the following picture of this dark epoch, which has been truly called the winter of the Church of Scotland:—

"Principal Hill and Dr Finlayson ruled the Assemblies, and the parishes were occupied by the pupils of such divines as Simpson, Leishman, Baillie, and Wight. Many of them were genuine Socinians. Many of them were ignorant of theology as a system, and utterly careless about the merits of any creed or confession. They seemed miserable in the discharge of any ministerial duty. They eagerly seized on the services of any stray preacher who came within their reach. When they preached, their sermons generally turned on honesty, good neighbourhood, and kindness. To deliver a gospel sermon, or to preach to the hearts and consciences of dying sinners was as completely beyond their power as to speak in the language of angels. And while their discourses were destitute of everything that a dying sinner needs, they were at the same time the most

feeble, empty, and insipid things that ever disgraced the venerated name of sermons. The coldness and indifference of the minister, while they proclaimed his own aversion to his employment, were seldom lost on the people. The congregation rarely amounted to a tenth of the parishioners, and the one-half of this small number were generally, during the half-hour's soporific harangue, fast asleep. They were free from hypocrisy. They had no more religion in private than in public. They were loud and obstreperous in declaiming against enthusiasm and fanaticism, faith and religious zeal. But though frightfully impatient of everything which bore the semblance of seriousness and sober reflection, the elevation of brow, the expansion of feature, the glistening of the eye, the fluency and warmth of speech at convivial parties, showed that their heart and soul were there; and that the pleasures of the table, and the hilarity of the light-hearted and the gay, constituted their paradise, and furnished them with the perfection of their joy."[1]

Such being a picture in prose of that degenerate age as drawn by a minister of the Establishment, subjoined is a picture in verse of a "Moderate" as given in the satirical poem the "Kirkiad," by Professor Bruce of the Old Light Seceders.

"Observe that youth, upon whose cheek
Sits rosy health, so fat and sleek;
His dress so trim, so gay his air;
So jolly, spruce, and debonair.
He makes no sour or whining faces,
Wastes not the time in prayers and graces;
Nothing ere gives him so much fear
As lest he should a saint appear;
Although, such is his happy lot,
This name he never yet has got.
He learns from ge'men of the sword
To grace his speech with Jove or L—d;
Thinks that a cold and awkward truth
That wants the sanction of an oath.
He loves to hear the whisper spread,
That he inclines to sceptic side;
Doubts of the odds 'twixt good and evil,
Believes no heaven, hell, or devil.
This reputation will secure
And make his future fortune sure."[2]

[1] "Autobiography of Dr Hamilton of Strathblane," by his son, Dr Jas. Hamilton of Regent Square, London.

[2] "The Kirkiad," by Rev. Archd. Bruce, Whitburn. Edin., 1774.

In his account of the debate on missions in the General Assembly of 1796, Hugh Miller gives a vivid description of the worldliness and apathy respecting true religion which then prevailed when that court came to the infamous decision not to take part in foreign mission enterprise. Then it was that Dr John Erskine, after uttering the words, "Rax me that Bible," proved conclusively that the closing command of the Lord Jesus to his Church was, "Preach the gospel to every creature." But all was in vain, since the mildew of blighting moderatism overspread the Establishment.[1]

As a further proof of this, the Rev. John Campbell of Kingsland Chapel, London, when he visited Argyllshire at this period found that the natives there were in a pitiable condition of ignorance on religious subjects, and throughout an area of seventy miles he believed that, except in the town of Campbeltown, there was not one minister who preached the gospel.[2]

The Relief Church sent missionaries to the Western Highlands, and in this way the gospel was published. The people came out in large numbers and heard the Word gladly. True, the moderate pastors used means to keep the people from attending the field preachings. Thus on one occasion an emissary from the manse, standing in the outskirts of the crowd, made the following proclamation in Gaelic:—"This is to give notice to you, the folk of this parish, that if any of you hear this man to-day, you will receive neither baptism, marriage, nor communion from Mr Alister." But all was in vain. The people stood and heard the gospel in many cases with eyes bedewed with tears, and at the close numbers were overheard to say, "The Lord pity us; we have been all our days in ignorance."[3]

Such, then, was the deplorable condition of the Church of Scotland at the close of the eighteenth century. Socinianism and irreligion prevailed within her borders. In some instances, indeed, persons were ordained to the ministry and eldership without their being called on to subscribe the Formula or Confession of Faith,[4] and licentiousness of conduct on the part of many parish ministers was notorious.

[1] "Headship of Christ," pp. 130-186.
[2] "Life and Times of John Campbell," p. 285.
[3] Struther's "History of the Relief Church," p. 398.
[4] Struther's "History of Scotland," vol. ii. p. 614.

But leaving the gloomy picture of the religious apathy, heresy, and ungodliness that now was so prevalent in the national church, it is pleasing to observe the evangelical zeal and comparative purity of manners which marked the Seceders, who, along with other non-conformists, formed at that period the preserving salt of the nation.

The following observations are from an unpublished volume of personal reminiscences of this period by the late venerable John Mitchell, D.D., Glasgow, one of the theological Professors of the United Secession Church.

Respecting the Seceders of that day, he states that "their zeal was honest, but at the same time perhaps too hot occasionally in its manifestations and expressions. Attached to forms, they were apt to magnify things indifferent into undue importance. Strictly orthodox, and specially called forth, as they conceived, to contend for the faith once delivered to the saints, they could hardly bear a deviation from the accustomed expressions which were wont to be used by sound divines in treating of certain doctrines. Perhaps there might be detected occasionally in their aspect and manner too much of severity, their temper in religious controversy might betray forgetfulness of the Divine declaration—'that the wrath of man worketh not the righteousness of God,' while their love of the truth, and their desire to convince an adversary, might induce them to commence controversy at unsuitable times and in unfit places, as well as to continue it too long and too vehemently. Cherishing great seriousness of soul in matters of religion, these exercises were intense and scrutinizing, and they were apt not only to be dissatisfied and humbled deeply with their imperfections, depravities, evil biases, and mixed motives inseparable from the constitution and actings of the best in this present state, but to draw from these circumstances conclusions adverse to their own hopes and happiness, as well as to fix the evidence of personal religion higher than Scripture examples and intimations would warrant, and the scheme of grace would justify. Hence they were often sorrowful, when they might have been glad; despondent, when they might have been hopeful; bowed down and full of heaviness, when they might have been rejoicing in the Lord,

and borne up by the faith of the gospel. They were apt also to appeal to their feelings and frames more than was meet, and to resort to these as the criteria of a personal interest in Christ, rather than directly to the Word of God and the testimony of Jesus; the truth of which they did not doubt, and a profound interest in which they always obviously cherished, even in their moments of greatest alarm, discomfort, despondency, or even despair.

"To this unhappy and erroneous leaning they were in part, it may be, inclined not only by the train of public discussions, but by the trials of profession involved in the state of the times; by the controversies in which they were often engaged; by the character and exercises of the great and good men whom they admired in a period not long passed, as well as by the tenor of the books with which they were most conversant, such as 'The Cloud of Witnesses,' 'Guthrie's Trial of a Saving Interest in Christ,' 'Rutherfurd's Letters,' 'Wellwood's Glimpse of Glory,' 'Pike's Cases of Conscience,' with the writings of other Puritan divines of a similar class. At the same time these men, so apt to be despondent and mournful, or even melancholy, were most estimable in themselves, and in general most exemplary in the discharge of duty, given to holy retirement, to the reading of the Word of God, and to secret prayer, exact in their attendance on public ordinances, walking, as far as human infirmity would permit, with perfect heart within their houses at home, devoted there to the worship of God, and to the pious instruction of their families, and in general diligent in the other business of life.

"The elders of the Secession were, at least ostensibly, of pious and sober character; chosen by the people, and as particular districts were assigned to them, they were supposed to watch over those portions of the congregation committed to them with care, and as they met frequently in session, not only for religious exercises, but also to consult about the practical deportment and the spiritual concerns of the members of the congregation, they were excited to diligence and zeal in fulfilling the appropriate functions of their office by this indirect superintendence, as well as more directly and powerfully by the prayers, the example, the advice, and even,

when necessary, the admonitions and reproofs of their brethren. There was besides what was called an exercise of private censure, which was a part of the institution of the Church of Scotland, and was observed from time to time in sessions, and by it the administration and conduct of each elder was brought successively, as well as solemnly, under review, and if found faulty, subjected the person to the affectionate remonstrance and reprehensions of his brethren.

"The elders were besides in the latter case considerably numerous, usually men advanced in life, and frequently persons of respectable standing in society, so that no sight could be more august than to behold in some places a large session consisting of a number of grey-haired respectable men of venerable aspect, convened in their appropriate apartment for grave consultation, or surrounding in the church the table of the Lord, bearing along the vessels of the sanctuary, and distributing, evidently with deep interest, the sacramental elements and the symbols of salvation amongst their private brethren who were seated there to participate of them at their hands.

The Public Ministrations of Seceding Ministers.

"The reputation of Secession ministers has suffered somewhat, partly by hostile writers, whose aim it was to disparage them, and partly by their own controversial writings, which, tinged by the spirit of the times, do not reflect a clear and correct portraiture of their true character, but tend rather to darken and distort them. They have been represented as proud, sanctimonious and pharisaical, demure and sour, surly and wrathful; disdaining others, repelling them from them with scorn, loving to drink 'the waters of strife,' unhappy themselves and indisposed to minister to the happiness of others.

"Than this picture nothing can be more unlike the original. They were doubtless not without human infirmities, and as Paul confessed concerning himself and his brethren, men of like passions with others. But they were men of God, lovers of what was true and good, and endeavoured to follow out in their own lives the faith and practice which they recom-

mended to others from the pulpit. They were firm in principle, but they were not sour bigots. They could not bear that which was evil, while impiety, blasphemy, and wickedness shrunk from their presence and frown. But they were contented, affable, cheerful, and even facetious in spirit and converse, disposed to indulge in innocent mirth, and studying to make every company into which they entered the wiser, the happier, and the better for their presence and conversation. Their income was comparatively small, and their general fare very plain, but there was no want at home, and their attire, when they went abroad, was always neat, clean, and clerical. With slender means they also exercised hospitality without grudging; and a preacher or minister would be entertained cordially and cheerfully with the best they could afford for days or even at times for weeks together. Their private ministrations, especially at the sick-bed, and in family visitation, were most active, unwearied, faithful, and full of zealous interest to promote the present edification and the eternal welfare both of their people and of all others to whom they might with propriety extend them. They never intruded into the families of those who did not belong to their flocks when uncalled, and where their services, they had reason to suppose, would be unwelcome. At the same time, although they had usually enough to do in personal study and congregational labours, yet they were often asked to visit others in bodily sickness or perplexity of soul, as well as officiate on funeral occasions; and though the call might come from a distance, and involve a considerable consumption of time, they were not accustomed to decline it.

"In general, their preparations for public duty were also active, assiduous, and appropriate. They were studious of the Word of God in divine things. They were devout in spirit, and prayerful in exercise. They were firm in faith, sincere as well as zealous in profession, and mainly anxious to direct sinners to the Saviour, and guide saints to their eternal rest.

"If they erred in anything, I apprehend it was in consulting human writings and human commentaries too much, and giving too little scope to their own independent researches,

reflections, and discussions. That, however, was the time for following an approved example, rather than for prosecuting personal enquiry.

"It is easy to conceive that the public ministrations of seceding ministers would be modified by the above circumstances; by the spirit of the times, the frequent calls of duty at a distance, and the approved patterns which they followed. The last consisted of some foreign authors, such as Calvin and Witsius; domestic writers such as the Erskines and Boston; British authors such as Owen, Howe, Flavel, Henry, Poole, and the other Puritanical divines.

"As the necessities of the crisis and the avidity of the people to receive instruction required not only frequent but prolonged discussion, the religious services of Seceders were necessarily lengthy; and as the ministers had not leisure for exact preparation, their method was minutely detailed, and their illustrations frequently desultory, while the application of their discourses was extended, faithful, varied, and pointed, and usually distributed into various *uses* of information, of self-examination, of reproof, and so on.

"Their delivery was sometimes uncouth, but always earnest; their language necessarily, and even of purpose (as they studied great plainness of speech), was unpolished. The essay form of preaching was discarded, or rather unknown among them, as not adapted for popular instruction. Their discourses, though not very compact, were replete with gospel truth and scriptural references, which last were generally quoted chapter and verse.

"Public worship was frequently opened, after reading the psalm, with what was called a preface or descant on its meaning. No hymns or pious songs, no poetical paraphrases, or translations, were used, the psalms of inspiration being alone employed in public worship. The morning prayer was usually long, and embraced a variety of general topics of public interest. The lecture, or exposition of Scripture which followed, and which in a stated ministry was usually taken from a particular book of the Bible in regular order, was frequently divided into the expository part, and its practical applications.

"No peculiar pulpit garb, gown, or bands were used, although the attire of the minister was always appropriate, and might be thought, in some respects, to be finical.

"Their deaths corresponded to their lives. The affections of their flocks were concentrated ardently upon their pastors in the close of life. God himself eminently owned His servants in their dying hour, not only upholding them by His grace, but enabling them, in many instances, to preach from their dying bed, and thus to close their ministry in a manner the most appropriate and the most influential. The sun of heaven shone upon their evening hours, and after departure the odour of sanctity and usefulness perfumed the places where they had lived, and laboured, and died.

"No cloud rested upon their character, and after their decease, demonstrations of respect the most touching and the most undoubted, were shown by all classes of persons to their memory.

"In short, they were unwearied in labours, greatly self-denied, loving to spend and be spent for Christ and for the good of others. And so far from being cringing and servile, they were always dignified in deportment, independent in administration, and impartial in their judicial procedure, both in sessions and higher courts. Indeed, their authority and influence, so far from being prostrated to the popular will, rather leant to the opposite extreme. They were all, though distinguished by several characteristics, faithful and disinterested men, holy and pious in their lives, mainly desirous of saving souls, and seeking not their own, but the things that belonged to Christ."

As, however, it may be desirable, after speaking generally of the Secession ministers of this period, to refer briefly to the excellencies of particular individuals, the following notices of three Secession pastors in Ayrshire and one in Aberdeenshire are appended.

Rev. Andrew Mitchell, Beith.

"Mr Mitchell's talents and acquirements were respectable, his administrations were active, prudent, and faithful; his manners urbane and affable, and his conversation cheerful, and

even facetious. His conduct was eminently prudent and circumspect, exemplary, and, in the eyes of men, even faultless. Though conscientiously faithful in the discharge of his duty, according to the rule of the apostle, he gave no offence in anything, that the ministry might not be blamed. His temper was mild and benignant—he ever preserved, even in the midst of the freest conversation, a sort of sacred dignity. He ruled well his own family, but it was with a gentle authority, an authority supported by preserving a due distance, rather than by the exercise of stern severity. In his intercourse with his people, and with others, though he was by no means starch, yet he never forgot the decorum due to his office, or permitted, even in persons belonging to the upper class of the community, aught that was indecent, or calumnious, or profane, to escape unreproved. Such was the hallowed respect somehow thrown around him that those who were addicted to blasphemy refrained in his hearing, and especially in conference with him. Evil doers of every class, especially the desecrators of the Sabbath, shunned his sight, and vanished as he approached, that they might escape his frown and rebuke, which they were sure to incur.

"Aware from paralytic strokes that his latter end was drawing nigh, he embraced a resolution which deserves to be recorded for the Christian courage and ministerial faithfulness which it implied, and which was in some measure characteristic of the age, spirit, and manner of the servants of God at that period. He caused himself to be carried to the church as well as helped into the pulpit. There follows an affecting transaction, which pictures before the eye of the mind a very dignified, as well as solemn scene, which could not fail under God to deepen the impression and extend the influence of all his previous ministry. Imitating, but not emulating, the example of such servants of the Lord as Samuel, Moses, and Paul, not doubtless to magnify himself in His services, and indeed it is probable, without adverting to their examples, urged only by a conscious sense of general faithfulness, as well as a desire to benefit his people to the last, he gave them, first, a summary of the doctrine he had preached to them, confessing his weakness and unworthiness, and acknowledging

that all he said or did well, was through the aid of Divine grace, he appealed to them solemnly whether he had not thus preached the gospel of the grace of God amongst them, 'warning every man, and teaching every one' in public and private, that 'he might present every man perfect in Christ Jesus;' and amid 'weakness and fear and trembling,' testifying the gospel of the grace of God amongst them; and he took them to record that he was free from the blood of all of them, and calling upon them most earnestly and affectionately to improve his past ministry among them, to secure its saving results, as they would have to answer to God at the great day of final judgment, and the glorious appearing of their and his Lord.

"Thus the pulpit labours of this good and faithful servant of the Lord were closed, and crowned in a manner of suitable dignity, and although his life was for years prolonged in feebleness, and soon after in seclusion from the sanctuary by his removing to live amongst his children in Glasgow, yet this last appearance and appeal could hardly be forgotten by the most heedless and reckless, or fail to produce a salutary impression upon all who were present."

"His spirit partook much of the meekness and gentleness of his Great Master. His administrations, when it was practicable, were always the fruit of close and prayerful study. His discourses were replete with scriptural truth and illustrations of the grace of the gospel, while they were composed and delivered with much plainness and sincerity, as well as earnest and affectionate pleading. 'He was the servant of God and the friend of man.' He was contented with his lot, though by no means affluent, loved his work, which, while honourable, was yet incessantly laborious, and having preached the grace of God on earth he is now enjoying, amidst several of his spiritual offspring, its blessed fruits in glory. To him amongst others may be applied the sublime benediction of the last of the seers of Israel: 'Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow them.'"

Mr Mitchell died 8th February 1812, in the seventy-third year of his age and the forty-seventh of his ministry.

Rev. William Jameson, Kilwinning.

"Mr Jameson had a patriarchal appearance, his voice was soft, sweet, and unaffectedly musical in its tones, his manner was grave and affectionately kind. He spoke with apostolic grace; his whole manner was attractive and winning, yet dignified and commanding; in short, he was simply eloquent. He was, indeed, a godly man; and one, who did not always speak favourably of his brethren, said of him, 'that he lived more in heaven than any man he knew.' He was also extremely acute as well as subtle, insomuch that another said of him, that 'if he had not been controlled by principle, he would have been one of the greatest and most successful of rogues.'

"In common life he was very affable and condescending, full of shrewd remarks, and in his conversation sometimes indulged sharp wit or good-humoured repartee.

"When travelling, which he usually did in later years, slowly on horseback, he loved to accost any decent stranger who might be going the same road, and to enter into conversation with them. On one occasion, having fallen in with a household servant of the Earl of Eglinton, and proceeded to chat with him, and having observed that he used the expression 'deil' very frequently, thinking a rebuke might be useful, if adroitly administered, at the parting of their respective roads he turned off for a little way, and then returning, rode up to him quickly, and with an air of well-assumed curiosity and interest, asked him, 'Who is that ye spake of so frequently?' 'To whom do you refer?' the man replied. 'It was somebody ye ca'ed the deil,' responded Mr Jameson; 'and I thought he might be one of your particular acquaintances or friends, as ye made so free wi' his name.' The man, who had stopped to receive him, as if he had indeed seen the person alluded to, instantly clapped spurs to his horse and rode off at the gallop."

Mr Jameson died 23rd November 1792, in the fifty-seventh year of his age and the thirtieth of his ministry.

Rev. James Taylor, Ayr.

"Mr Taylor was a native of Stirlingshire, and from conviction a strict, almost stern, Seceder of the old school. He was also an excellent man, of sound understanding, but little fancy,



Alex^r Moncrieff

acceptable, though not popular as a preacher, dignified and gentlemanly in his manners, firm and independent in the discharge of his duties as a pastor and presbyter. In church courts he was an enlightened and uncompromising judge, whose speeches, delivered before the General Associate Synod in Edinburgh, it was reported, drew even advocates occasionally to listen to them, and were admired by all for their correctness of elocution, manliness of spirit, clearness, consecutiveness, and concentration of argument. As his neighbour and friend, Mr Jameson of Kilwinning, had been married to the daughter of Mr William Wilson of Perth, one of the first four ministers of the Secession, and the first Professor of Divinity to the body, so he was connected in the same intimate alliance with a grand-daughter of the Rev. Alex. Moncrieff of Culfargie—another of these illustrious men—and daughter of the Rev. Wm. Moncrieff of Alloa, also a professor of theology to a portion of the same body, after they had, unhappily, become disunited. This breach has since, in the good providence of God, been healed; but Mr Taylor was destined to endure another, which admits of no reparation. This separation deeply pained his heart, infusing somewhat of mournful melancholy into the temperament of his spirit, and it is said he retired often to her resting-place, which was near the manse, that he might meditate, and, doubtless, mourn and pray over her remains, while he sat upon her tombstone, nor did he long survive. The circumstances of his death were singular and affecting. Having, in compliance with an appointment of the General Associate Synod, gone to Kendal to supply a vacant charge for a certain time, he was there seized with fever, of which he died, and there also, like Rachel, he was buried. It is affecting, but consolatory, to state that during the reveries of the distemper he was heard praying fervently and affectionately for his beloved people, whom he had left, as well as, no doubt, for his family and friends, thus manifesting at once the predominance of piety in his exercise, as well as the transcendency of his pastoral and domestic interests in his heart. His mind was also strong, his resolution firm, and his independence undoubted; while his urbanity of manners and the intelligence of his conversation recommended him to all. Two

anecdotes will illustrate these traits. Having announced, as he regularly did, the public examination of a particular portion of his congregation, when the hour was come, as he was very punctual, he went into the church, the ordinary place of meeting, which had been prepared for the reception of himself and the persons who might attend, by opening the shutters which closed in the windows. Having waited a very considerable time, and no one appearing, he called the doorkeeper, and ordered him to close the shutters. This done, he went down the street into the body of the town. On the way he met those whose earlier attendance he had expected, moving towards the church. They expressed their surprise, asking if this were not examination day? 'Yes,' replied he; 'but it is long past the hour, and I would have you to know that James Taylor has business as well as any of you,' and moved onward; thus showing the fact that Seceding ministers then, as well as now, so far from being subservient, as may be thought, or has been asserted, to the will or caprice of their people, always acted independently, and exercised due authority over them. They acted as wise and dignified parents, ruling their own households.

"Mr Taylor was wont to dine, by particular invitation, with the Presbytery of the Established Church, after its ordinary meetings in Ayr. On one occasion of this sort, a young minister of the National Church, probably not aware of the presence of Mr Taylor, broke out into a philippic against the people of the Secession. His brethren, knowing well the spirit of the latter, as well as his ability to rebut and retaliate the charge, were painfully affected with the fear of an explosive response, which might disturb the harmony of the meeting. He, however, soon relieved their minds by saying, in a gentlemanly, yet waggish strain, 'My young brother does not know these people so well as I do, else he might have said much worse of them.' This repartee, so forbearing and so considerate, called forth the laugh against the reckless youth, while it inspired sentiments of admiration towards his sage but kind reprover.

"Such also was Mr Taylor's habits of order, as well as his knowledge of books, that it is said the public library of Ayr was placed under his care, though a Seceder, by the votes of

the subscribers. He died in 1792; and his name among all classes of persons in that place, and, indeed, by all who knew him, has never, probably, been mentioned or recollected there or elsewhere without affection or veneration.

But whilst referring to Secession ministers who laboured at this period in the south-west, it is proper to mention a few facts concerning a cotemporary whose fruitful ministry was exercised in the north-east of Scotland, viz., the

Rev. Wm. Brown of Craigdam, Aberdeenshire,

one of whose sons became Lord Provost of Aberdeen, and two of whose grandsons, Rev. Dr Chas. J. Brown of Edinburgh, and Dr David Brown, Principal of the Free Church College of Aberdeen, were not only honoured in suffering for the crown rights of Christ as Disruption ministers, but afterwards received from their brethren the highest honour they could bestow in being chosen as Moderators of the Free General Assembly. The following interesting reminiscences have been courteously furnished by the latter (who was also the elder) of these distinguished brothers :—

"That Mr Brown, my honoured grandfather, was the first Secession minister who was settled as far north as Aberdeenshire, is well enough known; but how this was brought about is not so well known. The whole region of this and the adjoining county of Banff was, generally speaking, in a state of great spiritual torpor when the Secession began. But there were exceptions; for, besides one or two ministers who dissented and protested against the proceedings which gave rise to the Secession, a number of families who still kept up the form had something of the life of religion. By such families, evangelical preaching, if it could be had, would naturally be welcomed, and Mr Ferguson of Kinmundy, great-great-grandfather of the present esteemed proprietor, was the instrument in providence of bringing it to them.

"This Mr Ferguson's parish minister, Mr Forbes of Old Deer, was one of those faithful ministers who protested against the measures of the General Assembly which led to the Secession, and created among some of his parishioners deep dissatisfaction with the Church itself on this account. Mr Ferguson was one of

these, and having gone to Burntisland in the year 1741 for change of air, he at once joined himself to the Secession congregation which had been formed there. The accession to a small struggling cause of one in Mr Ferguson's position and of his character was of some importance; and as another landed proprietor, Mr Moncrieff of Culfargie, and at the same time parish minister of Abernethy (Perthshire)—one of the four ministers who formed the first Secession from the Church of Scotland—happened to be then at Burntisland, assisting at the communion in the Secession congregation, Mr Ferguson persuaded him to come to Peterhead that autumn for sea-bathing. During that and some succeeding seasons, when his visits were repeated, Mr Moncrieff preached every Lord's day at Kinmundy House (eight miles from Peterhead) to considerable numbers, gathered from all the neighbouring parishes. In this way Seceders sprang up apace in Old and New Deer, Tarves, and Methlic, necessitating steps for providing them a minister of their own, and Mr Brown (from Forgandenny, not far from Perth) was fixed on. He was a licentiate, belonging to the Perth Secession congregation, then full of life and strength. About twenty-five years of age, small of stature, but full of energy, he went north determined to do his utmost for the cause he had at heart. Auchmagatt, in the parish of Methlic, and now one of the stations on the North of Scotland Railway, was the first place where he tried to gather a congregation, but the attempt proved fruitless, chiefly through the apathy of the people, but partly from the difficulty of obtaining a site for a church. That Mr Brown's ministrations, however, had nothing to do with this failure may well be concluded from the last sermon which he preached there. It was printed and published by my maternal grandfather (Mr Chalmers), and I possessed a copy of it till lately, when somehow it disappeared. The text of it was that striking verse, Ezek. ii. 5, 'And they, whether they will bear or whether they will forbear, shall know that there hath been a prophet among them.' On leaving Auchmagatt (I learned from my mother, who was herself of the Secession), Mr Brown had stones thrown at him!

"Where was he next to go? was a question soon settled.

For Craigdam, in the parish of Tarves, and near the village of that name—the property of the Earl of Aberdeen, whose mansion-house is in the immediate vicinity—was the natural centre of the Seceding families of the whole Buchan region. And as they got speedily consolidated, the then Earl gave them a site for the erection of a church. The next step was the ordination of Mr Brown, upon the call of the people who waited on his ministry, and on the promise of a stipend of £15, which, trusting in his Master and the goodwill of his poor people, he accepted.[1]

"But Craigdam was only the centre of his labours. He had been instructed, indeed, to preach in other localities where an opening could be found, and he so laid himself out for itinerating work that there was scarcely a district within twenty miles of Craigdam where the pure gospel did not sound forth from his lips, and this with such success that knots of Seceders sprang up who formed the nucleus of future charges; insomuch that it was said of him and his Craigdam people that they had made more congregations than some ministers had made members. In no fewer than three of these I worshipped in my early days during my holidays—at Clola in the parish of Old Deer, at Shiels in the parish of Belhelvie (ten miles from Aberdeen), and once at Whitehill in the parish of New Deer, when the communion service was being held there. There was an immense gathering, and the whole scene was full of life in the best sense.

"What was the characteristic of Mr Brown's preaching? it may be asked. To that question I happen to have got an answer once from a very unexpected quarter. When the seven ministers of the Presbytery of Strathbogie were suspended by the General Assembly for having, by order of the Court of Session and in disobedience to the Assembly, ordained a presentee to the parish of Marnoch—whose call had been signed by only one parishioner and so adjudged invalid; and since the suspended ministers, ignoring the Assembly's act, had continued to officiate, pulpit supply had to be regularly sent to those parishes by a committee of the General Assembly. All who went had an interdict of the Court of Session served

[1] It was Mr Moncrieff, of Culfargie, so well known there already, who ordained Mr Brown, 23d July 1752.

upon them against officiating in those parishes. I was one of those sent to officiate in the parish of Glass for two Sabbaths, and to do there all the good I could during the intervening days. On the first Sabbath, though the snow lay on the ground (it was the month of March), the sunshine was bright, and the crowd being too great to be accommodated save in the open air, a tent was provided, and I was told that if I would preach from it the people would gather around me near the banks of the river Deveron, which flowed in a winding stream below. Of course I did so, and the picture was to me enchanting. At the conclusion of the service, being invited by the principal farmer, Mr Smart, of the 'Mains,' to step into his house, I there found three or four stalwart men, who warmly thanked me. 'O sir,' said one of them, 'if we had got "the like of that" in our parish churches there never would have been a Seceder nor an Independent in this quarter, and those who still remain in the church would have known no discontent.' After more to this effect, Mr Smart said to me, 'Did you ever hear the saying about your grandfather?' 'No,' I said. 'Well, sir, you see the two greatest preachers in all the north were Mr Cowie of Huntly, and Mr Brown of Craigdam, but they were very different. Mr Cowie was great upon the depravity of human nature, but Mr Brown's greatness was on the love of Christ; and the saying ran this way: "Mr Cooie o' Huntly upon *black natur*, and Mr Broon o' Craigdam upon the love of Christ, and they canna be *dung* (cannot be excelled)."' A curious illustration of this is the fact that the only other sermon of Mr Brown's which, so far as I know, was printed and published was, virtually, on the love of Christ. It was preached in the parish of Lonmay (in the northern part of Aberdeenshire), on 1st October 1758, on Matt. xxii. 42, 'What think ye of Christ?' It is long, full, and very rich in the exhibition of all the truths that cluster around the name and work of Christ; and the preacher so warms in his appeals to his hearers as to what they think of Him in each successive view of his subject, that the interjection 'O,' by its frequent occurrence, put my maternal grandfather, when printing it, at a loss for that interjection, his type being exhausted and being of a joky nature, he said to my father or mother

(perhaps hyperbolically), that he had to send to Newcastle for a pound of 'O's.'

"When I was at my first charge ('The Ord,' in the west end of the parish of Banff, one of the new churches built for the people of four parishes who were too far from their own churches), I found a Seceder of seventy-seven years of age, who told me he had seen and heard my grandfather. I catechised him about his reminiscences of him. 'Well, sir, the best thing I mind about him was an address which he gave at the communion table at the "Knockhill" (a hill I often crossed in those days on my way from Cullen, to the west of the little town of Portsoy). You see, the churches being small, they had the communion table spread (on a good day) in the open air, and Mr Brown, speaking at the one end of the long table, took for his subject Simeon with the infant Saviour in his arms—"Now, Lord, lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." After showing how faith sees and lays hold of Christ—suiting the action to the word, till you almost felt he was himself laying hold of Him (for, you see, Mr Brown, though he was a little man, was all life)—he stretched out his long arms and exclaimed, in that Scotch way which they sometimes used when they would put their whole heart into a thing, "*Noo, sirs, hae ye a grip o' Him?*"' He added, what I had been told by my mother, that he never preached without having straightway to change all his inner clothing, so profuse was his perspiration.

"When he was dying, he spoke much in an exalted strain, and a medical man, who entered his chamber (probably unperceived by the dying man) having listened to some of these strains, asked his daughter (Mrs Brown, a sister of my father, whose husband's name was the same), 'Pray, when did your father become delirious?' 'My father, sir, was never delirious!' was her indignant reply. He died in the year 1801, after a ministry of all but fifty years. At his funeral the whole road, from his manse to the churchyard, was lined with mourners. One of his elders, too frail to join the procession, watched it with eager gaze till it disappeared at the descent of the hill, and then exclaimed, 'He's gone to the muntin o' spices!' In fact, that kind of Biblical lan-

guage he seems to have made current coin among his best people. For example, another of his elders, John Clark, who at a later period had come to Aberdeen to spend his closing days with a married daughter near the Bridge of Don, used to be visited by the excellent Secession minister of Aberdeen after each Communion, to give him some account of the services which he was too feeble to be present at. On one of these occasions my mother told me the Rev. Mr Aitken said to him, 'Well, John, I hope this has not been a dull time to you.' With an eye uplifted and beaming, he said, 'He went up from me in the place where He talk—ed with me!' (Gen. xxxv. 13)."

Such is a fourfold portraiture of the Secession ministry at the close of last century: and the following are Dr Mitchell's recollections of scenes then prevalent in the households of private members of the Secession Church:—

"Pious parents on the evening of the Lord's Day gathered their families around them, and after careful examination, not only on the Shorter Catechism and the discourses heard in the church during the day, they brought the instructive proceedings to an appropriate close by engaging in family worship. On week-day evenings it was not unusual for Secession families to sit around the hearth, and after some telling biography from the Scots' Worthies had been read, such as that of Guthrie of Stirling, Alex. Peden, or Brown of Priesthill, to talk about the troublous times during which these Christian heroes had lived, and the importance of imitating their conduct by handing down unimpaired the principles of civil and religious liberty. In the week-day congregational class it was also sometimes the case that ministers, after expounding a portion of the Westminster Confession, asked the young people to read aloud in rotation such narratives as the Battles of Drumclog and Bothwell Bridge, after which such historical explanations would be made as stirred deeply the spirit of religious patriotism, and gave the young an abhorrence of popery and prelacy which never afterwards forsook them.

"Occasionally at these advanced classes the doctrinal part of the Secession Testimony was read and explained in lieu of the Confession, and so clearly stated and edifying were its statements, that frequently a goodly number of aged elders

and members attended the classes, as spectators who desired to be sharers in the edification that was to be received.

"Though the books belonging to the peasantry who were Old Light Seceders might not be numerous, they were usually very select, and showed the spirit of their possessors. In addition to the 'big Ha' Bible,' which, in the case of exemplary members, was daily used at family worship, such works as the Confession of Faith, Scots Worthies, Cloud of Witnesses, Bunyan's Pilgrim's Progress and Holy War were to be found, besides many of the works of the Erskines, Boston, Flavel, and Rutherfurd."

At burials among the Old Lights there was no religious service at the grave, and it was very unusual that any funeral sermon should be delivered in which pointed reference was made to any departed member. To do this was regarded as deviating from the great aim of Gospel preaching, and even when prominent ministers expired, no eulogistic references were made in church records respecting them, but whilst their decease was minuted, it was usually only added that their names were dropped from the roll. Indeed, whilst in some denominations fulsome eulogiums are recorded in minute books concerning office-bearers who were not always worthy of them, amongst the Old Lights the opposite extreme was reached, in that too little, and generally nothing, was recorded respecting standard-bearers whose usefulness and praise were recognised far beyond the bounds of their own section of the Church.

CHAPTER III.

ANNALS OF THE ORIGINAL ASSOCIATE BURGHER SYNOD FROM THE BREACH OF 1799 TILL ITS UNION WITH THE CHURCH OF SCOTLAND IN 1839; TOGETHER WITH AN ACCOUNT OF THE REMANENT SYNOD FROM 1839 TILL ITS UNION WITH THE ORIGINAL SECESSION SYNOD IN 1842.

To trace a tributary stream from its source to its junction with an important river is highly interesting, and in a higher sense is it full of interest and instruction, to trace the origin and career of a branch of the Church of Christ, which, though small, has not been insignificant, either as regards the truths for which it testified, or the part it has borne in the history of the Covenanted Church of Scotland. As is well known, that Church, when, after a protracted and fierce persecution of twenty-eight years, it was re-established in 1690, found that the basis was far from being satisfactory. Moreover, many of the Erastian time-servers who had truculently accepted Episcopacy rather than leave their stipends and play the men with the Covenanters of pious memory, were permitted on too easy terms to share in the benefits of the Revolution settlement. And these men who have now

> "Gone down to the vile dust from whence they sprung
> Unwept, unhonoured, and unsung,"

were the nucleus of the Moderate party who have ever since proved a curse to the land.

Owing to notable corruptions such as the re-introduction of patronage in 1712, and the tyrannical act of 1732 forbidding dissents to be marked against what Members of Church Courts might consider as sinful maladministration, the Secession Church had its origin in 1733. Its original members, though small in number, were a noble band, which God used in spreading the Gospel in many parts of the country, which,



Ebenezer Croshaw

but for their labours, would have been enshrouded in the dim religious light of a philosophy falsely so-called. At this time the fine gold of scripture doctrine had become changed. The preceding forty years of ease from persecution, and contamination with unprincipled Moderates had produced a very unfavourable effect on the descendants of the worthies who had suffered persecution for their adherence to Christ's Crown and Covenant. Instead of fervour of spirit in preaching the gospel, the opinion was prevalent that such was undignified, and betrayed weakness of intellect. And, instead of the gospel being presented in its beauteous simplicity, it was so adulterated with Arminian, Pelagian, and even Socinian errors, that in many parishes it was but a shadow without the substance.

But as an atom of diamond is more precious far than the earthy mass in which it has been encrusted, so was it with the famous band, who heroically separated from the now corrupted Church, and formed the Secession. For noble chivalry of spirit, they, though few in number, differed as much from remanent brethren in the Establishment as Gideon's famous three hundred did from the motley crowd of Israelites, who were like those of whom the Psalmist sings—

The tribe of Ephraim who, nor bows,
Nor other arms, did lack;
But when the day of battle was
They faintly turned back.

The first Seceders formed a quaternion of Christian soldiers who endured hardness in their Master's service, and whose names have ever since been precious. They were Ebenezer Erskine of Stirling, Alexander Moncrieff of Abernethy, William Wilson of Perth, and James Fisher of Kinclaven. To the standard which they were thus enabled to raise in behalf of truth, not a few ministers, elders, and people rallied, insomuch that an effort was made by the alarmed Moderates in 1739 to tempt them back, but fortunately without effect. The Seceders had now tasted freedom from an Erastian yoke of bondage, and found it to be sweet, and though they were willing, nay, pledged themselves to return to the first free, faithful, and reforming General Assembly of the

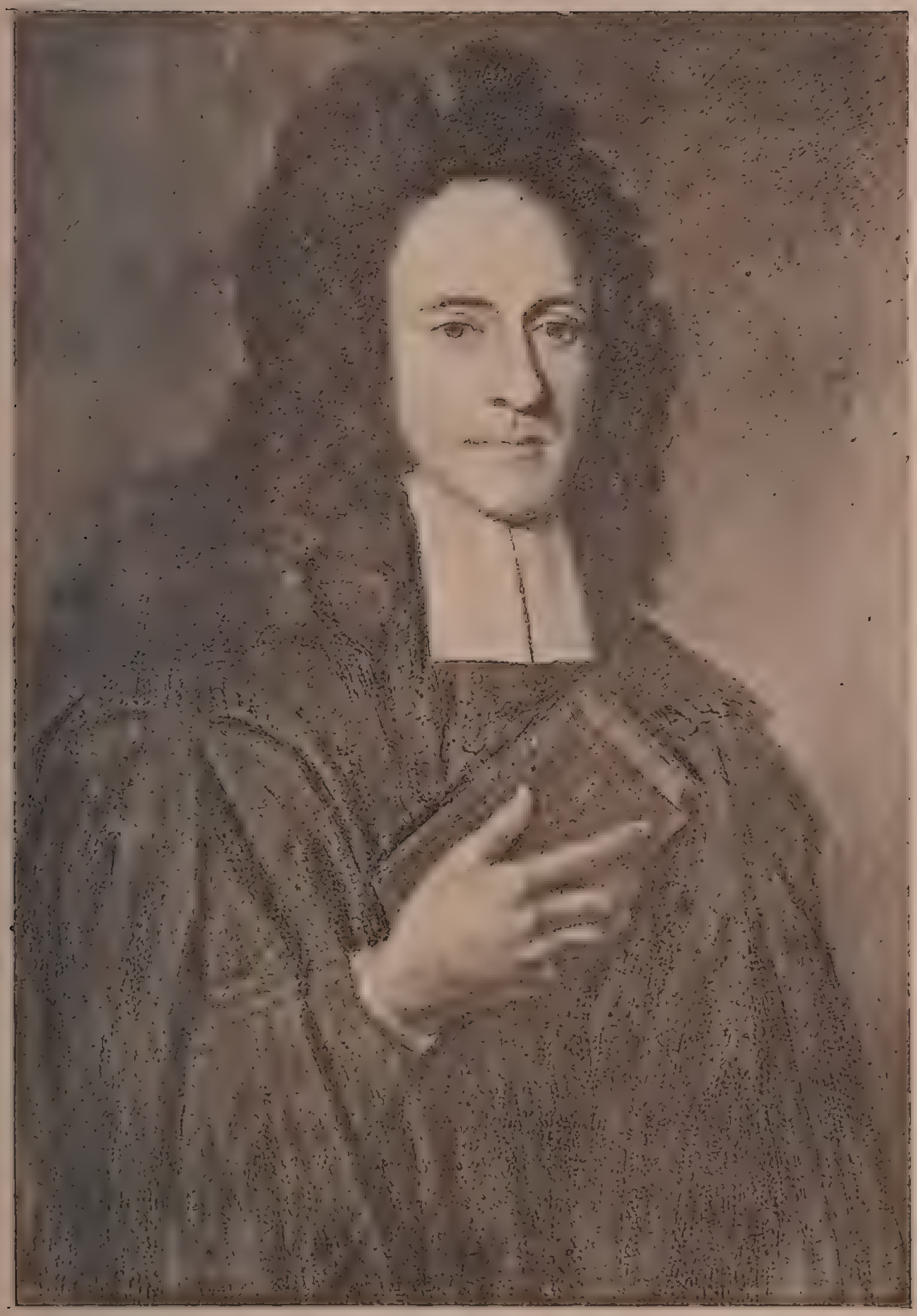
Church of Scotland, they, like the men of Issachar, knew the signs of the times, and were fully aware that the offers of conciliation proposed were merely a feint. The sequel proved their judgment in the matter to be correct, since whenever the prevailing party saw that in vain their net had been spread, than they cast away the mask of apparent contrition, and returned to their unrighteous career.

The first Seceders, then, like the Scripture worthies, were men who were truly resolute in what they believed to be obedience to Divine truth and duty, for "truly if they had been mindful of that country from whence they came out they might have had opportunity to have returned."

The first temptation to break the ranks of the Secession having proved futile at the close of the seventh year from its formation, it is remarkable that after another seven years of unbroken prosperity had elapsed, a fresh effort was made to mar the spread of the cause. The enemy of the Church is ever the same demon of discord, and when one species of tactics proves abortive, he is ever ready to follow with another. Thus, whilst the former temptation to the Seceders to cease from testifying against error in doctrine came from an outside source, the latter was from quite the opposite quarter, being of an internal kind. This was the Burgess Oath Controversy, which occurred in 1747. The merits of the dispute may thus be briefly stated. Persons who became burgesses in the cities of Glasgow, Perth, and Edinburgh were required to take the following oath, viz. :—

> "Here I protest before God and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorised by the laws thereof; I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion ealled papistry."

Now, as this was a matter of practical importance, since there were large Secession congregations in these three cities, the matter came before the Synod as to whether or not Seceders could consistently with their religious profession take this oath. Whilst all parties were agreed that it was wrong for them to swear to uphold a Church which was so corrupt that they had seceded from it, nevertheless some (afterwards de-



RALPH ERSKINE.

nominated Burghers) declared that if persons were to regard the oath in the light of the time when it was originally framed, viz., the Revolution period, when the Church was comparatively pure, there need be no difficulty, or at least those who took the oath should not be debarred from church-fellowship. On the other hand, however, others (denominated Antiburghers) declared that since every oath should be taken in the sense of the imposer, and since the words "*presently professed within this realm*" occur in it, therefore it was not only inconsistent for any Seceder to swear it, but it was, moreover, highly culpable, since any other view was but trifling with the solemn nature of an oath. On this subject, then, a division with very acrimonious results took place. Prof. Wm. Wilson having now expired, two of the three remanent Original Seceders, viz., Rev. Messrs Ebenezer Erskine and Jas. Fisher, adhered to the Burghers, and Rev. Alex. Moncrieff, of Abernethy, who was now Professor of Theology, to the Antiburghers. This rupture was healed after the greater part of a century by the abolition of the oath. During its existence, however, not only were bitter words used, but ecclesiastical censures were inflicted by the dissentients upon each other, of which the representatives of both sections are now heartily ashamed.

But though there were now two opposing bands in the Secession, and the great Arch-enemy might be inclined to think that the Nonconformist kingdom being now divided, would not long stand, this result of alienation did not ensue. The Lord on this, as on other occasions, turned the curse into a blessing, and the spirit of rivalry having been provoked, more Secession congregations were founded in Scotland than would otherwise have been the case. Each of these bands, moreover, viz., the Burgher and the Antiburgher, were fully half a century later subdivided into the Old and New Light Burghers and Old and New Light Antiburghers. It is the history of the two smaller, or Old Light sections, that we purpose briefly to trace, and as the Burghers were the first to experience the brunt of the controversy, we shall narrate concerning

I.—*The Old Light Burghers.*

As one result of the spread of the so-called rational opinions which sprang from the French Revolution of 1793, and which were widely disseminated in this country, not a few connected with both branches of the Secession Church began to complain that in their view the Westminster Standards were too stringent, the power ascribed to the civil magistrate was Erastian, and, in short, civil governments had only to attend to civil or secular matters, and had nothing whatever to do with religion.

This opinion, which when afterwards more fully developed was styled voluntaryism, was opposed not only to the principles of the Secession, which were those of the Church of Scotland at the Second Reformation, but was also contrary to Scripture, which frequently refers to nations in their corporate capacity as subject to the Divine government, and thus under obligation to serve Jehovah as God of nations. References to this truth are not unfrequent in Scripture, which, whilst it declares that kings shall be nursing fathers, and queens nursing mothers to the church, and that the nation that will not serve God shall be utterly wasted, also predicts concerning the Lord Jesus as Messiah the Prince, that "the kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

Indeed, no one can read history with a philosophic eye without perceiving that nations, like individuals, have a birth, a career, and a death, since one thousand years is the three score and ten of nations, and therefore since they must have a character, it behoves that it be of a moral and religous kind. In their public capacity legislators and magistrates ought to acknowledge the God of nations, and base their statutes upon the dictates of His revealed will as recorded in the Bible. True, the language of the Confession of Faith, when taken in a fragmentary form, may seem to favour Erastian and persecuting principles, but when the statements of the various chapters are compared and viewed in the light of the declaration made by the General Assembly in adopting the Confession as a

standard of uniformity, it will be perceived that the Scottish Reformers had a better understanding of liberty of conscience, and of the whole subject of personal and national obligation to serve God, than has generally been supposed. In addition, moreover, to certain parts of the Confession of Faith, some objected to the obligation of the National Covenants on posterity being continued as a term of church fellowship. Now whilst covenants to serve God are as binding on a nation as are treaties of amity and pecuniary bonds upon those nations who contract them, since to maintain the contrary would be to disorganise society, it is matter of regret that in this controversy extreme views prevailed on both sides. Whilst the New Lights, as they were termed, went to the extreme of acting as if they were in this matter much more enlightened than their fathers, who, from their peculiar training, were undoubtedly giants in theological attainments, it is quite possible that some of the Old Lights had too high a reverence for the opinions of ancestors, who, though able and wise above many, were not infallible. Moreover, it should be borne in mind, that the power of church courts is not legislative, but administrative, since it is not their duty to prescribe approval of politico-ecclesiastical transactions as terms of Christian Communion, but only to enforce those terms of Christian fellowship which the Lord Jesus has appointed in His Word, and to which nothing is to be added or taken away. Certainly the words of Vitringa which Dr Lawson adopted as his motto are true and worthy of notice :—

"Majoribus nostris eam debemus reverentiam, ut quae tradit aat ipsis posteritati sunt, ante non rejiciantur, quam diligenter et accuratè expensa fuerint. Quo tamen officio si quis probe defunctus ex certissimis nihilo-minus argumentis colligat eos errasse, tum existimamus, vilissimi ac ignobilis animi esse, vel in iisdem cum ipsis erroribus pertinaciter perseverare, vel eos quovis modo velle palliare."[1]

The first note of controversial war was sounded by the Rev. John Frazer of Auchtermuchty, who, in May 1795, petitioned the Associate Synod to modify subscription to the Standards. The result was a very keen series of discussions at that meet-

[1] "Vitr. obser. sacr.," lib. i. cap. 1.

ing, and during the four subsequent years. The champions of the New Light party were Professor George Lawson, D.D., of Selkirk, who published "Considerations on the Overture lying before the Associate Synod respecting some Alterations in the Formula concerning the Power of the Civil Magistrate in Matters of Religion; and the Obligation of our Covenants' National and Solemn League on Posterity," and the Rev. John Dick of Slateford (afterwards Dr Dick of Glasgow), who preached a Synod sermon from the text, "Hold fast the form of sound words," and afterwards published it; whilst those of the Old Light were the Rev. William Willis of Greenock, who penned two pamphlets, viz., "Three Small Stones from the Brook," and "Little Naphtali," the Rev. William Taylor of Levenside, the author of "An Effectual Remedy to the Disputes presently existing in the Associate Synod regarding the Formula," "Resistance to Modern Innovation no Schism," &c., and the Rev. George Thomson, formerly minister at Rathillet, but having resigned his charge, was now living in retirement in Calton, Glasgow, who wrote a spirited pamphlet of 128 pages, entitled, "The Confession, Covenants, and Secession Testimony vindicated and defended," embracing letters to Rev. Messrs Fraser, Dick, and Lawson, and concluding with the following lines:—

"O, Fraser, Dick, and Lawson you have spread
Your snares o'er Tabor Mount and Mispeh's head,
Secession principles and solemn vows,
Which once, with heart and hand, you did espouse,
You've much obscur'd, deserted, and opposed;
Inconstancy in all, you have disclosed.
Our Bethels now into Bethavens turn'd;
At covenants and testimonies you have spurn'd.
Oh! turn to Scotland's covenanted cause,
Embrace the Mediator's truths and royal laws;
Acknowledge Him as universal King
O'er all things to the Church, to rule and bring
Good and advantage to her out of all,
To pave the way, and spread the Gospel call.
Like saints of God most cheerfully confess
The truths you have injured, lest that distress
Should come with famine, pestilence, or sword,
To avenge our land when none can help afford.

That in God's sight at last you may find grace,
And in the Church may cause a smiling face,
Now, brethren, dear, your answers soon produce
To Rutherford, Moncrieff, and Brown, and Bruce,
To Crofton, Dickson, Baillie, Beza too,
All orthodox confessions, systems you
Have heard or read; Gillespie's Aaron's rod
Or London ministers, all faithful men to God.
These all with carefulness do you consult,
That so from thence much good may soon result
To Church and State, not to yourselves alone,
But to posterity when you are gone."

In addition to these writers, however, two combatants appeared, whose brochures excited considerable attention. These were the Rev. Drs Wm. Porteous and Jas. Peddie. The former, who was connected with the Established Church in Glasgow, wrote "The New Light Examined, or Observations on the Proceedings of the Associate Synod against their own Standards;" and the latter, who was a Secession minister in Edinburgh, published "A Defence of the Associate Synod against the Charge of Sedition," addressed to William Porteous, D.D. Without going into the merits of the controversy, the nature of which has been already adverted to, it may be stated that eventually it was moved and carried in the Synod of 1799, that there should be prefixed to the Formula a declaration disowning all compulsory measures in religion; and, whilst acknowledging the obligation of the Covenants, giving every one the fullest liberty to put his own construction upon the nature of such obligation. This declaration was prefixed to the Formula, and received the title of the Preamble, and from it the minority or Old Lights, having dissented, withdrew, and on 2nd October 1799 constituted themselves into a Presbytery, prefixing to their official records the following statement:—

"By means of a circular letter the friends of our Scriptural Secession Principles were invited to a general meeting at Glasgow, on the second of October, for prayer and consultation. Accordingly a meeting took place. From many places numbers attended. Some time was spent in prayer and praise, during which the spirit of grace and supplication was poured down, it is hoped, in some measure upon us, to the comfort of many. When we came to consult what

was necessary to be done in our peculiar circumstances, there was, through the Divine Compassion, a most beautiful unanimity in sentiment. The disciples were of one mind, firmly united, we trust, in the truth as it is in Jesus. They seemed to be sweetly joined in Christian love and under affection to one another.

"In the afternoon of that day the ministers and elders who had protested against the Synod for refusing to dismiss the Preamble to the Formula, and declined the authority of the apostate judicatories in the Secession, retired by themselves. After solemn prayer for counsel and direction, they agreed unanimously to constitute themselves immediately into a Presbytery in the name of our Lord Jesus Christ, and that they would take the name of the Associate Presbytery.

"Glasgow, *October 2nd*, 1799.

"The Associate Presbytery was constituted by the Rev. Wm. Watson; were present, Messrs Ebenezer Hislop and William Willis, Ministers; together with James Dick from Pollokshaws, John Black from Shotts, and Archibald Campbell from Greenock, Ruling Elders. Mr Hislop was chosen to be Moderator, and took the chair accordingly. Mr Watson was chosen to be Clerk. Adjourned constitute to Fraser's Hall."

The Old Light Burgher Presbytery having thus been formed speedily grew as accessions were received, both from ministers without charges and congregations without ministers, as well as from regularly constituted sessions with ministers presiding over them.

Of the ministers without charges were Rev. Messrs Robert Shirra, formerly of Kirkcaldy; Jas. Russell, George Thomson, John Thomson, George Williamson, and Francis Archibald. Of the congregations without pastors were East Campbell Street, Glasgow, which in 1800 had upwards of five hundred members; Carluke, Kirkintilloch, and Pollokshaws, whose aged pastor was nearly *ab agendo* from infirmity; and of the ministers who along with their flocks united with the Presbytery, were the Rev. Robert Shirra of Yetholm, and the Rev. George Hill of Cumbernauld, who acceded in November 1799; the Rev. Patrick Connal of Bathgate, in March 1800; and the Rev. Wm. Taylor of Levenside; and John Jervie of Perth, towards the close of that year.

Mr John Ronald, probationer, and Geo. Moscrip, Alex

Brown, and Wm. Graham, students of divinity, who soon afterwards were licensed, having also adhered to the Presbytery, there was thus an abundant supply of preaching power for vacancies. Mr Moscrip was the earliest licentiate of the Presbytery, and Mr Brown was the first that was ordained by the Old Lights to the ministry.

As it was requisite that a professor of divinity should be appointed, Messrs Willis and Hill were proposed for that office, with the result of the former being elected on 17th June 1800. The position of professor in the circumstances was, no doubt, difficult to fill, since several of the students had been formerly under the tuition of Dr Lawson, the Selkirk Socrates, but though no record of the way in which either Mr Willis or his successor, Mr Hill, conducted their classes, has been handed down, there can be little doubt that though the Old Light Hall might be smaller than its New Light cotemporary, the students that issued from it would be equally well furnished for the work of the ministry.

At the close of the first year of its existence, the Presbytery for the first time granted the moderation of a call. The congregation was Pollokshaws, and the stipend offered was £70, which, though insufficient now, was then regarded as fair, considering the scarcity of money. A few months later, however, on a moderation being granted to East Campbell Street Congregation, Glasgow, which was by far the largest and most influential in the connection, the stipend offered was £180.

In 1801 the Presbytery had two ministers added to their number, viz., the Rev. Thomas Porteous of Orwell, who acceded with his congregation in January; and the Rev. Alex. Brown, who was ordained at Burntshields on 20th October. With the exception of several calls having been moderated, and Messrs Jas. Gardner and George Moscrip being ordained to the ministry, the year 1802 was not remarkable; but the year following was signalised by the ordination of Mr Wm. Graham at Carluke in June, whilst on the 10th of the following August, Mr Willis, having resigned the Professorship of Divinity, the Rev. George Hill of Cumbernauld was

appointed in his room. After repeated deliberations during the year 1804, it was agreed on 3rd September 1805, that owing to the increase of the body, a Synod should be formed, consisting of three presbyteries, viz., the Presbytery of Glasgow, the Presbytery of Edinburgh, and the Presbytery of Perth and Dunfermline.

In this deed history may be said to have repeated itself, since the same presbyterial division of the country had been made by the first Seceders in 1745, exactly sixty years before. In the Edinburgh and Glasgow Presbyteries there were in each six ministers; and in the Presbytery of Perth and Dunfermline there were three, or fifteen ministers in all. The Constitution of these Presbyteries was carried out in the Session Houses attached to East Campbell Street Church, Glasgow; and the Synod thereafter duly met in that church on the same day, and, *inter alia*, appointed John Sommervail to be Synod Officer.

Whilst in 1806 the newly formed "Original Associate (Burgher) Synod" were in the happy condition of having no annals, very different was the position of their Old Light brethren in the Antiburgher branch of the Secession, who were for their adherence to their principles suffering ecclesiastical censures of the most severe kind. In 1807, however, "the Synod agreed to reprint the Judicial Testimony, with a front note informing the public that they may expect an appendix containing a narrative of the rise, progress, and consequences of the innovations of the Synod, with whom we were lately connected, as soon as Providence shall put it in our power. 1000 fine and 1000 coarse, 2000 in all, the Rev. Wm. Willis of Stirling to correct the sheets." This appendix was afterwards carefully prepared jointly by Messrs Hill, Willis, and Taylor, though the last named had the chief hand in it, and the Synod authorised its publication in 1809. The title is, "A Vindication of Adherence to the Principles," &c.

Preachers then as still were not oftentimes sufficiently remunerated for their labour, and hence in 1809 "the Synod received a petition from a preacher stating his difficulties from the smallness of the sums paid by the vacancies in the

name of stipend. The Synod recommend to the different presbyteries under their inspection to recommend it to such vacancies as they know are able to give a guinea each Sabbath to the preacher, it being understood that the presbyteries shall not send any such recommendation to such as they know are not able." This decision on the part of the Synod was certainly very judicious, since some vacancies were not sufficiently mindful of the statement, that they that preach the gospel should live of the gospel, and when probationers were married men, with families to support, as was sometimes, though happily not frequently, the case, the remuneration was oftentimes insufficient for their maintenance. Sometimes, indeed, the preacher when aged and infirm was reduced to penury, and hence the Synod had at this period to recommend each session "to give one pound sterling per annum towards the support of a minister without a charge in his present afflicted situation." True, indeed, presbyteries, whilst they endeavoured to enforce liberality on the part of congregations, were not ungenerous or forgetful of the straitened pecuniary condition of some of them, since several years subsequent to the Synod's decision Greenlaw congregation was allowed during the illness of their minister to get preachers for ten shillings per Sabbath. From this, however, one minister dissented, on the reasonable ground that that sum was too small for the payment of travelling expenses. But not only were probationers sometimes sufferers from inadequacy of remuneration, this was occasionally also the case with the ministers of congregations, and hence in 1809 the following suggestive minute was inscribed in a Presbytery Record:—

"The Presbytery, understanding that through the neglect of a congregation in a sister Presbytery to make punctual payments of the stipend of their minister, such consequences have arisen as to terminate in a dissolution of that relation; and expecting that the Supreme Court will institute such inquiries through the connection as shall prevent similar evils in future, enjoin all sessions within their bounds to take care that the seat books in their respective congregations be regular, marking the terms of drawing their seat rents; and if their members and others attending ordinances with them be punctual in their payments at said terms; and that the collection book be distinct, and the minister's stipend paid when due, that when called

upon to produce such vouchers they may be in a correct state, and that sessions be served with a copy of this regulation."

But not only did congregations cause trouble as regards pecuniary matters to presbyteries, but sometimes both sessions and presbyteries took it upon them to act with rigour against church members in matters of doubtful disputation. One of these was the appointment of a precentor, which some of the members of congregations thought should not be made by kirk-sessions without consulting the wishes of the congregation. On this subject, indeed, much might be said, since as both the minister and the session are responsible for the proper conduct of the worship of God, it would be improper that any one should lead the service of praise with whose character and qualifications they were not satisfied; but then, on the other hand, it was only reasonable that the congregation to whom the precentor was to officiate, and whose edification might to some extent be affected by his services, should have some voice in his election. Moreover, it might be legitimately pled that several of the arguments which were in use in behalf of popular rights respecting the election of ministers, were valid with regard to the leader of praise. But in these days (1809) presbyteries were not so compliant as now, as is apparent from the following excerpt:—"The Presbytery of Glasgow called for the report of the committee appointed to converse with ——. The committee reported 'that they met with prayer and conversed with him, but find that he obstinately persists in maintaining that a congregation should be consulted, and their consent obtained before any precentor can be appointed by minister and session. The presbytery find his conduct in this irregular, and may have a pernicious influence in the congregation, and until he shall show contrition of his mistake, he shall not receive church privileges."

The conservatism of the Old Light Burghers of these days was not only of an ecclesiastical but also of a political kind, since two years before, notwithstanding the troubled state of Europe and the dangerous circumstances of Great Britain, owing to the dread of a French invasion, they agreed "to send an address to His Majesty expressing the high sense which they entertain of the benefit done to the British Islands,

and to the interests of true religion by His Majesty's refusal to put the sword into the hands of Catholics by admitting them into places of trust and power in his fleets and armies, as by the bill lately introduced into Parliament was intended."

But that these Seceders, whatever may now be thought of their ecclesiastical or political opinions, were at least far in advance of many who have succeeded them in later years is apparent in that they showed a laudable desire that the records of church courts should be kept decently and in order. Hence on 28th April 1807 the Synod recommended to the different presbyteries to call up for inspection the records of the different congregations within their bounds. Committees were also appointed to examine presbytery records.

During the first decade therefore of this Synod's history it is evident there was much outward prosperity. The three ministers who had constituted the court in 1799 were now, along with their brethren, about twenty in number; and probably when they contrasted their prosperous with their formerly adverse circumstances, they would feel inclined with God's ancient people to exclaim:

"When Sion's bondage God turned back,
As men that dreamed were we;
Then filled with laughter was our mouth,
Our tongue with melody:
They 'mong the heathen said, The Lord
Great things for them hath wrought;
The Lord hath done great things for us,
Whence joy to us is brought."

1809-1819.

Amid much that was exciting both on the continent of Europe and in Britain, the Original Burghers during the second decade of their existence as a Synod pursued quietly and prosperously the even tenor of their way. Certainly there were wars and rumours of wars in abundance, for Napoleon the First was now pursuing his recklessly ambitious career, and Lord Wellesley had been despatched to checkmate him in the Peninsula; but though the people were much impoverished by the greatly increased prices demanded for provisions, and

frequently discouraged moreover by their brothers and sons being compelled by the dreaded press-gang to enter the navy, yet on the whole the feeling of patriotism then was much stronger than possibly it has ever been since. In order to preserve the country, then threatened with invasion, no less than 300,000 volunteers were enrolled. Fuel heaps were placed on the tops of hills and mountains, and whenever ships of larger size than ordinary were descried by watchers on the coast, a beacon fire was lit, with the result that quickly the fiery signal flew from peak to peak, and the volunteers were quickly gathered to march on the foe. In preaching to the times, as it has been termed, Old Light Seceders have ever been ready; and a specimen of the way in which this was then done has been handed down. The preacher was an old minister without a charge, who was so frail, that generally, like the Orientals, he sat whilst he taught the people. He sometimes preached in Falkirk, but his manner in the pulpit was so conversational that it resembled a "ae haunded crack wi' the kirk fouk." Mr Stark, who was pastor to the Burgher Congregation there, has thus related what this venerable preacher said from the pulpit respecting the threatened French invasion :—

"They say the French are gan' tae invâde the kintra, but allouan' they dae come owre the saut sea in their bits o' cockle boats, puir silly bodies! dae they no ken that God is the God o' the dry lan' as weel as o' the sea; and sayin' they dae lan', God could sen' ae nicht o' gude Scotch cranreuch, that wad mak' them a' sleep in their tents."

The allusion here is apparently to the Divine judgment upon Sennacherib's army.

In the year 1812 the Synod had a proposal brought before it to the effect that a salary should be given to the Professor of Divinity. This was not designed at all as an adequate remuneration for his labour, but merely that the Professor, who was the pastor of a country charge with only a small stipend, should be furnished with the means of procuring such books as he might judge necessary to aid him in his professorial work. This was indeed a very reasonable proposal, and one which would commend itself to every judicious office-bearer.

Besides, though for several years after the origin of the Secession in 1733 no salary had been given, this was owing to the earliest occupants of the Divinity chair—Messrs Wilson and Moncrieff—being in comparative affluence. But as Professor Hill had no private fortune, and as his cotemporaries, Professors Lawson, Bruce, and Paxton, had been in receipt of salaries, the proposal was after a year's meditation (for the Old Lights did nothing rashly) carried into effect, and a salary of £25 annually was voted for the Professor, which sum was to be collected by Mr Stewart of Pollokshaws according to a scale of rates from the different congregations. Unfortunately, however, this system of taxing the Church was not found to be satisfactory, and hence years afterwards, grievous heartburnings flowed from it.

In the same year the Edinburgh Presbytery exhibited a commendable spirit respecting the stipends of their ministerial members, by passing a resolution that the different sessions in their bounds be enjoined to send up to next Presbytery the receipts for the last stipend paid to their ministers. That this hint would be needed by sessions there is no reason to doubt, since, alas! it was not uncommon for congregations to forget that the labourer is worthy of his hire.

The year 1816 was memorable by the formation of a new Presbytery in connection with the Synod. This was the Presbytery of Stirling and Falkirk, which was formed on the 18th September, and consisted of Messrs Willis of Stirling, Hill of Cumbernauld, Raeburn of Bannockburn, Stark of Falkirk, Smith of Alloa, and Armour of Doune and Dumblane, ministers; with Messrs Wm. Jaffrey from Stirling, Robt. Galloway from Cumbernauld, Robert Burns from Bannockburn, Alex. Stark from Falkirk, Thos. Millar from Alloa, and Wm. M'Kendrick from Doune and Dumblane, ruling elders; and to have the vacancies of Kincardine on Forth and Denny under their inspection. The first moderator of this presbytery was Rev. Wm. Willis, and Rev. Wm. Raeburn was for many years its clerk, but unfortunately, notwithstanding a prolonged and careful search, its records cannot now be found. From a document, however, found among the papers of the synod-clerk, the exact dates of the ministerial

ordinations that took place in connection with it have been ascertained, and it is satisfactory to know that with the exception of those of this presbytery, all the Presbyterial and Synodical Records of the Original Burgher Synod are now carefully preserved in the archives of the Free Church of Scotland.

The New Light Burghers having published in the previous year a pamphlet of fifty-five pages, stating evidence that in their transactions respecting the Formula they have not abandoned the original principles of the Secession, the Old Lights appointed a committee to prepare an overture with the view to bring about a union of the two Synods. This committee consisted of Messrs Willis, Gardner, and Stewart, ministers; and Wm. Jaffray, ruling elder; and in the following April 1817 it reported, requesting the Synod to send to the Moderator of the Synod from which they had separated (viz., the New Lights) the following letter, which was agreed to:—

"DEAR SIR,—In the statement of evidence by your Committee of Synod you have said that the Associate Synod held the very same principles which have been professed by them in all periods of their history. Will you have the goodness to communicate the following question to your Synod, and favour us with a reply at as early an hour to-morrow as you can find convenient? Are your Brethren of the Synod now ready to remove the Preamble prefixed to the Formula which was the ground of offence and cause of separation?"

To this communication the following reply was received:—

"PORTSBURGH MEETING HOUSE,
"EDINBURGH, 1*st May* 1817.

"REV. SIR,—I have received letter dated Gray's Close Meeting House, 30th April 1817, and signed by you as Moderator, and have taken the liberty to lay it before the Associate Synod.

"The Associate Synod regret that your communication does not enable them to form any precise idea of its object. But although they had been distinctly informed of your design in requesting a categorical answer to it in the course of the day, it was impossible for them, as the court was engaged in other important business, to have given an answer within so short a space to a question relating to a subject which has been matter of discussion for twenty years.

"The assertion which you quote from the statement of evidence, that the Associate Synod hold the very same principles at this moment which have been professed by them in all periods of their history, was not then made for the first time, but will be

found in the Synod's address to the people under their charge, published many years before.

"The Synod lament the number of divisions which prevail in the Church of Christ, especially among persons who are agreed in their views of Doctrine and Church order, and will always be ready to adopt such measures for promoting union among Christians as are consistent with truth, and calculated to serve the ends of public edification.—Meanwhile I am, Rev. Sir, yours respectfully,

"ANDREW LOTHIAN,
Moderator P. T.

"*P.S.*—The lateness of the hour prevented this being sent you as was intended last night."

The result of this correspondence however was, that instead of negotiations for union going on, the Old Lights in the following year held a *pro re nata* meeting of Synod at Falkirk, at which it was agreed to publish a reply to the statement of the New Light Synod, Messrs Taylor and Willis to superintend its publication. This was accordingly done, and in 1818 a pamphlet of eighty-two pages appeared, entitled, "A Statement of Evidence that the Burgher Synod generally called New Light have abandoned the Original Principles of the Secession Church, in answer to a pamphlet lately published by them in which the contrary is asserted."

But whilst defending themselves from their former brethren, the Old Light Seceders shewed, that though isolated, they shared in the feelings of gratitude to God which Protestants heartily expressed in 1817, being the three hundredth anniversary of the Reformation in Germany. Hence the Synod unanimously appointed a day of thanksgiving in commemoration of that blessed event, but left it with the different presbyteries to fix upon what day they judge to be most convenient for the congregations within their bounds.

In 1818, in compliance with the request of ministers in Ireland, the Synod appointed the brethren there to form a presbytery to be called the Associate Presbytery of Down and Derry. This was accordingly done, and the first members of the presbytery were Messrs John Shaw of Boardmills, and Wm. Stewart of Garvagh and Ballylintagh, ministers; with William Shaw and Joseph Warden, ruling elders.

A *pro re nata* meeting of Synod was held at Alloa on 22nd July this year to consider, *inter alia*, the propriety of appointing an Interim Professor of Divinity, as it was almost certain the Rev. Professor Hill would not be able to take charge of the students for this season, being in such a state of affliction, when the Rev. Wm. Taylor of Perth was appointed Interim Professor, and ultimately, on the decease of Professor Hill, he was appointed permanently to the office.

In closing the second decade of the Original Burgher Synod we see the denomination going on prosperously, having during this period increased from three to five presbyteries, and as in 1817 the Perth and Dunfermline Presbytery received a donation of £500 from Miss Mary Ross of Aberdeen, "for the purpose of sending the gospel in a great measure free of expense at the beginning, where any opening occurs," there was encouragement for the planting of preaching stations in suitable localities, and thus the lengthening of the Synod's cords.

1819-1829.

The early part of the nineteenth century was noted for missionary enterprise. In this respect it was evident the Church was awakening to a sense of her responsibility with respect to the heathen. When, in 1796, the subject of Foreign Missions was introduced into the General Assembly of the Church of Scotland, the opposition which it evoked is now scarcely credible. One minister deemed Foreign Missions visionary; another held that the duty of the Church was to sit still, and pray, and wait; whilst others feared that if the project was entered into the result would be injurious to the constitution of the Church.

Missionary effort, however, continued to expand in different sections of the Protestant Church, and as the expense of sending out qualified agents was oftentimes larger than any single denomination could undertake, Christians of different sections of the Church united in the formation of Missionary Societies for the furtherance of the Gospel. This, of course, tended to promote brotherly affection amongst Christians,

and as, since the overthrow of Napoleon at Waterloo, peace and amity prevailed amongst nations, it was considered only becoming that fraternal feelings should obtain amongst the professed followers of Christ. Hence, at this time, negotiations for the union of the different sections of the Secession Church were proposed, and were hailed with great cordiality by warm-hearted Christians.

Amongst the bodies to whom the proposal of union was made was the Original Burgher Synod, and it is pleasant to note that the proposal was at once responded to; since, on the 12th May 1819, the Synod appointed a Committee to collect information, and correspond with all the branches of the Secession, with a view to union, and the Synod Record states that, on the following day,

"The Rev. William Willis of Stirling suggested the propriety of putting some things in the public papers showing our approbation of the conduct of the petitioners respecting an union among Seceders, and also to show the public that we are so far from being against an union, that it is the desire of our hearts to have one among the general friends of Christ, but that with respect to our received principles we have nothing to compromise. A scroll of a representation was then presented and read, which was adopted. The tenour whereof follows—'The Associate Synod of Original Burgher Seceders being met, there were presented a number of petitions from congregations in their Church fellowship respecting an union among Seceders. These petitions being read, they met with the united approbation of the Synod. In all of them, say the Synod, the following things were observable: 1st, A conscientious regard for, and firm attachment to, our received principles. 2nd, A fervent desire of union and Church fellowship with their Christian brethren —"O House of Jacob come ye and let us walk in the light of the Lord." 3rd, A becoming respect for the courts of Christ over them in the Lord. The Synod enter most completely into the views of these petitioners. With respect to our received principles, we have nothing to compromise. But we are cordially willing to unite, and walk together in Church fellowship with all the professed friends of our Lord Jesus Christ, who shall see it their duty to join the banner for truth and attained to reformation, displayed by the first Seceders. The first Seceders adopted no new principles distinct from, far less inconsistent with, the principles of the Presbyterian Covenanted Church of Scotland contained in her standards supreme and subordinate. These principles we hold uncontaminated, and, to show to all our desire to accomplish an union among Seceders, we

have appointed a committee to collect information, and to correspond with these bodies in the Secession that are at present using means for that important purpose.'"

Again the Synod Record states that, on 29th September 1819,

"A lengthened report from the Committee for Union with the Constitutional Presbytery was given in. The committee consisted of Rev. Messrs Hislop, Gardner, Watson, and Turnbull, and Mr Alex. Paterson, elder, Burghers; and of Constitutional Presbytery the Rev. Messrs Chalmers, M'Crie, and Shaw. The meetings were held in Dr M'Crie's session-house, and, *inter alia*, they agreed, that in reference to the religious clause in some burgess oaths which was the cause of the breach, in consequence of its abolition, they consider it unnecessary to enter on the discussion of that subject, and agree to drop the whole controversy on both sides. In order, however, to provide against the interruption of the peace of the united body, they consider it proper that, should this oath be again revived, none of their members take it till such measures were adopted as might then be deemed necessary to satisfy the scruples of brethren. Second, that in reference to the religious clause in some burgess oaths which was the original cause of the breach, as there is every prospect of the imposition of it being dropped, they agree not to enter into the discussion of it, but, with the view of providing against the interruption of the peace of the united body, it shall be understood that if it shall hereafter be enacted in any burgh, it shall not be taken, at least until such alterations be made on it as shall remove the objections which were entertained against it at the time of the breach."

That the effort now made to unite the two Old Light branches of the Secession was hearty and protracted, appears from another Synodical minute of 8th May 1821, viz. :—

"It was reported that the joint Committee on union with the Constitutional Presbytery, viz.—Rev. Messrs Hislop, Watson, Stewart, Smith, Aitken, and Turnbull, ministers, and Mr Alex. Paterson, elder, Burghers; and Rev. Messrs M'Crie, Shaw, and Duncan, ministers, and Mr George Knox, elder, of Constitutional Presbytery, had, *inter alia*, agreed to the following resolutions, viz. :—That the Committee agree in proposing it as their opinion that it would be highly desirable that all the ministers in the united body should, as soon after the union as may be convenient, join together in entering into the Bond with the view of setting an example to the people. That with respect to those who shall afterwards be admitted to public office in the united body, the Committee, while

deeply sensible of the great importance of requiring from such persons this solemn pledge of their fidelity to the common cause, and of their readiness to co-operate in promoting it, are at the same time sensible of difficulties that are in the way of at present proceeding according to the Act of the Associate Presbytery in 1744 respecting the terms of Ministerial Communion (particularly as the practice of covenanting has been so long disused in one of the societies composing the union), the Committee would therefore propose that there should be a temporary suspension of that Act, so as, that students may be for some time licenced, and ministers ordained, although they may not have actually joined in the Bond, while it is provided that all proper means shall be used by the courts in the meantime to inform, and excite young men to this duty, and that the united Synod shall determine as to the time when this suspension shall cease."

Further, in the following year the Synod, in reply to a letter from the Constitutional Presbytery, expressed their willingness to renew the National Covenants in a bond in the event of a union being formed with the Antiburghers, whilst a few years later the Rev. Messrs Hill, Anderson, and Headrick, with John Jaffray, elder, who had been appointed to examine the testimony recently published by the Synod of Original Seceders, reported that "the general tenor of the testimony is truly excellent, and such as the Committee have no hesitation in approving. A few parts in it at the same time must necessarily undergo revision and alteration, before we can adopt it as the testimony of our body."

Whilst these negotiations betwixt the two bodies of Old Lights were being carried on prosperously, a circumstance occurred, which attracted the attention of the Original Burgher Synod, and caused its members to think that possibly they might effect a union with a Church much larger and more influential than the Constitutional Antiburgher Presbytery. This was the Church of Scotland, the growing evangelical portion of which was now looking with friendly eyes upon Old Light Seceders, who, amid many trials, had faithfully maintained the principle of the duty of nations, as such, to acknowledge God, and take an interest in the religious, as well as the temporal interests of their subjects. As a union with the Church of Scotland, if it could be effected on a satisfactory basis, was always recognised as a duty by Seceders,

since the founders of the denomination had in 1733 appealed to the first free, faithful, and reforming General Assembly of the Church of Scotland, the Original Burgher Synod hailed the prospect with delight, and on 9th May 1821 passed the following decision :—

"In consequence of a notice in the newspapers of a conversation that has taken place in the (Established Church) Presbytery of Glasgow in regard to a union with Seceders, the Synod deem it their duty to meet it with the following notice in reply :—'That the Associate Synod observe with much pleasure a proposition made in the Presbytery of Glasgow, at a late meeting, of an earnest wish that something might be done to bring back to the bosom of the Church those who, agreeing with her in every material particular, had been too long estranged from her communion upon one point, that of Patronage ; are happy to embrace this early opportunity of meeting this earnest wish with equal earnestness on their side, and in virtue of their protest, secession, and appeal to the first free and faithful reforming General Assembly of our Mother Church, they stand upon these very principles to this day, and shall be happy to return into her bosom as soon as the impediments, particularly Patronage, shall be rolled out of the way. And while they desire to bless God for putting it into the hearts of these rev. gentlemen to make this advance, they pledge themselves to give every facility to any motion or c' ture for their return which shall come from the Church of Scotland, of which they consider themselves as an integral part, and shall use their influence with the Christian people under their inspection to accomplish such an important event.'"

The result of beginning negotiations for union with the Established Church was a cooling, perhaps, of fervour in carrying on proposals of union with the Antiburghers. True, it is stated that on 10th May 1827 the Synod agreed to send communications to the Associate Synod of Protesters and the Constitutional Presbytery, for a Union Conference to be held on the 10th October following, in Edinburgh—said communications to be addressed respectively to Rev. Professor Paxton and Rev. Dr M'Crie ; and true it is, that on the day named the Burgher Synod adjourned to Infirmary Street Church, to hold an extra-judicial conference with the two before-mentioned bodies of Antiburghers, who were, however, no longer twain, since having united in the interval they had now adopted the name of Original Secession Synod; but though

this conference took place, and was renewed on the following day, it proved abortive. But whilst endeavouring to promote the good cause of union among the scattered friends of truth, the Burgher Synod were also mindful of matters which affected not only the well-being of the British Empire, but also the well-being of the world at large. As efforts were now being made to admit Romanists to Parliament, the Burgher Seceders emitted no uncertain sound as to their opinion on this subject, since on 9th May 1827, their "Synod petitioned the House of Lords against the Catholic Emancipation Bill in the following terms, *inter alia*" :—

"They earnestly entreat your Right Honourable House, and conjure you by all that is sacred in religion and valuable in liberty, to be in proportion more watchful and more decided, as the cause of Catholic Emancipation may seem to have received a more powerful accession of influence. The bitter experience of past ages, confirmed by no unequivocal indications in our own, convince us that emancipation once granted will only be the step to more extensive and more dangerous encroachments."

And as at this time also, the Apocrypha was being printed and published along with the Scriptures, as if it formed a part of the sacred canon, the Synod in 1827 unanimously agreed to thank the Committee of the Edinburgh Bible Society, and particularly the Rev. Dr Andrew Thomson (St George's, Edinburgh) and Robert Haldane, Esq., for their invaluable services in vindicating the purity, and promoting the unadulterated circulation of the Word of God.

In common with other sections of the Church, the Synod had its annoyances from the conduct of its divinity students, preachers, and ministers; but instead of ignoring these, the court endeavoured judiciously to preserve due order within its pale. Thus, in 1820, complaint having been made of some occurrences that had taken place in the Divinity Hall, the Synod, after investigation, dismissed the matter. Five years later, however, "the Glasgow Presbytery having been informed by the Professor of Divinity that five students had during the last session of the Divinity Hall attended the theatre at Perth, they were conversed with respecting this matter, and the Presbytery being satisfied with their contrition, they were rebuked by the Moderator."

Then though mandating, or committing discourses to memory, had been hitherto the rule among those who appeared before the Secession Presbyteries with the view of obtaining licence, it appears that in 1825 some students felt the yoke to be grievous and wished to avoid it, but in vain, since the Glasgow Presbytery Record states that "remarks on Mr ——'s (a student) discourse being called for, the members refused to make any remarks on it, especially as he had read the most of it, of which they highly disapproved." But preachers, as well as divinity students, were also sometimes troublesome, as is evident from the conduct of one, who not only in 1820 got a protest taken in his case at the bar of the Synod by a notary public, but three years later appeared at the Edinburgh Presbytery, and requested that court to order their clerk to furnish him with an extract of his appointments to preach in Shotts and Edinburgh, from March 1815 to May 1820. The Presbytery, however, agreed to delay the consideration of this to their next meeting, against which Mr —— protested, and appealed to a civil court.

And that ministers and congregations had also their variances, and were inclined to adopt legal measures, is manifest from the following statement:—

"The minister of —— congregation not having received any stipend from Dec. 1819 to 14th April 1823, when he demitted his charge, having complained to the Synod, that court agreed 'that the minister was very unhandsomely used by the portion of the congregation who abandoned his ministry, at the same time they disapprove of the mode in which he acted in having recourse to legal rather than to ecclesiastical proceedings in the Supreme Court for stipend. They also find the minority who remained with him to have acted commendably, and encourage them to proceed in their attempts to revive our cause in ——, and they assure them, that they will meet with no further trouble in relation to the arrears of stipend, which their former minister might be supposed to have against them.'"

Comparative peace and prosperity not unchequered by trials and disappointments characterise this third epoch of Burgher Secession history, and these proved the prelude to the stirring events which were speedily to follow.

1829-1839.

This, the closing epoch of the history of the Old Light Burgher Synod, was begun at a period when the ecclesiastical atmosphere of Scotland was surcharged with electricity. The Evangelical Party in the Church of Scotland had largely increased, and was soon to have the ascendency in her councils. The Holy Spirit was now refreshing many parts of that church, and hence not only were the truths of the Gospel preached with fidelity in many of her pulpits throughout Scotland, but urgent efforts were being made for the spread of the Kingdom of Christ throughout the world. It was at this time that Dr Alexander Duff, the apostle of India, began his great work in that empire, and Dr Chalmers, after having done good work in home evangelisation in Glasgow, was seated in the Divinity Chair of the Metropolitan University, giving lectures to hundreds of admiring students, and imparting to them much of his fervent evangelistic spirit. Then the two New Light sections of the Secession having joined in forming the United Secession Church in 1820, along with the Relief Synod, began, through many of their members, to wage war against civil establishments of religion. This controversy, which was keen and protracted, was named the Voluntary Controversy, and exhibited in development the principle, the bud of which the Old Lights had detected thirty years before. As might be expected, the Old Light Seceders combined with the Church of Scotland defenders against the voluntary foe, and from their training, and experimental knowledge of the subject of controversy, were found to be very valuable allies. This was specially the case with Dr Michael Willis of Glasgow, to whom the Synod recorded thanks for his able and excellent treatise in defence of civil establishments of religion. Of course the friendly feelings which had formerly obtained betwixt the Seceders and the church of their fathers were thus deepened, and the result was, that overtures for alliance were continued, until at length the desired union which had been looked forward to by the first Seceders took place in 1839.

Before, however, giving the detailed account of this, the closing historical scene of the Associate Burgher Synod, it is

desirable to enumerate some of the principal deeds which were done during the last decade of its history.

As there were now about half-a-dozen congregations in Ireland belonging to the Synod, and as, possibly, their ideas of ecclesiastical order might be somewhat in harmony with those of a political kind which have been long prevalent in that country, the Synod, in 1830, enjoined the Presbytery of Down and Derry to use all prudential means to raise the pecuniary allowance to preachers; to see that appointments be regularly sent them; that one of the ministers, at least, attend each meeting of Synod, and that by rotation, and to bring the records of presbytery along with them.

In the following year the Synod agreed that the Presbytery of Down and Derry be divided into two presbyteries, viz., the Presbytery of Down, and the Presbytery of Derry; which division was duly carried into effect. But whether or not the other injunctions of the Synod were attended to is doubtful, since in 1833 the Synod reduced the number of their commands by agreeing that the Irish Presbyteries send at least one member annually to the Synod, leaving all other arrangements to be settled by themselves. At the constitutional close of the Burgher Synod in 1839, the number of congregations in Ireland was seven, of which five had ministers, and two were vacant.

As it was still deemed very desirable to effect a union, if practicable, with the Antiburgher or Original Seceders, the Synod agreed, on 16th May 1832, to hold a conference the same evening with the Original Secession Synod. The place of meeting was Davie Street Church, Edinburgh (Dr M'Crie's), and the hour 6.30 P.M.; but, alas! it proved unsuccessful.

How this was the case is thus described by Dr James Taylor of Flisk:—

"The old ground of difference there was no getting over. The Burgess Oath always emerged as a subject of dispute, although, by the interference of Mr Ewing of Strathleven at the meeting of Burghs, the objectionable clause was repealed. Every concession the Burghers were willing to make, short of calling the oath sinful. Dr M'Crie and Dr Stevenson of Ayr were the apostles and the advocates of union. But there was a small party whose feelings were strong on the subject of the defunct oath, and who, when all things

seemed ready for the giving of the right hand of fellowship, interposed, and brought things back to the starting point. Dr Paxton was the leader of this stern band. It was either a duty, or a sin, to swear that oath. If a duty, then it was to be commended; and if a sin, then it must be condemned. And betwixt the horns of that dilemma was the subject left impaled. The writer was present at one of these conferences, and his remembrances are lively, for it was then he first witnessed a meeting of Synod. In the foreground of his memory are the appearances of Dr M'Crie and Dr Paxton, both venerable men. The former earnest and conciliatory, the latter unbending and obstructive. When things were uttered which made union hopeless, the aged Dr Stevenson of Ayr was seen to retire to the vestry, and there to shed tears." [1]

The only other reference in the Burgher Records respecting the Antiburgher Seceders occurs on 13th May 1835, in the following words, viz. :—

"Regarding the proposed union with the Original Seceders, the Synod found that it would be more agreeable to retain the judicial testimony emitted by the Associate Presbytery in 1736, and still in use by the Associate Synod, taking such measures as are necessary for bringing it down to the present time, than to recognise any other document, however valuable, as the ground of union between the two bodies; and inasmuch as this affects the leading articles in the proposed basis, they judge it unnecessary to communicate to their brethren of the other Synod any definite judgment on these points."

During this period several motions carried in the Presbyteries and Synod give a glimpse of the customs of the age, and the changes which time and experience usually effect on all human arrangements. Thus, in 1830, the Edinburgh Presbytery agreed to give intimation to all the vacancies under their inspection that every letter to their clerk upon business be prepaid, otherwise it will not be attended to, and in the following year it was unanimously agreed that students of divinity, previous to their application to the Presbytery to be examined for licence, should visit the members of Presbytery individually, and undergo a private examination. Though, however, these resolutions evinced a proper and kindly feeling to their clerk and their divinity students, a petition they made to the Synod in 1832 for the division of their Presbytery into two courts, to be designated the Presbytery of Edinburgh and

[1] Taylor's "Biographical Notices," p. 167.

the Presbytery of Lanark, did not commend itself to the supreme court as judicious, and hence its prayer was refused.

About this period, owing to the progress of education and the beginnings of a revival in the study and practice of sacred music, a desire began to prevail for the abolition of the venerable and time-honoured custom of the precentor reading, or rather chanting, each line of the psalm previous to its being sung by the congregation. Though this practice was not originally Scottish, but had come from England, where non-readers were more numerous, yet its long continuance had made it customary, and it had become so hallowed by sacred associations that its desuetude was regarded by many as a hateful, if not sinful compliance with the times, and an innovation which should be strongly resisted. Hence heart-burnings and strifes arose on this account in congregations which were so grievous that the aid of the Presbytery was sometimes invoked. A decision of the Edinburgh Presbytery on this subject, of date 25th February 1834, is instructive and interesting. It is as follows:—

"Regarding the giving up the practice of reading out the line during the praise in public worship, the Edinburgh Presbytery feel themselves called on to make the following declaration on a subject which is not merely producing disagreeable effects in many congregations, but is acting injuriously on the religious interests and unity of the body. Therefore the Presbytery do declare that though it must be left to Sessions and congregations to act as they see cause in a matter which ought to be a subject of forbearance, and as shall most tend to general edification, still they consider singing without the line as not only not in opposition to any part of the Confession of Faith, but perfectly agreeable to it. That the mode of singing in any particular way was never a part of the principles of the Associate Synod, and that it is quite right for Sessions and congregations to act in this matter as they shall see cause. The Presbytery are also of opinion that, though from a desire to promote peace, Sessions in some cases have not interfered with congregations in determining questions as to singing, that in point of fact and law, that right belongs exclusively to Sessions themselves."

Whilst the Synod in 1834 showed a commendable public spirit in appointing thanksgiving for the late national enactment abolishing slavery, it in the same year gave proof of its

Christian desire to hold forth, as well as hold fast, the truth, by resolving to raise funds for missionary enterprise.

On 15th September 1835 the Rev. Michael Willis, of Renfield Street Church, Glasgow, was appointed Professor of Theology, and in addition to thanking the Synod for the honour, he offered in the most handsome manner to perform the duties connected with the professorship gratis for three years, and the Synod agreed to thank Mr Willis for his offer. Owing to the approaching union with the Church of Scotland, it is not probable that Professor Willis ever received any salary for presiding over the school of the prophets. But he did not fail in thus honouring God to receive honour, since shortly afterwards he received the degree of D.D., a distinction which was not enjoyed by any other minister of the Original Burgher Synod during the entire course of its existence.

About this period the Synod gave evidence that its career was soon to terminate happily, by growth in Christian charity, and not only confessing the mistakes of its earlier days, but also, as far as possible, endeavouring to remedy these. Several specimens of this honourable dealing might be given, but one will suffice. 3rd October 1834—"It having been represented that there are some things in the Synod's Minutes of an exceptional nature, a Committee was appointed to examine the Minutes for the purpose of ascertaining those proceedings and decisions in the Synodical Records affecting character and conduct which ought to be expunged." And it may be added that the Records bear visible marks of this Committee having done its work.

The closing years of the Original Burgher Synod had now come, and, as was to be expected, its members were very much occupied in making due preparations for the expected union with the Church of Scotland. As the course of true love is said seldom to run smoothly, so the progress of the union negotiations was no exception to the proverb. There were parties on each side who were ready to hinder the good work. These were the Moderates in the Establishment, who had no love for evangelical preaching, and the Conservatives in the Synod, who considered that their strength was to sit still. But though sitting still may be a duty at one period, it is not so

at all times, since Moses was commanded to speak to the people that they go forward. Progression then being felt to be duty by the large majority of the Synod, we shall now proceed to give an account of the union betwixt the Burgher Seceders and the Church of Scotland in 1839.

On 2nd October 1834, the Synod authorised a letter to be sent to the Moderator of the General Assembly, expressing the favourable feeling which prevailed in the Body towards the Church of Scotland, its decided attachment to the cause of National Establishments, and the pleasure which it would give to this Synod to contemplate the probability of reunion on consistent grounds with the National Establishment. This letter was sent by the Rev. Ralph Robb of Strathkinnes, Moderator, on 14th May 1835, and Dr William Thomson, the Moderator of the General Assembly, having brought the matter before the Court, a Committee was appointed to confer with a similar Committee, which had been appointed by the Burgher Seceders. Of these Committees the Rev. Dr Patrick M'Farlan was the Convener of the former, and Rev. Michael (afterwards Dr) Willis of the latter. A joint meeting was held on 4th November 1835, and the matter, owing to its importance and complexity, having been relegated to sub-committees, consisting of Drs M'Farlan, Thomson, Lee, Gordon, the Procurator, Dr Welsh, and Alex. Dunlop, Esq., on the one side, and Messrs Willis, Mackray, John Anderson, Jas. Anderson, Thornton, Wright, ministers, and Mr Rattray, elder, on the other, several queries were submitted by the Assembly's Committee relating to the course of study required before licence, the formula imposed, and the manner in which the stipends of ministers are secured to them. On all these points very full and satisfactory replies were given, and in addition a very comprehensive statement of sentiments was given by the Synod Committee, in which they referred to the principles of Seceders respecting the obligation of the National and Solemn League Covenants, the lawfulness of Church Establishments, the free election of elders, purity of Church Discipline, the importance of an act prohibitory of Private Baptisms, the Marrow Controversy, &c.

On 10th and 11th May 1836, the Sub-Committees met and unanimously agreed to six resolutions referring to the formula, &c., and the General Assembly's Committee, in their report, expressed the "hope that the further points of difference (Covenanting and Patronage) may be adjusted without the sacrifice of principle on either side, and trust that the negotiations may terminate in the reunion of our Seceding brethren with the Church of Scotland on sound and constitutional principles, and on terms honourable to both parties, and such as shall tend to the glory of God, the extension and greater usefulness of our Church, and the spiritual improvement and real welfare and happiness of the people under our care."

After some correspondence betwixt the two Conveners, and meetings of the several Committees, the Synod met on 10th May 1837, when, as the *Edinburgh Courant* states, the chief business of the court was concerning the negotiation with the Church of Scotland.[1] The latest report of the General Assembly's Committee having been laid upon the table by the Rev. Michael Willis, Convener of the Committee of Synod, a long discussion ensued, terminating in the proposal of a condition of reunion with the Assembly, to the effect that the National Church, while not as yet ready to go as far as the Secession party in the doctrine of National Covenanting, should declare generally in favour of the ancient vows of the nation. The general sentiment of the Synod seemed to be that many lesser matters of difference might be adjusted after union, if this great principle were secured; a principle, it was argued, assuming increased importance from the aspect of the times. A division, however, ultimately took place on the question, whether on the subject of patronage, also, a greater concession should not be insisted on than the veto law affords. A large proportion of the Synod were willing to forego this, and to accept the liberty afforded by the General Assembly to contend constitutionally within the pale of the Establishment for popular rights. On a vote being taken, the Synod, by a majority of two, agreed to urge as a *sine qua non* at least, the adoption by the General Assemby of the course long pursued by

[1] See documents pertaining to Negotiation between the General Assembly and Associate Synod, 1834-37, and Synod Minutes.

it, of remonstrating respectfully with the Legislature for the abolition of Patronage. It was agreed by those in favour of this decision, that thereby the hands of the Reforming party in the National Establishment would be strengthened, while by the opposite side it was held that thereby the union and co-operation of those of Anti-patronage views, within and without the Establishment, might be with injury delayed. As the motion, which was thus carried by a small majority, was apparently unfavourable to reunion, the Rev. Dr M'Farlan of Greenock, on the 26th May following, when he moved in the General Assembly the reappointment of the Committee in case of the Synod's reconsidering the said resolution, and expressing their willingness to resume their negotiations with the Church of Scotland, expressed his deep regret that there was so little prospect of a reunion betwixt the Church of Scotland and the Associate Synod, especially as in these times the object was so very desirable. His fears, however, were disappointed, for on 28th September 1837, the Synod, feeling that progress should be made with the negotiations, deliberated on the following motion and two amendments, one of which was afterwards withdrawn. The discussion was protracted, and adjourned to the following meeting in May. Meanwhile a joint meeting of the Committees was held on 14th March, at which satisfactory explanations were given to the Seceders, and on the 9th of May 1838 the debate was resumed, with the result of the amendment being carried by a majority. The motion and amendment then voted on were as follows :—

Motion—"That in the judgment of the Synod, the time contemplated by the Secession Fathers, when a return to the communion of the Church of Scotland might consistently be made, is now fully come : That the explanations obtained by the labours of the Committee of Synod are in all points of difference satisfactory except two, viz., that of Lay Patronage and the National Covenants. As to Lay Patronage, their principles lead them to seek its entire abolition. Inasmuch, however, as the great principle is now established that no minister be ordained to the pastoral charge of a people without their consent, the Synod consider it to be so far modified, as that it no longer presents an insuperable obstacle in the way of reunion. As for the other point, the descending obligation of the Covenants,

National and Solemn League:—as this did not enter into the grounds of Secession as originally stated, neither, in this Synod's judgment, ought it to be regarded as an obstacle in the way of reunion." Amendment—"That the Synod, considering that the majority who voted for the Resolutions of last May on the subject of the proposed union with the National Church was so doubtful, agree to give opportunity by repeating the vote, for ascertaining the decided sentiment of the body on this question: and inasmuch as the present uncertain state of the Patronage question makes a degree of delay advisable; and considering the desirableness of the whole body being duly informed of the present state or final issue of the negotiation between the Committees of the Synod and General Assembly, agree to give opportunity to Presbyteries and Sessions to have the whole documents under consideration till next meeting of Synod; requiring their opinion how far the terms finally obtained from the General Assembly, and about to be embodied in an overture to be brought before that venerable court, are satisfactory, it being understood that in case the Synod shall decide in favour of reunion on the basis of the General Assembly's overture, the Synod shall, preparatory to the union, subscribe a bond, pledging itself by the use of every constitutional liberty secured to it, to follow out the design of its testimony, and the cause of reformation sworn to in our National Covenants."

This amendment having been carried, the Rev. George Moscrip of Greenock, protested in his own name and in the name of all who should adhere to him, "and reserving to himself and them full liberty to proceed farther in this matter as they should see cause." The said protesters held a meeting immediately after the adjournment of Synod, at which it was unanimously agreed, "That an immediate application should be made to the Assembly's Committee, for themselves and their brethren who adhere to them, and that they should express their readiness to accept the preamble to the proposed overture agreed upon by the Assembly's Committee as a most satisfactory basis of union." In view of these circumstances, the Assembly's Committee, on 22nd May 1838, resolved to recommend the General Assembly to prepare and send down to Presbyteries an overture, having for its object the reception of the ministers and congregations of the Associate Synod into connection and full communion with the Church of Scotland. This the General Assembly did, and on 26th May following transmitted the following overture to Presbyteries, and

which, having received the approbation of a majority of the Presbyteries, was enacted on 25th May 1839 into a standing law of the Church, and so formed the basis on which the Associate (Burgher) Seceders returned to the Church of Scotland.

Regarding reunion with the Seceders, however, it is worthy of remark that the Moderate Party in the General Assembly had no sympathy, for during the debate which preceded the reappointment of a committee on union in 1837, Dr Geo. Cook of St Andrews stated that he considered the proposal of union with the Seceders as altogether chimerical, but declined dividing the House on the subject, and several members on the same side of the Church expressed themselves to the like effect. The Union Committee were then named, Dr Cook's friends having successively requested to have their names withdrawn. Again, when the Assembly in 1838 agreed to send down the overture on union to Presbyteries, Dr Cook again, in a lengthy speech, declared the idea of union altogether chimerical, and as unapproachable as the philosopher's stone. He was followed by Mr W. R. Pirie of Dyce, afterwards Principal Pirie of Aberdeen, who also opposed the overture, which he considered to be the most revolutionary proposal ever made within the walls of that venerable Assembly. Mr, afterwards Dr, Buchanan of Glasgow, however, ably spoke on the other side, and was supported by Dr Clason and Messrs Davidson of Broughty-Ferry and Dempster of Denny, whilst Dr Brunton, Professor of Hebrew in the Edinburgh University, declared that he felt it due to the Associate Synod to state that he found their standard of education for their young men as high as in the Church of Scotland.

When the Associate Synod met in Glasgow in May 1839, the Rev. Wm. Mackray of Stirling moved the observance of a diet of prayer for the General Assembly about to meet for *inter alia* finally deciding on the question of union, in which he was supported by Messrs Gordon of Falkirk and Anderson of Helensburgh, which proposal was unanimously agreed to.

When the Assembly met, Mr, afterwards Dr, Candlish, on 25th May 1839, moved that the overture for union having received the approbation of a majority of Presbyteries, be

enacted as a standing Act of the Church, when he expressed the hope that this was but the first fruits of the ingathering of their Israel, so that once more their Church might be the Church of all the people of the land, which motion was unanimously agreed to.

Session Eleven, May 25, 1839.—*Act anent Reunion with Seceders.*

"The General Assembly, on the Report of the Committee for classing Returns to Overtures, having found that the Overture anent Reunion with Seceders has received the approbation of a majority of the presbyteries of the church, did, and hereby do, enact the said Overture into a standing law of the Church, as follows :—

"Whereas proposals have been made by the Associate Synod for a reunion with the Church of Scotland, and a considerable number of overtures have been sent at the same time to the General Assembly from the synods and presbyteries of the Church favourable to that object ; and it has been ascertained by a committee of the General Assembly, that the course of study required for a long time past of students in divinity in connection with said Synod is quite satisfactory, and that their ministers and elders do firmly adhere to the Westminster Confession of Faith, the Larger and Shorter Catechisms, and other Standards of our Church ; and whereas the members of the Associate Synod do heartily concur with us in holding the great principle of an Ecclesiastical Establishment, and the duty of acknowledging God in our national as well as our individual capacity ; and we, on the other hand, do heartily concur with the members of the Associate Synod in confessing the great obligations under which we lie to our forefathers in the year 1638, and several years of that century immediately following, and the duty, in particular circumstances, of uniting together in public solemn engagement in defence of the Church, and its doctrine, discipline, and form of worship and government ; and whereas our brethren of the Associate Synod have declared their willingness, in the event of a reunion, to submit to all the laws and judicatories of this Church, reserving only to themselves the right which the members of the Established Church enjoy of endeavouring to correct in a lawful manner what may appear to them to be faulty in its constitution and government.

"The General Assembly, with the consent of the presbyteries of this Church, enact and ordain, that all the ministers of the Associate Synod and their congregations in Scotland, desirous of being admitted into connection and full communion with the Church of Scotland, be received accordingly, and that the following rules be strictly observed by the presbyteries of this church relative to this subject :—

"1. Ministers of the Associate Synod and their congregations shall be received into connection with the presbyteries in whose bounds their churches are situated, on their laying before the said presbyteries respectively a representation or memorial, subscribed in name of the kirk-sessions of said congregations, by their moderator, or other persons appointed by them; and if there be managers of said congregations, by the preses of said managers, or other person in their name and by their authority, as also by the preses of a meeting of the members of the congregation, setting forth the desire of said ministers and congregations to be received into connection with the Church of Scotland. On such representation or memorial being presented, the presbytery shall, subject to the condition above specified, receive and admit the memorialists; and in the event of the presbytery's refusing to do so, it shall be competent to the memorialists to appeal to the General Assembly.

"2. On the reception of a minister and congregation of the Associate Synod into connection with a presbytery of this church, the managers of said congregation, or the kirk-session and deacons, if managers, shall forthwith take the steps necessary for procuring a constitution for the newly-admitted church, and having a territorial district assigned thereto.

"3. Every minister of the Associate Synod, at his admission as a member of Presbytery, and every ruling elder of said Synod, before taking his seat as a member of Presbytery or Synod, or General Assembly, shall subscribe the Westminster Confession of Faith, and the Formula of the Church of Scotland, and shall enjoy all the rights and privileges of ordained ministers and elders of the Church of Scotland.

"4. The integrity of the kirk-sessions and existing congregations of the Associate Synod admitted into the Church of Scotland, and the right of said kirk-sessions to grant sealing ordinances to the present members of their said congregations, though not residing within the bounds of the parish which may be allotted to them, shall be distinctly and practically recognised by the other kirk-sessions and the presbyteries of this Church; provided always that this provision shall in no respect apply to non-residents who are not at the date of this Act members of the existing congregations as aforesaid.

"5. Presbyteries shall not, at or after the admission of ministers of the Associate Synod and their congregations into connection with the Church of Scotland, require any provision to be made for the said ministers by the managers of said congregations different from existing arrangements; but the laws now in force in this Church, or hereafter to be enacted, shall be observed with regard to all future intrants.

"6. The licentiates or probationers of the Associate Synod shall

be received and treated as other probationers within the bounds of the presbytery, on their making application to the presbytery to that effect, and on their subscribing the Westminster Confession of Faith, and Formula of the Church of Scotland, and shall be held equally capable with them of receiving a presentation, or of being elected and called to a vacant congregation within the bounds of this Church.

"7. The students of divinity of the Associate Synod at the time of the passing of this Act shall, on producing certificates of their having finished their theological course, under the Professor of the Associate Synod, be taken on trials for licence by the presbytery of the bounds. Those of the existing students of said Synod who have commenced, but have not finished their theological studies, shall complete their curriculum with him or in the Divinity Halls of the Scottish Universities; and their sessions of regular attendance on the lectures of the Professor of Theology of the Associate Synod shall be counted as sessions of regular attendance in the Divinity Hall.

"8. Ministers and their congregations out of Scotland, belonging to the Associate Synod, and expressing their desire of being recognised by the Church of Scotland as connected with her, shall be held as standing in the same relative positions as ministers and congregations in England, Ireland, and the Colonies, whose connection with this Church has been acknowledged."

Before, however, the General Assembly met which passed the above overture into a law of the Church, the Associate Synod met in Glasgow with the design of testing the state of opinion on union, when the following motion and amendment were proposed and discussed on 16th May 1839, viz. :—It was moved by the Rev. Dr Willis of Glasgow, and seconded by the Rev. John Anderson of Helensburgh :

"That this Synod, on a full consideration of the results of the correspondence held with the General Assembly of the Church of Scotland, and having afforded opportunity to presbyteries and sessions, with congregations, of acquainting themselves with the whole documents connected with this business, do now resolve, that a basis of warrantable reunion has been found as set forth in the General Assembly's overtures, and the accompanying explanations of the committees; and that, partaking in the concern with which the National Church finds some of its attempts to establish the principle of non-intrusion, in regard to the pastoral charge, discountenanced by the civil power, the Synod does yet entertain such full confidence that the General Assembly will hold with becoming firmness to that great principle, as well as other kindred important principles which

it has been enabled to assert in the face of opposition and reproach; that the Synod does not feel warranted to recede from the contemplated alliance with their brethren in this day of trial and peril. And, in the faith of such adherence by the National Church to a faithful course of policy, tending towards what this Synod has ever desired in respect of the liberties of the Church of Christ, appoints a meeting of Synod to be held at Edinburgh, on an early day, for the final adjustment of this cause."

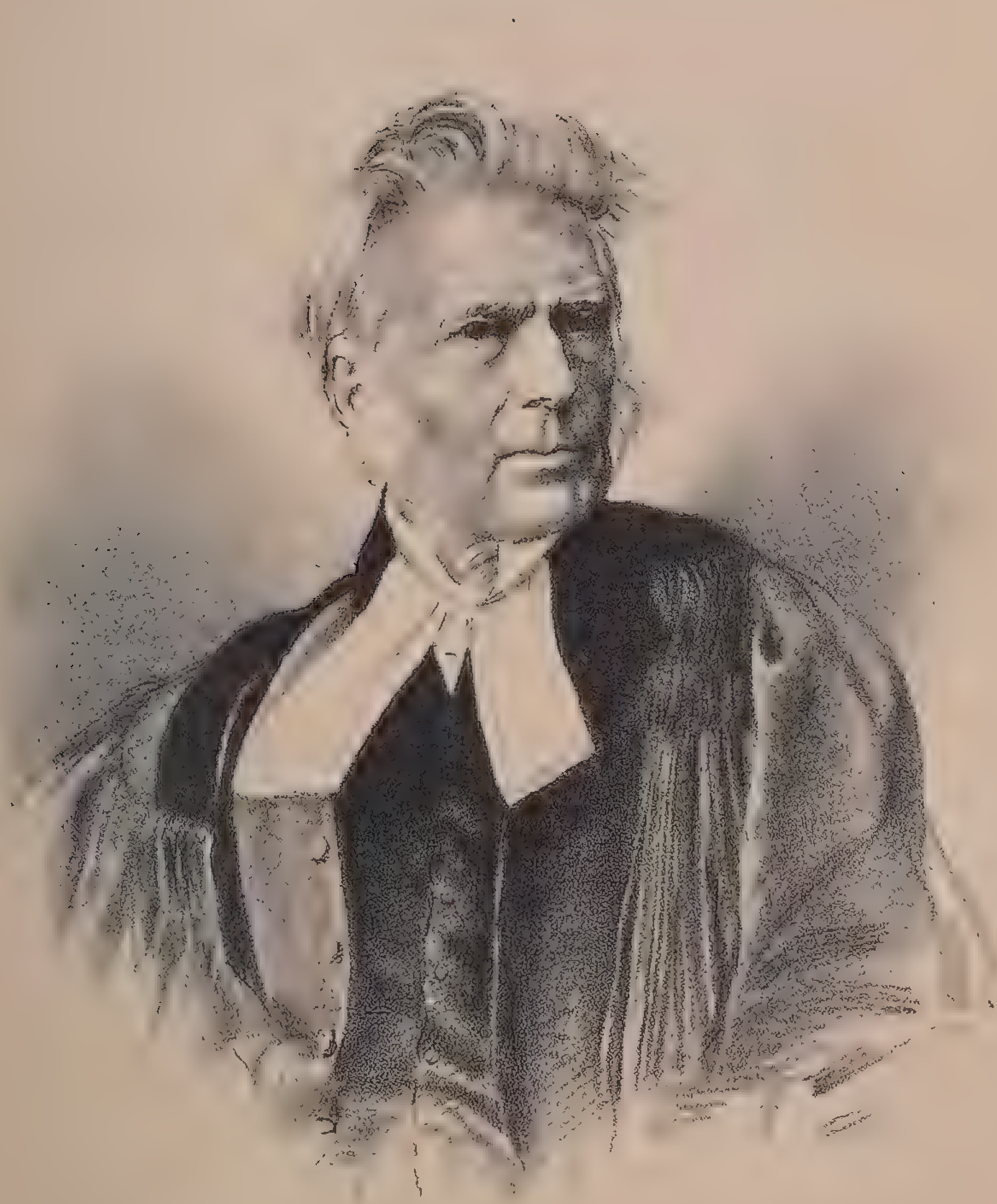
It was also moved by the Rev. James Thornton of Milnathort, and seconded by the Rev. Peter Currie of Glasgow:

"That the Synod delay the further consideration of the overture till next meeting, in order to ascertain the mind of the General Assembly with reference to it, trusting they will maintain and carry out the great principle of non-intrusion, already declared to be a fundamental law of the Church."

The vote being called, showed the cause of union to be now in the ascendant, thirty-six having voted for Dr Willis's motion and twenty-six for the amendment of Mr Thornton, the motion thus being carried by a majority of nine.

The Synod having therefore in conformity with the above resolution appointed its next meeting to be held in South Gray's Close Church, Edinburgh, in the month of July, when it would be definitely known what was the finding of the General Assembly on the subject of union with the Seceders, and the General Assembly having meanwhile passed as an act of the Church the deliverance of 25th May 1839, the Associate Synod met accordingly on 31st July 1839, and having been constituted by the Rev. John Wright of Alloa, moderator, entered on the question of union with the Church of Scotland. After a lengthened discussion, it was moved by the Rev. Dr Willis of Glasgow, and seconded by the Rev. Thos. Hislop of Doune:

"That the Synod having by a considerable majority declared at last meeting its satisfaction with the General Assembly's overture on reunion, as affording, along with the explanations of the committees, a ground of consistent accession by this body to the Established Church, and having appointed the present meeting for a final adjustment of this business in the expectation that the General Assembly, which was to meet in the interval, would steadily follow out its laudable endeavours to establish the principle of non-intrusion, and maintain the spiritual independence of the church: Resolve—



REVD MICHAEL WILLIS. D.D

"I. That the expectation of the Synod has in respect of these conditions of union been realised, and its confidence in the General Assembly justified, and *that* in such circumstances as to confirm the opinion of this Synod as to the progressive revival of our National Church.

"II. That, remembering that the first Seceders contemplated a day of reunion with the Church of Scotland when such revival should be manifest, and that they left on record their appeal to some future Assembly, the Synod only act in the spirit of their predecessors in taking the earliest opportunity, consistent with truth, and with the protection of the rights of all parties, to heal a division, the necessity for which was from the beginning deplored.

"III. That with the view of accomplishing this union according to the terms agreed upon—terms which admit of their carrying within the pale of the National Church that testimony for the constitutional principles and standards of the Church of Scotland, which they have long borne in a state of separation—they agree that the Moderator shall be warranted, at the close of the final sederunt of the present Synod, to declare that its constitution as a separate judicatory, in its present extended form, and that of the presbyteries composing the Synod, shall cease from and after the date of this meeting; and that the ministers and elders of the various presbyteries shall, as early as may be practicable and orderly, annex themselves to the presbyteries of the National Church in their respective bounds, according to the late Act of Assembly.

IV. "That while agreeing to cease from its actings in a separate, associated capacity, the Synod takes the opportunity of expressing its unabated attachment to the Westminster Confession of Faith, and Catechisms Larger and Shorter, as received and approved by the Acts of Assembly of the Church of Scotland, 1647 and 1648, as being founded on the Word of God; its high approbation of that Reformation work which the General Assembly of 1638 was honoured to carry forward; its belief in the obligation of our National Covenants, and its desire and resolution to follow out, though not in the same associated capacity, the same great cause, by such Christian and constitutional means as shall be in their power.

"V. That reviewing the history of the Synod's contendings, they have reason, while called to bewail manifold imperfections and shortcomings of their own, to recognise the Divine mercy manifested to this religious body, in enabling it to witness socially, as they still are bound to do individually, for injured truth, preserving and transmitting a testimony for doctrines much neglected and corrupted, during a declining period of the Church of Scotland, and latterly, in enabling it also to adhere to those principles of national religion

extensively relinquished throughout the Secession, and the denial of which by many the Synod feels to constitute a special call for reunion among the friends and defenders of those truths.

"VI. That the Synod, while it has long testified against the corruptions of the National Church, rather than praised the actings of many in the conduct of its affairs, sincerely rejoices in recognising that spirit of fervent zeal in proclaiming Gospel truth so largely prevalent within its communion *now*, and its anxious labours for the extension of the Gospel abroad as well as at home, which, as well as its maintenance of the principles of non-intrusion and spiritual independence, indicate the presence and power of the Spirit of God within the parent Church, and give encouragement to believe that with so many true-hearted associates in the service of the common Redeemer, our efforts may be more effectual for good, by the Divine blessing, than in our separate and unaided capacity.

"VII. That, inasmuch as a minority of the Synod may not yet see their way clear to accede to the union in the meantime, the Synod desires to regard with all Christian consideration any difficulties that may be in their path: And, understanding that these brethren contemplate to act still in an associated capacity, the Synod, while not merging its powers as a Synod in the minority, do leave the books of Synod and of Presbyteries in their hands, with authority to take all use of them consistent with their remaining the property of the majority in common with the minority, and so as to be accessible to them when required; and do not object to their taking the designation of the Associate Presbytery, or, if they see cause, of the Associate Synod, while maintaining the common interests of truth and of attained to reformation in the manner they prefer. And the majority and minority shall both be understood as pledging themselves to encourage no violent proceedings affecting the conscientious liberty of one another; nor litigations in respect of civil property; and that in case of any difficulties arising in questions of that kind, the same shall be settled by Christian arbitration."

To this motion the following amendment was moved by the Rev. James Anderson of Carluke, and seconded by Mr James M'Kinlay, ruling elder from Kirkintilloch:—

"That this Synod reverse the decision of its last meeting approving the Overture of the General Assembly anent reunion with Seceders, and resume the position occupied previously to that meeting—delay the proposed union with the National Church till the ends of the Judicial Testimony shall have been more effectually attained; it being understood, that if the resolutions proposed by the Rev. Dr Willis shall be adopted by this Synod, there shall no

protest be taken by the minority, but that a separation shall be amicably effected in terms of these resolutions; and that measures shall immediately be adopted by the minority for conducting the public cause of the Associate body, as heretofore it has been conducted."

The circumstances being solemn, and the decision that hung in the balance of great importance, a member of court prayed for light and direction. It was then agreed that the state of the vote be first or second motion; and the roll being called and the votes marked, it carried first motion; the numbers being thirty-nine to thirteen, which motion to return to and unite with the Church of Scotland the Synod adopted accordingly by the overwhelming majority of three to one.

Of the forty-one ministers in Scotland, twenty-nine acceded at once to the Church of Scotland, viz. :—Rev. Dr Willis, Glasgow; and Messrs John Reid, Bathgate; Andrew M'Kenzie, Edinburgh; James Young, Greenlaw; Peter Sawers, Lanark; Wm. Logan, Lesmahagow; James Findlay, Airdrie; William Hay, Bridge of Weir; James Mushet, Dalry; James Stark, Greenock; John Anderson, Helensburgh; Peter Campbell, Kilmarnock; James Falconer, Paisley; James Cleland, Stewarton; William Primrose, Aberdeen; John Waddell, Burrelton; William Elder, Cupar-Fife; William Dalziel, Dunfermline; Robert Macindoe, Kirkcaldy; James Macgown, Midmar; James Thornton, Milnathort; John Turnbull, Perth; Ralph Robb, Strathkinnes; John Wright, Alloa; John Cochrane, Cumbernauld; Thomas Hislop, Doune; Thomas Gordon, Falkirk; James Duncan, Kincardine-on-Forth; William Mackray, Stirling. Those who declined acceding were the Rev. James Anderson, Carluke; Wm. Tannahill, Kirkintilloch; Finlay Stewart, Pollockshaws; Robert Shirra, Yetholm; John Hastie, Yetholm; George Hill, Shottsburn; David Headrick, Longridge; Adam Ross, Kennoway; Peter Currie, East Campbell Street, Glasgow; Robert Aitken, Dundee; John M'Kinlay, Renton; and James Gardner, Kilpatrick. Of these the first four died connected with the Secession, the next four joined the Free Church of Scotland in 1852, and of the last four, two, Messrs Currie and

Aitken, united with the Establishment shortly after their brethren in 1839, whilst Mr M'Kinlay united with the Reformed Presbyterians, now in the Free Church, and Mr Gardner went to the United Secession, now the United Presbyterian Church.

Of the five ministers in Ireland, viz.:—The Rev. Wm. Stewart of Ballylintagh; George Legate, Kilkinamurray; David Lynch, Bolay; John Downs, Boardmills; and Andrew Thomson, Garvagh. The first named died shortly afterwards, and a section of his congregation, now called Dromore Church, remains connected with the United Original Secession Church, the next two at once united with the Synod of Ulster, and the last two, after uniting with the Original Secession or Anti-burgher Synod in 1842, finally united with the Free Church of Scotland, and were afterwards transferred to the Irish Presbyterian Church.

Thus was consummated the first union betwixt the Church of Scotland and a section of those Seceders who above a century before had separated from her, and thus ended the career of the Synod of Original Burghers; for though the remanent party which declined to unite with the Church of Scotland managed to exist for other three years, yet, as is apparent from their records, they were in a very feeble condition, and, though not without difficulty, they gradually and almost unanimously united with the Old Light Antiburghers on 18th May 1842, in forming the United Original Secession Church.

For an account of this union, see Chapter VI.

PAMPHLETS relating to the New Light Controversy in the Associate Burgher Synod, and the Formation of the Associate Presbytery (Old Light) of Original Burghers, 1799.

Proceedings of the Associate Synod respecting Alterations on the Formula of Questions put to Probationers, Ministers, and Elders. Glasgow, 1796.

An Epitome of Religion agreeable to Scripture and Reason, &c., by Rev. John Thomson, late of Kirkintilloch, and now residing in King Street, Glasgow. Glasgow, 1796.

On Alterations in the Formula concerning the Power of the Civil Magistrate in matters of Religion, &c. Edin., 1797.

Considerations on the Overture lying before the Associate Synod respecting some Alterations in the Formula concerning the Power of the Civil Magistrate in matters of Religion, by Rev. Professor Lawson. Edin., 1797.

On the Dispute in the Associate Synod respecting the Formula. Glasgow, 1799.

The Good Old Way Sought Out and Defended, by Rev. Robert Shirra. Glasgow, 1799.

A Smooth Stone from the Brook; a Letter to Rev. George Lawson, by Rev. William Willis, Greenock. Glasgow, 1799, pp. 64.

Address to Rev. Messrs Pirie, Kidston, Hall, and Peddie, by Rev. William Willis. Glasgow, 1799.

Address by the Associate Synod on the subject of the Preamble to the Formula. Edin., 1799, pp. 27.

Testimony to the Original Principles of the Secession, by a Society of Seceders in Glasgow. Glasgow, 1799.

The Importance of Religious Establishments, by Rev. Alexander Ranken. Glasgow, 1799.

Evil and Danger of Schism; a Letter to the Congregations of the Associate Burgher Synod, with an Appendix containing the Synod's Defence, by Rev. William Fletcher, Bridge of Teith. Stirling, 1800.

The New Light Examined; or, Observations on the Associate Synod, by Rev. Wm. Porteous, D.D. Glasgow, 1800, pp. 55.

Apology for Seceders, by Rev. John Thomson, formerly of Kirkintilloch. Glasgow, 1798.

Defence of the Associate Synod against the Charge of Sedition, in Reply to the Pamphlet of Dr Porteous, by Rev. James Peddie, D.D. Edin., 1800.

Little Naphtali, by Rev. William Willis, Greenock. Glasgow, 1800.

Confession, Covenants, and Secession Testimony Vindicated and Defended; or, Letters to Rev. John Fraser, John Dick, and George Lawson, by Rev. George Thomson, Calton, formerly of Rathillet. Glasgow, 1799, pp. 128.

Effectual Remedy; or, Letters to Professor Lawson, by Rev. William Taylor of Levenside. Glasgow, 1799, pp. 136.

Letters to the Rev. William Taylor of Renton, on the only Effectual Remedy for Healing the Divisions in the Church, by Rev. George Paxton, Kilmaurs. Glasgow, 1802.

Presbyterian Covenants Defended, and the Impostor Convicted, by Rev. John Thomson, formerly of Kirkintilloch.

Compendious View of the Connection betwixt Church and State, by Rev. George Thomson, formerly of Rathillet.

Sermon on Isaiah xlix. 23, "And kings shall be thy nursing fathers, and their queens thy nursing mothers, &c.," by Rev. George Hill, Cumbernauld. Glasgow, 1808, pp. 49. Glasgow, 1806.

Vindication of Adherence to the Principles and Constitution of the Church of Scotland in her Purest Times; or, An Appendix by the Associate Synod to the Act, Declaration, and Testimony, lately republished by their order, &c. Perth, 1809, pp. 108.

Legal Papers in Craigdaillie *versus* Aikman; or, The Perth Church Property Case. 1803, 1804, &c.

A Statement of the Evidence that the Associate Synod, in their late Transactions respecting the Formula, have not abandoned the Original Principles of the Secession, by a Committee of said Synod, and printed by order. Edin., 1815, pp. 82.

Statement of Evidence that the Burgher Synod, generally called New Light, have abandoned the Original Principles of the Secession Church, in answer to a pamphlet lately published by them, in which the contrary is asserted, by a Committee of the Original Burgher Associate Synod, and published by order. Glasgow, 1818, pp. 82.

Address Delivered to the Associate Congregation of Campbell Street, on the Proposed Union of New Light Synods. Glasgow, 1820.

The Perth Cause, by the Associate Session of Perth. Edin., 1821.

New Light Vindicated, by Galvino. Glasgow, 1805.

A Vindication of the Burgher Synod from the Charge of Schism, in a Letter to Rev. Dr Belfrage of Falkirk, by Rev. Wm. Mackray, Stirling. Stirling, 1826, pp. 86.

"Hidden Things Brought to Light;" or, The Inconsistency of Seceders becoming Voluntaries, by Rev. William Taylor. Perth, 1833, pp. 19.

Discourse on National Establishments of Christianity, illustrating their Consistency with the Spiritual Nature of Christ's Kingdom, their Warrant from the Word of God, and their Necessity to the Safety of States, by Michael Willis, D.D. Glasgow, 1833.

PAMPHLETS relating to the Union of the Majority of the Original Burgher Synod with the Church of Scotland in 1839.

Union of the Old Light Seceders with the Established Church, by Rev. Thomas Manson, Perth. Edin., 1835.

Remarks on the Union between the Church of Scotland and the

Associate Synod, in Opposition to certain Statements of the Dean of Faculty, by Rev. Dr Willis, with an appendix, giving the documents relating to the Union from 1834-39. Glasgow, 1840, pp. 51.

Pastoral Address by the Associate Synod to the Congregations under their Charge, prepared by a Committee. Glasgow, 1838, pp. 32.

"Considerations on the Question of Re-union," by several Members of the Associate Synod. 1838.

Church of Scotland Magazine, 1834-37, edited by Rev. James Gibson, D.D., Glasgow, contains numerous references to Old Lights, including "Account of Introduction of New Light into the Secession Synod," by Senex; and "Perjury and Apostasy of Voluntary Seceders," by Rev. William, afterwards Principal Cunningham, Edinburgh.

Documents (printed) pertaining to the Negotiation betwixt the General Assembly and the Associate Synod, embracing the following:—

Letter of Associate Synod to General Assembly, 14th May 1835.

Minute of Joint Committee, 4th November 1835.

Answers by the Sub-Committee of the Associate Synod to certain Queries of the Committee of the General Assembly, with the Queries on the Synod's part.

Resolutions agreed to at Meetings of Sub-Committees of General Assembly and Associate Synod on 10th and 11th May 1836, and adopted by the Committees.

Declaration on Covenanting, &c., proposed by the Assembly's Committee to be inserted in an Overture which shall also embody the Resolutions of the two Committees, 11th August 1836.

Letter from the Convener of the Committee of Synod, Dr Willis, with Supplementary Queries, 12th January 1837.

Letter (extra-judicial) in Reply from the Convener (Dr. P. M'Farlan) of the Assembly's Committee, 8th March 1837.

Minute of General Assembly's Committee, 21st April 1837.

Resolutions of the Associate Synod. Edinburgh, 10th May 1837.

Minute of Assembly's Committee on Re-union with the Associate Synod. Edinburgh, 22nd May 1838, with their Report.

Overture anent Reunion with Seceders. Edinburgh, 26th May 1838.

Motions anent Union with the Church of Scotland, made at Meeting of Synod in Glasgow, 16th May 1839.

Final Resolutions of the Associate Synod anent Reunion with the National Church. Edinburgh, South Gray's Close Church, 31st July 1839.

Dispute between the Rev. Peter Currie and the East Campbell Street Associate Congregation, Glasgow. Glasgow, 1841.

CHAPTER IV.

ANNALS OF THE CONSTITUTIONAL (ANTIBURGHER) PRESBYTERY, FROM THE BREACH IN 1806 TILL ITS UNION WITH THE SYNOD OF PROTESTERS IN 1827.

THE history of the Old Light Controversy amongst the Antiburghers began in 1791, when two overtures, one from the Presbytery of Glasgow, and the other from the Presbytery of Forfar, were laid upon the table of the General Associate Synod. The former of these documents referred to Chapter 20 and 23 of the Westminster Confession as requiring correction, and the latter to the alleged need of simplifying and modernising the Secession Testimony. Without entering minutely into the procedure of the Church Courts, it may be stated that it was agreed that a New Testimony, suitable to the times, should be drawn up, and a committee was appointed for this end. A draught having been duly prepared, the Synod spent many sederunts betwixt October 1796 and May 1804 in revising it, so that it might be enacted as a standard of Church fellowship. To various statements in this work, which was called "the Narrative and Testimony," several ministers, subsequently called Old Lights, objected. These pastors, though not numerous, were respectable in talent and erudition, and esteemed for their piety. They were the Rev. Messrs Archd. Bruce, Whitburn; George Whytock, Dalkeith; Jas. Aitken, Kirriemuir; James Hog, Kelso; Thos. M'Crie, Edinburgh; and Robert Chalmers, Haddington. As Mr Bruce, their leader, was not only venerated for his learning, but was also Professor of Divinity to the body, the Synod, from deference to him and to the others, did not at first act hastily in adopting this new Church standard. At length, however, it was enacted, notwithstanding numerous protests on the part of the above named and other sympathisers. The result was the formation of the Constitutional Presbytery. This took

place at Whitburn on 28th August 1806. Its original members were Messrs Bruce, Aitken, Hog, and M'Crie. Mr Whytock had died a few months previously, and Mr Chalmers did not join the Presbytery at its first meeting, though he soon afterwards did so.

The chief point of difference betwixt the Old and New Lights, as they were called, related to the connection betwixt Church and State. Whilst the New Lights, or Voluntaries as they have been since designated, denied that civil rulers had anything to do with religion, the Old Lights held that the Church and the State had duties to perform to each other. Civil rulers should recognise the Divine Being as the God of nations, and base their laws upon the decalogue. But whilst the State should thus openly acknowledge the Christian Church, it must on no account interfere in its internal management, since the Lord Jesus is its only King. Respecting Pecuniary Endowments the Old Lights always held it an open question as to whether or not these should be given or received. The Christian people were under solemn obligation to give for the support and spread of the gospel as the Lord had prospered them, and whether or not State funds should also be given for the support of the Church, was a question, the proper solution of which depended on circumstances. In any case, Old Lights held the Church must not submit to an Erastian yoke. A national recognition and establishment of religion on a scriptural basis they uniformly and disinterestedly contended for, as an abstract principle, but the concrete thing as existing in the National Churches of Great Britain and Ireland they repudiated as Erastian, and bringing the Church under subjection to an earthly monarch and government. That the Constitutional Presbytery may speak for itself, its deed of constitution is herewith subjoined.

Deed by which the Protesting Ministers constituted themselves into a Presbytery, with their Reasons for doing so.

At Whitburn, the twenty-eight day of August, one thousand eight hundred and six years.—Which day and place, the following Ministers, viz.—Messrs Archibald Bruce in Whitburn, James

Aitken in Kirriemuir, James Hog in Kelso, and Thomas M'Crie in Edinburgh, protestors against certain late deeds of the General Associate Synod, being in providence convened together, and having spent part of this and the two preceding days in conference and prayer, took into particular and serious consideration the peculiar state into which the religious profession and Testimony, formerly maintained by the General Associate Synod, is now brought, in consequence of that Synod having adopted a New Testimony and declaration of principles, an altered Bond for public covenanting, and a New Formula of questions for all who shall hereafter be admitted to office among them ;—by which deed, some important doctrines contained in the Confession of Faith, and different articles in their Testimony and principles formerly subscribed, are renounced and dropped, and opposite sectarian errors introduced ; particularly, the duty and warrantableness of civil rulers employing their authority in an active support of the interests of religion and the kingdom of Christ, and in promoting reformation (which was an eminent part of the testimony and contendings of the church of Scotland, in behalf of the Reformation of our native land, civil and ecclesiastic, explicitly approved in the Secession), are by the new deeds denied and set aside ; as also, that all covenants of a religious nature, entered into by nations in their public capacity, or in conjunction with churches, and in so far the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, in their proper import, matter, and form, as well as in the manner of ratifying and enjoining them, are either directly or by native consequence condemned : Against which new acts, the foresaid ministers had, on these and other grounds, given into the Synod repeated remonstrances and protestations, particularly against making an approbation of them a term of ministerial or Christian communion,—but without effect. Having considered, further, the situation in which they, and others who cannot approve of these deeds, now stand, with respect to communion with the Synod, in consequence of this refusal ; particularly, having declared, in a paper which they gave into the Synod, in May last, that they found themselves virtually *secluded* both from Ministerial and Christian communion, while they could not with a good conscience, and consistently with the vows which they were previously under, comply with these new terms, nor concur with their brethren in carrying them into execution, or in administrations wherein an approbation of them is necessarily implied ; and at the same time, having protested, in their own name, and in the name of all who should adhere to them, that, in this state of seclusion and separation to which they were reluctantly driven, it should be warrantable for them to maintain communion with such ministers and people as might still be disposed to adhere

to their former profession, on the terms settled in the Associate Body from the beginning; and they should have a right, as they might have a call, to exercise all the parts of their ministerial office, individually or in a judicative capacity, in support of their common profession, without any regard to these innovating acts; and that they should not be responsible to the Synod, or inferior judicatories, as presently constituted and acting according to these deeds, but would hold any censures as null and void that might be pronounced against them by these judicatories, for their conduct in this matter, while acting according to Presbyterian principles and their ordination-vows. The foresaid ministers having considered these things, and also, that they had waited for some time longer to see if there might be any prospect of a door being opened for their return to take their seats in Synod or presbyteries, in consistency with truth and duty; but finding, on the contrary, an increasing eagerness to propagate and impose their new principles with rigour, and a disposition to suppress ministerial freedom in testifying against these, and to enforce attendance upon judicatories,—they proceeded to deliberate on the question, Whether it is their duty, as matters stand, now to constitute themselves into a Presbytery, distinct and separate from the present Associate Judicatories with whom they have been hitherto connected? After every one had spoken his mind freely on this question, and reasons and difficulties on both sides had been weighed, and after one had been again employed in prayer for divine direction in this important step, it was, by a vote, unanimously agreed and resolved, *That as they had a right, and appeared to have a call, they should presently proceed to constitute,*—for the following among other reasons:

I. As they have already, upon the matter, found and declared, That the General Associate Synod, and inferior judicatories concurring with it (by departing from their ordination-vows and covenant-engagements, adopting a different scheme of principles, imposing new and unwarrantable terms of communion, and persisting in their course of defection and mal-administration, notwithstanding all regular means used, in a state of communion, for reclaiming them), could no longer be acknowledged as faithful, or rightly constituted courts of Christ;—and that they could take no share with them in the exercise of government and discipline;—it is warrantable and needful for them to associate together, not only for the administration of the word and sacraments, and for occasional consultations, but also for the regular exercise of government and discipline (which is a part of the office and duty of all who are appointed pastors and overseers of Christ's flock), as Providence may give them an opportunity, for mutual help and encour-

agement;—that neither they, nor their people cleaving to them may be altogether destitute of the benefit of any of those institutions which the great Head of the Church hath appointed for the edifying of his body.

II. Their acting in this capacity appears to be no less needful for the support of the public cause for which they are contending; as otherwise the Reformation-testimony, in various articles of it—for the maintenance of which the Associate Judicatories were first constituted,—would be in great danger of being dropped and lost for the present in the Associate Body. Thus united, they may with greater effect plead the cause of opposed truth, and give an opportunity to its remaining friends, who may be disposed to adhere to their former profession and engagements, to appear and assert their violated rights and privileges. Thus also, through the Divine blessing, a body, however small, may be kept organized, and in adherence to the principles of the reformed church of Scotland, in a time of general defection, and when sectarian tenets are so rapidly increasing; and the original constitution of the Associate Judicatories may, as far as lies in their power, be asserted, maintained, or restored.

III. Though there are some other bodies of Presbyterians in this land who profess adherence to the whole doctrine of the Westminster Confession of Faith, and other subordinate standards, and who may be in the main hearty friends to the Reformation Testimony, and to those articles which are now in a special manner attacked; yet, as there are none with whom, according to the known state of their public profession, they have freedom presently to form a junction, they reckon themselves shut up to the necessity of meeting apart; waiting for the time of healing, if haply some bars and offences subsisting among the remaining friends of evangelical truth and the Reformation-interest may be removed; for which desirable object their prayers and endeavours shall not be wanting. In the meantime, where two or three are met together in the name of Christ, they may claim the promise, "There am I in the midst of them."—Nor can this their deed of constitution prove a hindrance in the way of returning to a cordial union with their former connections, when obstructions shall be removed; or of following the things that make for peace with any friends of the Redeemer's cause, consistently with edification.

IV. They consider their ordination-vows as laying them under obligations to the step which they are now taking. By these they acknowledged Presbyterian church-government and discipline to be of Divine institution, and promised "never to endeavour directly, or indirectly, the prejudice or subversion thereof, but that they would, to the utmost of their power, in their station, during all the

days of their life, maintain, support, and defend the same, against every other form of government;" which they could not be said to do, if they were to continue in a practical neglect of it; especially in a time when Independency, in various shapes, so greatly prevails in this land. They also solemnly promised,—"to the utmost of their power to assert, maintain, and defend, the whole doctrine of the Confession of Faith and Catechisms, against all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the same;" as likewise, to maintain the Judicial Testimony, emitted by the Associate Presbytery, with the Declaration of their principles on the head of civil government;—which they could not be said to have done, to the extent here promised, if, after endeavouring to assert and maintain them in the way of contending with the judicatories in a state of connection with them, they should not continue to do so jointly and in a judicative capacity, when Providence puts it in their power thus to act. Their engagement to be subject to the admonitions of brethren in presbytery, as constituted for maintaining the Reformation-cause, and to preserve the spiritual unity and peace of, and to follow no divisive course from, the Reformed and Covenanted Church of Scotland,—implies the same thing; as this, in the present state of matters, seems to be the only practicable and warrantable way in which they can discharge this part of their engagements, from which they cannot be released, "whatever trouble or persecution they may meet with in essaying the faithful discharge of their duty herein."

V. *Lastly*, In maintaining the public Testimony for the interest of Christ, and a dispensation of all his ordinances in conformity to this, a regard must be had to the time to come. According to the charge given to Israel of old, when "he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers; that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children," Psal. lxxviii. 5, 6. As those who are now engaged in contending for truth may soon finish their course, it is incumbent on them to consider to whom the same trust may be committed, and how provision is to be made for those who are, or may be destitute of the dispensation of public ordinances, agreeable to the Testimony which they have espoused, and to which they can submit with a good conscience. Although they have not hitherto intended, nor have yet resolved, to send supply of sermon to those who, in different places, have signified their resolution to adhere to their profession; yet, if they should find themselves called to this, and if the Lord see meet to prosper their present attempt, and excite young men, of a faithful and zealous spirit, to offer themselves willingly

for the public service of Christ and his scattered flock, they may, by the step which they are now taking, be in a situation to carry into execution the apostolic charge, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. ii. 2. They would think that they had failed in their duty, if they declined a measure conducive to the gaining of this important end.

Whereupon the Rev. Mr Bruce, being unanimously chosen for this purpose, did, as their mouth, by solemn prayer, constitute the Presbytery in the name of our Lord Jesus Christ, the alone King and Head of his church.

Appointed next meeting of Presbytery to be in Edinburgh, on Tuesday, the 11th of November ensuing—Closed with prayer.

EDINBURGH, *November* 11, 1806.

The Associate Presbytery met, and was constituted with prayer by the Rev. Archibald Bruce, Moderator. Sederunt with him Messrs James Aitken, James Hog, and Thomas M'Crie, Ministers.

The Minute of the Deed of Constitution was read, corrected and ordered to be recorded. The Presbytery agreed that the following Declaration should be added, as a Supplement to that minute, expressing more fully their sentiments respecting some things contained in it. Accordingly they declare—

I. That, as it has been the principal ground of complaint against the General Synod, that they have relinquished the subordinate standards of the reformed church of Scotland, the Testimony and other public papers, containing the declared principles of the Associate Body, as formerly received by them, which appears from the preamble of the foregoing deed, and more fully from the papers of remonstrance and protestation given in to the Synod in the course of their procedure in this cause (some of which may hereafter be published), in all of which the brethren declared their satisfaction with the principles contained in these standards and public papers, and with the terms and constitution of the Associate judicatories therein declared; so the Presbytery think scarcely any thing more necessary, to satisfy all as to the ground on which they stand, than to renew their adherence to the system already adopted, with regard to doctrine, worship, church-government, and discipline; professing that they continue on the same ground as formerly, and that they have no new principles to declare.

II. That their continued attachment to the Confession of Faith, and other standards of the church of Scotland, arises not from an undue veneration for any particular form of words, or the authority of those who compiled and have adopted them, but from a conviction of the excellence of the doctrines contained in them, and their being well adapted for the purpose for which they were designed; particularly from the consideration of their having been received and ratified as a part of the uniformity engaged to by solemn covenant between the three kingdoms, which purpose, no new compilations by an Associate Judicatory, whatever excellent truths they might contain, can equally answer.

III. That their resolution to abide by the former Judicial Testimony, instead of adopting the new one framed by the Synod, does not proceed from any opposition to the design of an explicit application of what is contained in the former to more recent occurrences, and the progress of public evils, or to necessary additions unto it, which have been made, or might have been made; but from its containing a more distinct, explicit, full, and faithful statement of the Reformation-principles and attainments of the church of Scotland and of the Secession, than is to be found in the new Narrative and Testimony; from its being yet in some measure a remaining bond of union between different bodies of Seceders, in as far as they profess to adopt, and still continue to adhere to it; more especially, on account of the inconsistency, in several things apparent, between the new testimony and the former one, with other public deeds of the Secession. Their resolution is confirmed by the consideration, that these, as well as the Confession and other standards, had been already adopted, and that adherence to them had become the matter of solemn promise and vows in the Associate Body, from which they are not at freedom to recede at the pleasure of men.

IV. That they think the composing of new formularies of public authority, to supersede the use of those already received, neither needful nor seasonable: but they see an urgent call to declare more explicitly their adherence to those doctrines, or articles of testimony contained in them, which are particularly attacked, dropped, rendered dubious, obscured or misrepresented in the new books and other writings of the time, and to endeavour their maintenance and vindication against the specious scheme of opposite errors, to which duty, according to their ability and opportunity, they shall reckon themselves in a special manner bound to attend.

V. That although some may affect still to be ignorant of their views and principles (notwithstanding the repeated and open declaration which they have made respecting them, in conformity to what is stated above); and although, in a time when unusual liberty is

taken to misrepresent and falsify, some may talk at random of new and strange principles being adopted on their side; and insinuations of this kind have been made by members and committees of Synod to serve their own purpose;—yet they desire to sit easy under this, and other calumnies liberally thrown upon them; as they are confident that a serious charge of this kind cannot be supported; and as it was never made by the Courts, although they were required to do so (if they had any such charge); the citations served upon them and the censures inflicted, being founded solely upon the steps which they found themselves obliged to take, in opposition to the innovations introduced, particularly upon the paper given in by them in May last, and their acting agreeably to it.

VI. That though the brethren had not formed the resolution of acting separately from the Synod (of which they gave abundant evidence by their continuing for a course of years to hold all the communion with them which they could do, consistently with their opposition to the acts protested against), yet they found this unavoidable, and sufficiently justified by the reasons already given, after the Synod had settled their deeds as terms of communion, without any hope of reversal; and additional grounds have been given for this by the violent measures which have been pursued during the course of this year, in attempting to suppress due ministerial freedom, and violating justice, constitutional principles, the Presbyterian order, in the processes managed by the Associate Judicatories, and the censures which they have pretended to inflict upon the protesting ministers, merely for adherence to their profession, and taking measures to support it after it was relinquished by the Synod; against which censures they had previously protested, and continue to protest, as null and void, and such as, with respect to grounds, manner, and some circumstances accompanying them, will be found unequalled in the Presbyterian church, as a detail of facts (were it proper here to give it) would, they doubt not, make evident to the impartial world. By their conduct in this matter, the guilt of the judicatories has been highly aggravated; they have crowned their defection by persecuting those who opposed it, and have aimed a deadly stroke not only against the character and usefulness of a few ministers, but against the public cause for which they were contending.

VII. That they are fully convinced, as this is not the personal cause of any of the ministers, but a public cause, in which all Associate congregations, and the principles and privileges of every church-member, are especially concerned, that it was the duty of sessions, and of the people at large, to have appeared more early, in expressing their disapprobation of the intended innovations, when communicated to them as overtures or finished deeds; and that it

was their right, as well as their duty, when these were settled as the terms of communion, to have stood up as one man in declaring their adherence to their profession, and in keeping themselves free from the imposed yoke, from which they cannot now so easily be released. But, though they have lost the most proper opportunity, it is still competent for them, or any number of them, to disclaim the obtruded innovations, and to support the former profession of the body, according to the manifold obligations under which they lie, and from which no authority on earth can absolve them.

VIII. That, from the representations and petitions laid before the Presbytery at their present meeting, from various places, they are affected to learn the perplexed and distressed situation in which members are now placed, with whom they cordially sympathise.—To such as have already seen it their duty to make a formal separation, they regret that they cannot at present afford the supplies for the dispensation of public ordinances which they crave: Preachers and students of divinity, being swept away by the prevailing tide, and the constituent members of this Presbytery being fixed to particular charges, within which, while a competent number of their people continue to adhere to their first profession, they are bound chiefly to appropriate their labours. Even though they were able, and at liberty to itinerate, they could afford but very incompetent provision. If occasional visitations and services be given to some of them, it is all that can reasonably be expected in present circumstances. What can they say more to them, than that they should wait on the Lord, study to edify one another, and pray the Lord of the harvest to thrust out labourers into his vineyard? In the meantime, it is recommended to members of Presbytery, to converse with such persons as they may have access to know, who have been engaged in studies with a view to the ministry, to learn their mind as to submitting to be employed in public work.

As there are others of the people who have not yet seen meet to take such a decided step, restrained chiefly by the apprehension of their being for a time deprived of public ordinances, the Presbytery, without condemning those who, in such circumstances, have had freedom to attend upon the dispensation of the gospel, are free to intimate their judgment, that, as communion is now stated upon sinful terms, a silent compliance, even in so far, can hardly consist with their duty of testifying against, and keeping themselves free of a share in the public evils. Such steps as will discover their disapprobation of the new constitution, and of their purpose regularly to countenance, when they can attain them, administrations upon the former principles, and in maintenance of the original constitution of the Associate Judicatories, seem indispensably incumbent, in

the present state of things, upon all who shew themselves faithful to their profession.

IX. That, as inconveniences often arise from the circumstance of the same name being applied to different religious bodies, and as there are already Associate Presbyteries in different connections, to avoid confusion, and distinguish them from others, they think it not improper to join the term *Constitutional* with that of *Associate;* as this also may serve to express their adherence to the true constitution of the Reformed Church of Scotland, as stated in her standards and reformation-acts, and to the original Constitution of the Associate Presbytery and Synod.

This, and the preceding Minute, are extracted by

THO. M'CRIE, *Cl. Pres.*

Strange it is, though true, that for thus adhering to the *original* principles of the Secession Church, the General Associate, or New Light Synod, summarily deposed these four ministers from the ministry. They had, when ordained, vowed to maintain the original principles of the Secession, and because, declining to change their views along with the Synod, they resolved to associate together for upholding their principles, grievous church censures were inflicted on them. Of such conduct the descendants of the New Lights may justly feel ashamed. Such intolerance can now scarcely be credited. But deposition was not all, since for their fidelity to their religious principles, Messrs M'Crie and Aitken were deprived of their churches. Though professing that civil rulers had nothing to do with religion, the agents of the New Light Synod did not scruple to invoke their help to exclude Old Light brethren from their places of worship. By a legal interdict Mr M'Crie was prohibited from using his church on a part of every Sabbath, even though the majority of his congregation adhered to him, and eventually both he and his flock were compelled to build in 1813 a new place of worship in Davie Street, though it is but right to add that a sum of money by way of solatium was given to them by the minority.

Respecting the seizure of the church of Mr Aitken of Kirriemuir, it appears that to avoid an unseemly collision of parties on the Lord's day, Mr Aitken withdrew with his

congregation to a field, there quietly to engage in public worship. As he was popular, and persons had come long distances to see the fray, the multitude that worshipped in the field with the outed pastor was very large. Of the procedure on that memorable Sabbath Mr Aitken has given the following account :—

"The great body of the people immediately followed him. In his way to the tent, he met the Synod's minister, accompanied by the procurator and five or six sheriff-officers, with a crowd of children at their heels. Upon their arrival at the meeting-house, various methods, it is said, were suggested for getting access. A blacksmith, noted in the place, and, it is supposed, the only person who could have been prevailed upon to undertake such a business, was employed to pick the lock. In this he either was unsuccessful, or pretended to be so, for the purpose of affording some more entertainment to the attending mob. Some proposed scaling the upper windows by means of a ladder. An attempt was made to get in at a lower window, and a pane of glass was broken for that purpose. These methods proving ineffectual, the blacksmith went to the other end of the town for his forehammer, by repeated strokes of which on the door, it was at last laid open. This scene, you may believe, occupied no short time, during all which the minister was a spectator, if not, as some report, a principal director of the measures. You will naturally ask how many members of the congregation were there who had embraced the Synod's new principles, in whose name and for whose sake all this violence and profanation of the Lord's day took place? Only *twenty-four* or *twenty-five* persons, men and women included. No more belonging to the congregation entered the meeting-house that day. Such was the number of persons, who, having first relinquished their former religious profession and solemn vows, did, with the countenance, and under the influence and direction of the Synod, sacrilegiously and violently take possession, on the Lord's day, of the meeting-house of a congregation continuing to adhere to every part of the common profession for which that house was erected, and give their countenance to a daring profanation of the name, ordinances, and day of the Lord, by the reading of a sentence of deposition and excommunication against their minister, passed solely on the ground of his adhering to his ordination vows, and acting in correspondence to them. 'Father, forgive them, for they know not what they have done.'"

Such, then, was the origin of the Constitutional Associate

Presbytery,* and the following are its annals. After the formation of the Constitutional Presbytery, its members set themselves to the work of organization. Mr, afterwards Dr M'Crie, was appointed Presbytery Clerk, which office he held till succeeded by Mr Chalmers in May 1808, Wm. Brown was appointed Presbytery Officer, and last, though certainly not least, Mr Bruce, who had been Theological Professor to the Synod they had left, was unanimously recognized as their Professor of Divinity. True, the theological students were not so numerous as formerly, but lodgings in the "Students' Barrack" at Whitburn were the more easily obtained on that account, whilst the zeal of the professor would probably receive a fresh impetus from the struggles through which himself and his brethren had recently passed. These four brethren, who were now witnessing for the principles which the first four seceders had avouched seventy-three years before, were in many respects remarkable men. The second quaternion in some respects resembled the first. Erskine and Fisher were represented by Messrs Aitken and Chalmers, who like their forbears were popular preachers; and whilst the erudite Professor Wilson with his able "Defence" was reproduced in Professor Bruce with his elaborate "Review," Moncrieff of Culfargie, the aristocrat of the first quaternion, was rivalled by M'Crie of the second. But whilst excluding theology, the wealth of the former was in land, that of the latter was in literature.

The meetings of Presbytery, when held in Edinburgh, were at first held in Potterrow Session-house, and latterly in the Session-room of Davie Street Church, a place henceforth hallowed by precious memories. In default of a Hebrew Professor, Divinity students were consigned to the care of Rev. John Turnbull, a teacher of languages in Glasgow, whose class-room in Havannah Street was the original place of worship for the Old Antiburgher Lights of the western metropo-

* For full particulars respecting the origin and principles of the Constitutional Associate Presbytery, the reader is referred not only to the pamphlets of the period enumerated at the close of this chapter, but also to the following works, viz. :—Dr M'Kerrow's "History of the Secession Church," cap. xiii.; Dr Smeaton's preface to Second Edition of "M'Crie's Statement;" Adam's "Religious World Displayed," vol. iii.; "Life of Dr M'Crie," by his Son, caps. ii. and iii.; and Gardner's "Faiths of the World," vol. i., pp. 226-228.

lis. The services of Professor Bruce to the Hall were probably gratuitous, and those of Mr Turnbull were recompensed by three guineas being given him "for his trouble whilst Messrs M'Kenzie and Davies attended the study of Greek and Hebrew with him." But the tuition in Divinity and Languages, which received so slight a recompence of a pecuniary kind, was better far than what was then obtained in some of the National Universities. Thus in Glasgow University at this time the lucubrations of the Divinity Professor were so wordy and long spun, that a student declared the Professor had only gone over the quarter of an attribute betwixt the beginning of the Session and the New Year's Holidays, and the instruction in Hebrew was so deficient, that whilst the students paid their fees in order that they might formally attend the class, and receive the necessary tickets, those who wished to make progress in the language hastened to the adjoining Havannah, to enjoy the benefit of the tuition which had been given to the students of the Constitutional Presbytery. Some of these students afterwards became men of mark as linguists, among whom were Andrew Dickinson and William Duncan, whose names are still familiarly associated with an edition of the Greek Testament, and Dr John Duncan, or Rabbi Duncan as he was familiarly called, the distinguished Hebrew Professor of the New College, Edinburgh.

Whilst, like the Original Burghers, the Constitutionalists had at first the benefit of the preaching services of some ministers who were without charges, the young men whom they afterwards licensed contained among them some preachers of very superior gifts. Among these, Messrs Aitken and M'Crie, both sons of the manse, and Alexander Duncan, may be reckoned as the first three.

The first great bereavement which the Presbytery had, with the exception of the decease of Mr Hog of Kelso, who expired at the origin of the court, was the death of Professor Bruce, who suddenly departed this life on 18th February 1816. Though the Presbytery was still small, yet the Professor had the satisfaction of seeing it make progress, and take root in the land. Besides, the Presbytery had always due regard to ministerial consistency, and hence, on this account, applications for ministerial fellowship were in several cases declined.

Regarding the filling up of the Professorship on the death of Rev. Archibald Bruce, there was perfect unanimity in the appointment of Dr Thomas M'Crie, but, though again and again appointed, he declined, whilst promising to aid in the theological oversight of the students. This was a work which required the various talents of the Fathers of the Court, since, occasionally, they had delicate as well as onerous duties to fulfil. Thus the hint was given to one student to turn his attention to some other employment, whilst another was sent to the minister at Haddington that he might learn to "command" (commit to memory) his discourses. When young men were settled in charges, it occasionally happened that either the pastor elect, or the presbytery, would make certain stipulations, which indicated that though the principles contended for were great, yet temporally they lived in a day of small things. A few instances of this may be stated. In January 1810 the Congregation of Glasgow was refused a moderation owing to the insufficiency of stipend. And that the sum reckoned sufficient by the Presbytery was not large, may be seen from the fact, that two distinguished ministers, who afterwards became eminent as authors, and attained the good degree of D.D., were, sixty years ago, settled with stipends of £80, with a manse. In the case of large towns, however, the Presbytery had special respect to the minister's position, since, in 1818, they informed the Dundee Congregation that, in addition to the stipend offered, they expected them to give £10 yearly towards paying the rent of a house for their minister.

It must, however, be borne in mind that money then was of much greater value than now, and that, in addition to stipend, ministers were frequently, at communion and other seasons, the recipients of presents of a miscellaneous nature, but which were always very acceptable. No doubt occasions did arise where an illiberal and captious spirit pervaded office-bearers, as in a certain congregation, the pastor of which had to complain, nearly seventy years ago, that his people did not give him sufficient stipend, and whose successor, some seven years afterwards, got the Presbytery to rebuke one of his elders for interfering in the domestic affairs of the manse; but these

were exceptional, since it was customary for the people to respect and love those who were set over them in the Lord.

No doubt, the congregations adhering to the Presbytery were not largely attended, but then the members were usually of a very sedate and intelligent class, well versed in theology, specially in Reformation principles, and consistent in outward conduct.

Family worship with them was the rule, and Church discipline was in use for offences, regarding which, probably, no notice would now be taken by Church Courts. Thus, a member of the Glasgow Congregation who, in 1821, had been denied a token for the communion, appealed to the Presbytery, who so dealt with him that (as the record expresses it), "he regrets the step he took in withdrawing from public worship so abruptly when Adam ——— was employed to precent, and that he should have taken some regular method of testifying his dissatisfaction with Adam's being so employed. The Presbytery agree in testifying their disapprobation of withdrawing from public worship on account of a personal offence." Fortunately discipline, as regarded students, probationers, and ministers, was almost unknown in the Constitutional Presbytery. This was not owing to religious apathy, as was too much the case at this time in the Established Church, but to the excellent *morale* and sterling principles of its adherents. Still, however, there was one case, that of a bachelor minister in the far north, who, after the regular formalities, which were attended to with much sorrow, was duly deposed in 1818. This was a blow that was felt all the more keenly in that the wound caused by the decease of Professor Bruce was still open, and pious members felt that there was breach upon breach.

But whilst desirous that pulpit vacancies should speedily be filled, the members of Presbytery were not, Jeroboam like, careless as to the manner of men they admitted either to their Divinity Hall or their pulpits. Hence a would-be theological student they requested to turn his attention to some other calling, and several ministers who desired to join them, but concerning whose views and conduct they were not perfectly satisfied, were politely, though firmly informed, that

their accession could not be received. Among these was one from a minister, and another from a congregation who had taken part in the Smyton Controversy concerning the uplifting of the elements at the communion table, but in respect to which the Presbytery wisely declared "that with regard to the taking or not taking of the elements before communicating, they consider that to determine anything on either side as to this practice, would be making a new term of communion in the Secession body."

In the year 1819, owing to the negotiations for union that were going on betwixt the two larger, or New Light branches of the Secession, it is not surprising that the contagion spread, and a similar desire was felt and expressed for at least union between the Old Light portions. The terms in which some of these petitions were expressed show clearly that the Seceders of those days were neither uncharitable, nor destitute of sanctified common sense. We shall give as a specimen part of a petition from the Associate (Burgher) Congregation of Shottsburn.

"Unto the Rev. the Moderator and remanent Members of the Associate Synod to meet at Glasgow in May 1819. The petition of the undersigned Members and Adherents of the Shottsburn Congregation,

"Humbly sheweth,—That your petitioners hail those indications of unity and reconciliation which have been lately manifested among the various branches of the Secession Church, and were glad indeed to be told that this Synod a considerable while ago proposed terms of peace and agreement to the Synod with whom they were formerly in connection, and also recommended the propriety of endeavouring to effect a union with the Members of the Constitutional Presbytery, and in order to evince that desires still exist among some of the people under your inspection, that something further may yet be done in a deliberate and Christian and constitutional manner towards the accomplishment of such a desirable object, have presented you this petition. Your petitioners do not wish to give you any advice respecting the particular bodies of Seceders with whom union ought to be obtained, but in the first place would specially request that the Synod would give the preference to their former brethren, and continue to propose in a meek and Christian spirit to that numerous class of Seceders terms of peace and reconciliation. Your petitioners, though they would particularly rejoice could reconciliation be obtained betwixt this and

the former Synod, yet by no means wish to restrict union to any one body of Seceders, but should be happier still, were it possible to unite all Seceders in the bonds of an extensive, Christian, and affectionate brotherhood, as has been accomplished in Ireland and America. But supposing it impracticable to attain a junction with our former brethren at present, we earnestly hope some efforts may be made to accomplish this object with the Members of the Constitutional Presbytery, and thus by a partial re-union encourage us to anticipate that general union which, if we believe the Scriptures, will ultimately take place."

In response to such Catholic breathings of their people union negotiations were begun on 19th July 1819 by a communication from the Rev. Alex. Turnbull of Glasgow (Burgher), to the Rev. Dr M'Crie, being considered by the Constitutional Presbytery, and in the following month a committee on union with the Original Burghers was appointed. These negotiations, however, were for a few years dropped, in order that a union might be effected with the Synod of Protesters, or party which had separated from the General Associate Synod owing to their union with the New Light Burghers in 1820. This union of the Constitutional Presbytery with the Synod of Protesters took place on 17th May 1827, an account of which naturally falls to be given under the head of Synod of Protesters.

During the twenty-one years of its existence the Constitutional Presbytery had increased to eleven ministerial members, viz.:—Rev. Messrs M'Crie, D.D., sen. and jun.; Aitken, sen. and jun.; Chalmers, M'Kenzie, Shaw, Cairncross, Duncan, Laing, Beattie, and Mr John Miller, preacher.

Pamphlets relating to the New Light controversy in the General Associate (Antiburgher) Synod and the formation of the Constitutional Presbytery, 1806.

Defence of Covenanting, by Rev. George Whytock, Dalkeith. Glasgow, 1780.

Act of General Associate Synod respecting the power of the Civil Magistrate in Matters of Religion. Edin., 1799, pp. 82.

Act of the General Associate Synod concerning an Acknowledgment of Sins, &c., together with an Act respecting the power of the Civil Magistrate in Matters of Religion. Edin., 1799, pp. 32.

Testimony by the General Associate Synod, 16th October 1801. Edin., pp. 104.

Narrative and Testimony by General Associate Synod. Edin., 1804, pp. 256.

Address to the Associate Congregation, Kelso, by Rev. Jas. Hog, 1806, pp. 36, having on title, Jer. vi. 16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Second edition, 1808.

Old Light better than pretended New, by Rev. John Turnbull, having on title, Luke v. 39, "No man also having drunk old wine, straightway desireth new; for he saith the old is better." Glasgow, 1806, pp. 116.

Minutes of the Constitutional Associate Presbytery, containing the Deed of Constitution, with the Reasons, &c. Edin., 1807.

Consolation to the Church, &c., by Rev. Robt. Culbertson. Leith, 1807, pp. 52.

Address to the Associate Congregation of Haddington, shewing the departure from the Reformation Principles of the Church of Scotland and of the Secession by the present General Associate Synod, in their Narrative and Testimony, &c. Having on title, Ps. lx. 1, 4, "O God, thou hast cast us off, thou hast scattered us—Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Edin., 1807, pp. 140.

The Power of the Civil Magistrate in matters of Religion, and the Nature of Religious Covenanting, considered by Rev. Alex. Allan, Coupar-Angus. Edin., 1807.

Statement of the Difference between the Profession of the Reformed Church of Scotland as adopted by Seceders and the Profession contained in the New Testimony and other Acts lately adopted by the General Associate Synod, particularly on the power of Civil Magistrates respecting Religion, &c., by Rev. Thos. M'Crie, D.D. Edinburgh, 1807, pp. 234.

An Abridgement of the above was published during the Voluntary controversy. Glasgow, 1832, pp. 52.

A New Edition of M'Crie's Statement, with preface by Rev. Dr Smeaton, New College, Edinburgh, was published in 1871.]

Essence of Old Light Principles, extracted by Rev. Robt. Culbertson, Leith, having on title, Luke ix. 55, "But he turned and

rebuked them, and said, Ye know not what manner of spirit ye are of." Edin., 1808, pp. 53.

A Review of the Proceedings of the General Associate Synod, and of some Presbyteries, in reference to the ministers who protested against the imposition of a New Testimony, by Rev. Professor Archd. Bruce, Whitburn. Edin., 1808, pp. 421.

Act by the Constitutional Associate Presbytery for a Public Thanksgiving. Edin., 1815.

CHAPTER V.

ANNALS OF THE SYNOD OF PROTESTERS FROM ITS SEPARATION FROM THE GENERAL ASSOCIATE (ANTIBURGHER) SYNOD IN 1820, TILL ITS UNION WITH THE CONSTITUTIONAL PRESBYTERY IN 1827.

DURING the second decade of the nineteenth century, Great Britain, which had long been harassed with foreign wars, began to cultivate the peaceful arts. Napoleon, the disturber of Europe, had been crushed at Waterloo in 1815, and the adherents of the several branches of the Secession having tasted the blessings of political peace, showed symptoms of an earnest desire to enjoy also that of an ecclesiastical kind. That the feud which had long existed betwixt the Burghers and Antiburghers was extinguishable was evident from the fact, that in Nova Scotia, and also in Ireland, the breach had been healed. Indeed, with characteristic fervour, the two representative Hibernian Synods agreed "to cancel the name of Burgher and Antiburgher for ever, and to unite the two Synods into one, to be known by the name 'The Presbyterian Synod of Ireland, distinguished by the name Seceders.'" As this latter union had taken place in 1818, it was not surprising that in the following year not only were eighty-eight overtures for union placed before the Associate (New Light) Burgher Synod, but seventy-four petitions of similar import were laid on the table of the General Associate (or Antiburgher) Synod.

As the union of professing Christians is desirable, provided the basis be good, both Synods appointed representative committees to negotiate suitable articles of agreement. The committees were of equal size, viz., sixteen ministers and five elders from each Synod, and the representatives from the Antiburghers had in their number the Revs. George Paxton, Divinity professor, Edinburgh, and George

Stevenson, minister, Ayr. Whilst all matters appeared to be progressing favourably, and in order to remove the great stumbling-block of separation, the Convention of Royal Burghs had unanimously recommended the abolition of the Burgess Oath, which recommendation was afterwards carried into effect by the legislature, it began to appear that entire unanimity in the Antiburgher committee was not to be attained. Messrs Paxton and Stevenson being unable conscientiously to agree to the proposed basis of union, the latter presented the following document to the General Associate Synod, which was duly recorded in the minutes.

"I, George Stevenson, minister of the Gospel at Ayr, do solemnly protest against this deed of Synod, respecting the Basis of Union in its present form, and against proceeding to union with our brethren of the Associate Synod upon said basis for the following, among other reasons, to be given in to this Synod more in detail at a subsequent meeting if found necessary. First: because according to said basis, our relation to, and connection with the covenanting Church of Scotland are not recognised as in the former constitutional documents of the Secession Church. Secondly: because it is understood that the Narrative and Testimony from the moment of union ceases to be of public authority as a standard-book among us; while at the same time we have no testimony substituted in its room, recognising the attainments of our reforming ancestors, and condemning the several steps of defection, from their attainments, both in present and former times. Thirdly: because no suitable provision is made by this basis for guarding the union church against what is called free communion; and because the purity of her fellowship is not protected by a pointed testimony against several sinful and ensnaring oaths, and against those fashionable amusements so inconsistent with Christian sobriety, which were formerly condemned by this church. Fourthly: as it lays an insuperable bar in the way of proceeding in the duty of public religious covenanting as heretofore; since we are not warranted to expect a bond for that purpose, authorised by the supreme court of the union church. Lastly: because sufficient time has not been given, nor means employed for informing the church diffusive of the important change about to take place in their public profession, so as to enable them to act with judgment in a matter in which their consciences are so deeply interested; and I do protest that I shall be at liberty, notwithstanding this vote, or the proceedings arising out of it, on all proper occasions, in the discharge of all my official duties to maintain and propagate the

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principles of the Secession Church, as laid down in her testimonies, and recognised in my ordination vows; on all which I take instruments and crave extracts.

"GEORGE STEVENSON."

"EDINBURGH, 28*th April* 1820.

To this protestation was added the following adherence paper with the names of the undersigned annexed :—

"We, subscribers, having engaged in the same protestation, do hereby adhere to the above reasons, and claim the same privileges.

"GEORGE PAXTON, Minister.
ROBERT SMITH, Minister, Kilwinning.
THOMAS GRAY, Minister, Kirkcaldy.
PETER M'DERMENT, Minister, Auchinleck.
RICHARD BLACK, Minister, Perth.
JAMES GRAY, Minister, Brechin.
JAMES AIRD, Minister, Rattray.
WM. M'EWAN, Minister, Howgate."

Notwithstanding the above Protest the proposed Union was consummated on Friday the 8th September 1820, in Bristo Street Church, Edinburgh, where the breach had ta k place seventy-three years before. Thus was formed the United Secession Church. The Court having adjourned till Tuesday 12th September, the following documents, which plainly showed that conscientious scruples had not been removed, were read to the Synod and placed on record, viz :—

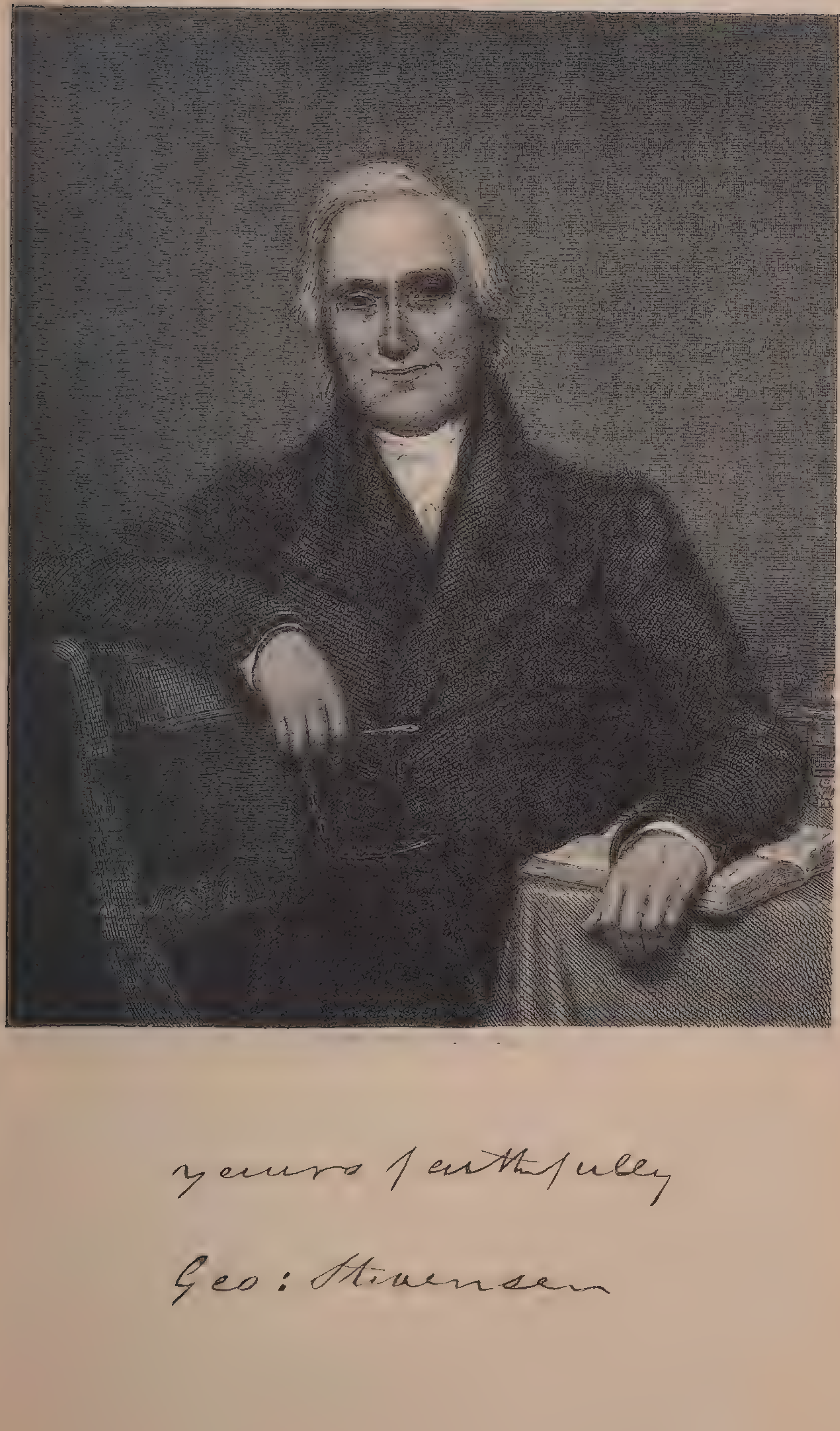
"The subscriber declares that he has not freedom to enter into the Union Church at present, but is to be considered as standing under his protest, and reserving to himself all the right with which that protestation at present invests him.

"GEORGE STEVENSON."

This paper was also subscribed by Peter M'Derment and George Paxton. The following paper was also read and agreed to be inserted :—

EDINBURGH, 8*th September* 1820.

"The subscribers of this paper, for reasons which they presume are obvious to the Court, beg leave to withdraw their subscription from the paper presented in their name and in the name of some others yesternight, but crave that it may be marked that they do not fall from their protest, and have not freedom in their own minds to enter immediately into the measure of union as proposed in the



yours truly

Geo: Stimson

basis. On some points they find their minds much relieved, understanding that prudent discussion, not tending to animosity and strife, respecting the original grounds of difference between the two branches of the Secession now to be united is not to be prohibited; that the members of the United Church are to be tried by the Confession of Faith, to which accessions as formerly may be received, and that the United Church is to maintain the Divine right of presbytery. On some other points stated in their protest, their minds are not yet satisfied. At the same time they beg leave to explain that they intend not by this paper to state a separation from their brethren, with whom they have lived in fellowship, nor to shut the door against their own concurrence in the union which afterwards may appear to them satisfactory. And they hope that their brethren will use all proper means to remove any obstruction that may be in the way of the desired object. In the meantime they claim all the rights which they may hold in virtue of their protestation.

" Wm. Beath. Jas. Aird.
Saml. Gilfillan. Thos. Gray."
Jas. Gray.

On 26th April 1821 two papers from the protesting brethren were laid upon the Synod's table. These stated the difficulties they had respecting the basis of the recently-formed union. The United Synod appointed a committee to converse with these brethren. Their objections, however, were not removed, and hence on the following day the committee reported "that they had conversed with them at considerable length, and endeavoured to convince them that it cannot be expected that the Synod will at present re-consider the terms of the union, or give any further pledge as to the particulars which the proposed testimony shall contain; and that it would be proper for them, instead of requiring the Synod to answer their queries to state in as few words as possible, their sentiments concerning the subjects on which they entertain doubts, and the terms essential to their acceding to the union; and that if the Synod shall agree to record their statements, and shall allow them to hold and to act on their own principles (of which there is no reason to entertain any doubt) that they may conscientiously join the United Church, and that in this case they will have an opportunity to assist in the formation of the testimony."

This request of the United Synod, however, was not complied with by the protesting brethren, who felt that to state in writing the principles they believed had been compromised by the union would not be satisfactory to their consciences, even though the document were recorded in the minutes, and hence on 2nd May 1821 they sent the following epistle to the Moderator of the United Associate Synod:

"REVEREND AND DEAR SIR,—We, subscribers, are very sensible of the kindness and attention we have experienced from the United Synod, but are obliged to say that no personal exoneration can satisfy us, as it does not afford sufficient security for the maintenance of the public cause of the Secession. We beg leave to add, that so soon as the United Synod shall exhibit a testimony, embodying the principles, and carrying forward the avowed design of the judicial testimony, as the term of fellowship in the body, whatever steps we may find ourselves obliged to take in the meantime, we shall be ready in that case to accede to the union.—We are most respectfully yours,

"GEORGE STEVENSON. "JAMES AIRD.
WILLIAM BEATH. ROBERT SMITH.
JAMES GRAY. THOMAS GRAY.
JAS. TEMPLETON. PETER M'DERMENT."

This final declaration of the Protesters, as they were called, was received by the United Synod, who parted from them in sorrow, and expressed deep regret at the separation.

As the Rev. George Paxton was one of the Protesters, and had on 5th December 1820 resigned his office as Professor of Divinity, it was agreed not only that a deputation wait on Mr Paxton, and give him the Synod's best thanks for his past services, but it was also agreed on 2nd May 1821 that the following statement be recorded in the minutes concerning him, viz.: "The Synod hereby express their well-founded approbation of the laborious, faithful, and disinterested manner in which the Rev. Mr Paxton fulfilled his duties as theological tutor under the late General Associate Synod; and they declare their fullest conviction, that an unfeigned regard to the best interests of his pupils, and the welfare of the Secession Church alone, in opposition to any undue attachment to the emoluments of office, engaged him to continue in the discharge of its functions until the period at which he resigned

it into the hands of the United Associate Presbytery of Edinburgh, and through them into the hands of the United Associate Synod; and that the above paragraph of the minutes be sent to the Rev. Mr Paxton."

It is worthy of remark that whilst not a single dissent was recorded against the basis of union in 1820 by any belonging to the Burgher Synod, not fewer than nineteen members of the Anti-burgher Synod recorded their dissent on different grounds. The greater number, however, contenting themselves with their exoneration, acceded to the union, including Mr Aird of Rattray, whilst all the other ministers who subscribed the declinature withdrew from the United Synod, together with Professor Paxton, and the Rev. Messrs William Mitchell of Clola, and Richard Black of Perth.

During the same month, as the following minutes show, those protesting saw it to be their duty to form a Synod, and act in a corporate capacity.

Their judicial record is not lengthy, since it begins on 29th May 1821 and closes on 17th May 1827.

The following is their deed of constitution:

"At Edinburgh, May 29, 1821, a number of Ministers, members of the General Associate Synod, who could not accede to the late Union, in pursuance of a former agreement met, to spend the day in humiliation with a view to obtain direction in their distressed circumstances, and to resume the exercise of their judicial powers, and the judicial exhibition of their principles; unless insurmountable obstacles should, in Divine Providence, be thrown in their way.

"In the forenoon the Rev. Richard Black, Perth, and the Rev. James Gray, Brechin, were employed in prayer, and the Rev. Professor Paxton preached from Nehemiah ii. 17, 'Then said I unto them, ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire; come and let us build up the wall of Jerusalem that we be no more a reproach.' In the evening the Rev. Messrs Stevenson and Smith were employed in prayer. A deed containing our reasons for resuming the exercise of our judicial powers was read and approved without a vote, of which the following is a copy.

"'At Edinburgh, 29th May 1821, the following ministers, members of the General Associate Synod—viz., Mr Richard Black, Perth; Mr George Paxton, Edinburgh; Mr James Gray, Brechin;

Mr Robert Smith, Kilwinning; Mr George Stevenson, Ayr; Mr James Templeton, Aberdeen; and Mr Peter M'Dermont, Auchinleck; with the following Elders:—Alex. Grimmon, Perth; Samuel Paxton, Edinburgh; Peter Spence, Brechin; Andrew Smith, Ayr; and George Smith, Aberdeen; finding that the majority of their brethren once associated with them under the Banner of a Testimony for the covenanted principles of the Church of Scotland, have dropt that testimony by adopting the terms of the late Union between them and the Associate Synod. In particular that they have suspended their adherence to any defined testimony—Have relinquished the avowal of the obligation of the Covenants of our Ancestors in behalf of Reformation—Have withdrawn their testimony in behalf of the duty of public covenanting as seasonable in present times, and make no suitable provision for the revival of the practice of that important service—Give no pledge that it is their intention to exhibit a Testimony sufficiently extended in favour of the Covenanted Reformation, in the way of duly exposing defections from the same, or enforcing the duties which we owe to the Cause of God in present times—Considering that there is on the one hand an unwarranted exercise of forbearance, and on the other, an undue restraint of ministerial liberty, with regard to matters of our profession, and that sufficient means are not employed to guard against the practice of what is called Free Communion.

"'Considering farther, that the means which they have employed at different times to obtain the recognition, or the promise of the recognition of former principles have been ineffectual, and that the offer of personal exoneration, in whatever manner it might have been allowed, does not provide for the maintenance of the public cause. Considering, in fine, that the Church's Lord says, "Hold fast that which thou hast," and that they have solemnly promised to follow no divisive course from the Covenanted cause. As thus bound by the Word of God and our solemn Covenant and Ordination vows; in the exercise of the rights secured to them by their solemn protestation at the bar of the General Associate Synod, and in order that they may be in condition to exercise all the parts of the ministerial office, may be able to maintain proper order among themselves, may leave their Congregations when their course is finished to men of like principles, together with the great cause of the Covenanted Reformation which they are solemnly bound to maintain and propagate; may be in a better capacity for giving help and relief to those in various parts of the country who are still desirous of cleaving to their principles, and that they may have a more special claim to the promise of the Divine presence among them. Having spent a considerable time at this and former meetings in prayer for the countenance and direction of the Great Head

of the Church, they do resume the exercise of their judicial powers secured to them by repeated and solemn protestation, in a way suited to their reduced circumstances as to numbers, by constituting themselves into a court in the name of the Lord Jesus Christ, to retain the denomination of the Associate Synod, commonly called Antiburghers.'

"In taking this step, they deeply regret the want of the co-operation of former brethren, and nothing could support their minds under their present difficulties, but a persuasion of the goodness of their cause, and the expectation that the necessity of making a separate appearance for that cause may not be of long duration. They rejoice to think that there are many sincere friends to the principles of the Reformation in the United Church, and among other denominations, who feel themselves under deep obligations from the Word of God, from their own vows, and the vows of their Ancestors, to maintain that cause, and transmit to succeeding generations a faithful testimony on its behalf. Their object in making this separate appearance is to maintain their ground as witnesses for that cause, and in order to this, they must adhere, in the meantime, to their present statements of principles; but they avow their determination to employ every Scriptural and reasonable means for uniting with all the friends of the Reformation interest under the exhibition of such a testimony, as shall secure a decided and effective appearance in behalf of Reformation principles. And in the very hour of resuming the exercise of their judicial powers, they solicit the co-operation of all who wish well to the great cause of the Reformation, in order that they may be all united under one banner. Nor do they reckon it unseasonable to declare that they shall be willing to redeem the pledge they gave to the United Synod, when they stated 'that as soon as they shall come forward with a testimony embracing the principles, and following up the avowed design of the Judicial Testimony, as a term of Ministerial and Christian Fellowship in the United Body, they will accede to their Communion."

To the above mentioned ministers of Synod, the Revs. Wm. Mitchell, Clola; John M'Donald, Thurso; and Thos. Gray, Kirkcaldy, gave their accession; and also Mr John Barnett, probationer, formerly connected with the General Associate Synod. Three Presbyteries were then formed, viz.:—Perth Presbytery, comprehending Perth, Edinburgh, Brechin, and Kirkcaldy. Ayr Presbytery, comprehending Ayr, Kilwinning, and Auchinleck. Aberdeen Presbytery, comprehending Aberdeen, Clola, and Thurso. Brechin was transferred to this last Presbytery the year following.

The history of the Synod of Protesters after the events connected with its formation is not of a stirring nature. The members of the Court were, as became their years (for they were nearly all old men), sedate, and occasionally they held their Synodical meetings "at the voice of the bird." Thus on 26th September 1822 the Court had three sederunts, viz., in Professor Paxton's house at 7 A.M., then in Infirmary Street Church at 11 A.M., and, further, in Professor Paxton's house at 7 P.M. It is also recorded that a Synodical Fast was appointed, but in conformity with the senile weakness of the members, it was judiciously stated that it was only to continue from 2 P.M. till night. It may also be stated that the Court was not large, on some occasions there being only eleven members present. The principal business of the Synod during the six or seven years of its existence was the promotion of a union betwixt the Constitutional Presbytery and themselves. The Presbytery of Ayr having overtured the Synod to open negotiations for union with the Constitutional Presbytery, the Synod, on 25th September 1822, took this important question under consideration. The matter, however, was deemed premature, though, to show their catholicity of spirit, the Synod appointed Professor Paxton as correspondent to continue epistolary intercourse with the Secession Synod of North America.

In May 1823 Messrs Barnett and Meek, probationers, overtured the Synod respecting union with the Constitutional Presbytery, but like the similar movement from the Ayr Presbytery, it proved abortive. This was not however of long continuance, for whilst on the 14th of the following October the Synod was strengthened by the accession of the Rev. Wm. Beath of Pitcairngreen and his congregation, on the following day, after considerable discussion, it was agreed without a vote to send the following epistle to the Constitutional Presbytery.

EDINBURGH, *October* 15, 1823.

"To the Rev. Moderator and Rev. Members
of the Constitutional Presbytery.

"Rev. and Dear Brethren,—Assured that we shall find you meeting us with cordiality toward every measure which you conceive

calculated to promote the great cause of Covenanted conjunction and uniformity, we request your attention to the enquiry, whether it is practicable to heal the breach which hath divided us, and to restore to us mutually the good and pleasant unity of profession and fellowship.

"We feel it altogether unnecessary to attempt an enumeration of the ever multiplying reasons for union among the true friends of the Reformation cause. The events, and the signs of the times are constantly deepening on our minds an impression of the value and peculiar seasonableness of this blessing, and nothing we think could more advance the interest we all profess to favour, than our united appearance in behalf of the principles received from our fathers in the Secession, and a hearty co-operation in order to administering them faithfully, wisely, and efficiently.

"We do not shut our eyes on the difficulties and dangers which may oppose the good work of healing divisions, but cherishing confidence in Him who, as he hath scattered us, alone can gather us into one, we would engage in the undertaking, resolved to do all that in disinterestedness and honesty we dare to do, that there may be truth and peace in our day.

"Any communication in return with which you may favour us will receive our dutiful consideration.

"With all Christian wishes for your comfort and success in the Lord's work,—We are, Rev. and Dear Brethren, yours very respectfully,

"Signed in name and by the appointment of Associate Synod,

"GEORGE STEVENSON,

"Moderator *pro tempore*."

Though the conflict through which the Synod had passed in getting this excellent letter agreed to had been severe, yet it was not over, for on the following day Professor Paxton proposed to amend in some instances its phraseology, but was opposed on the alleged ground that the letter was finally agreed to the night before. Whereupon he requested that it might be marked in the minutes, "That he is not to be considered as approving of this letter, but only in deference to the desire and feelings of his brethren making no opposition."

As the feelings engendered by the Old Light Controversy of seventeen years before were still unforgotten, at least on the part of Professor Paxton, the negotiations for union were gone about with very great caution. Thus the Synod agreed that no steps be taken inconsistent with due deliberation and

tenderness to absent brethren. Further, that no union shall be finally agreèd upon till the Church diffusive shall have sufficient time for consideration so as to be able to form a conscientious judgment about the matter, and in fine that any negotiation that shall be the result of this letter shall be as much as possible carried on in writing.

Mr Stevenson of Ayr, whose Catholic and Christian spirit is so commendable, was not satisfied with merely negotiating with the Constitutional Presbytery, but at the same meeting of Synod he was desirous the Court should endeavour to unite with the Reformed Presbyterians, and therefore he moved, "That agreeably to our deed of constitution in which we pledged ourselves to seek union with the friends of the Reformation interests, a friendly letter be sent to the Reformed Synod, expressive of our good will, and intimating our readiness to listen to any friendly measure they may be pleased to suggest to have existing differences between us and them removed, so as to bring about a co-operation in support of the great common cause."

This motion though approved of in spirit, was for a time allowed to lie on the table, but on the subject being resumed at the following Synod, it was agreed to, though Mr Templeton of Aberdeen dissented, and Jonathan Angus, elder from Infirmary Street, Edinburgh, requested that it might be marked in the minutes that he did not approve of the letter being sent.

To the communication which had been sent them the Constitutional Presbytery returned the following friendly epistle:

"EDINBURGH, 12*th November* 1823

"To the Reverend the Moderator and other
Members of the Associate Synod.

"REVEREND AND DEAR BRETHREN,—We have received with much satisfaction the very gratifying communication with which you were pleased to favour us, and in which you request our attention to the enquiry—whether it is practicable to heal the breach which hath divided us, and to restore to us mutually the good and pleasant unity of profession and fellowship? Being impressed with a sense of the value and peculiar seasonableness of union among the true friends of the Reformation cause, we feel cordially disposed to exert ourselves in removing any differences existing between us and others

who are appearing for that cause, more especially brethren with whom we formerly held sweet fellowship.

"After having given the subject our serious deliberation, we trust that by meeting together in a spirit of Christian love and candour, with dependence on Him who is wonderful in counsel, and who has promised that the watchmen on Sion's walls 'shall see eye to eye,' a union may be happily accomplished consistent with truth, to the glory of God, and to the good of the Church.

"Convinced that this good work will be most successfully promoted by personal intercourse, and anxious to afford every facility in our power for attaining its accomplishment, we have unanimously agreed to appoint a committee to meet with any committee which you may judge it proper to appoint.

"An extract from the minutes of the Presbytery containing this appointment will be transmitted to you by the Clerk.

"Wishing you all encouragement in the Lord's work, and supplicating for you as well as for ourselves Divine countenance and direction in this important affair,—We are, reverend and dear brethren, yours with sincere regard, in name and by appointment of the Constitutional Associate Presbytery,

"(Signed) ROBERT SHAW, Moderator."

"Extract from the minutes of the Constitutional Associate Presbytery. At Edinburgh, Nov. 11th, 1823.—The Constitutional Associate Presbytery being met and constituted with prayer, &c., agreed to appoint the following members as a committee to meet with any committee that the Associate Synod may be pleased to appoint, viz.: Messrs Chalmers, M'Crie of Edinburgh, John Aitken, Shaw, and Duncan, ministers; Mr M'Crie to be convener.

"Extracted by ROBT. CHALMERS, Presbytery Clerk."

The 13th May 1824 was in several respects a notable day in the annals of the Protesting Synod since, first, Mr James Whyte, probationer from the United Secession Church gave in his accession. He was truly an eloquent and popular preacher, both in Scotland and afterwards at Salem in America, since during his brief ministerial life he had no fewer than fourteen calls addressed to him. Second, it was agreed that the friendly letter previously spoken of, to the Reformed Presbyterian Synod should be sent. In this epistle the Protesters expressed the hope "that by the spirit of truth and love accompanying our Christian intercourse, and the interchange of friendly offices, our correspondence may ere long ripen into all the intimacy of ecclesiastical fellowship." And last, though

not least, the Synod appointed the Rev. Messrs Black of Perth, Jas. Gray of Brechin, Smith of Kilwinning, Stevenson of Ayr, Thos. Gray of Kirkcaldy, and Beath of Pitcairngreen; Mr Thomas Gray, convener; to meet with the Constitutional Presbytery with the view of forming an incorporating union. From this proposal, however, as from the preceding, the Rev. James Templeton of Aberdeen dissented. Evidently he had no great sympathy with Old Light views, since, as shall afterwards be seen, he returned to the New Light Synod.

That this union committee obtempered the instructions laid upon them appears from the following minutes of joint committees, viz.:

"EDINBURGH, 15*th September* 1824.

"In Mr M'Crie's Session-house, Richmond Street, met members of the committee of the Associate Synod: Rev. Messrs James Gray, Robert Smith, George Stevenson, and Thomas Gray; and of the committee of the Constitutional Associate Presbytery: Rev. Messrs Thomas M'Crie, John Aitken, Robert Shaw, and Alexander Duncan. Mr James Gray was requested to take the chair, and opened the meeting with prayer. Mr Shaw was appointed clerk. Such of the members as were forward, having spent some time the preceding evening in prayer, it was now agreed to proceed to business. The Rev. George Paxton being present, was desired to take part in the conversation.

"The joint committee had some conversation with respect to the correspondence which had taken place betwixt their respective constituents and other religious societies. The committee of the Constitutional Associate Presbytery stated, that they have not judicially sanctioned, nor, as a presbytery, proposed to the Original Burgher Synod any basis of union; that a correspondence was opened betwixt them and that Synod in 1819, with a view to the attainment of a union betwixt the two bodies; that a joint committee, which met both in that and the subsequent year, had drawn up certain propositions as part of the basis of the proposed union; that the Constitutional Associate Presbytery have not given judgment upon any of these propositions, but that in 1821 they proposed a preliminary question to the Original Burgher Synod, which is still *sub judice* in that Synod, and that they are not pledged to that Synod in any degree.

"The committee of the Associate Synod stated that they had declared to the United Synod their readiness to join that Synod upon their publishing a testimony, embracing the principles of the judicial testimony, but that they consider this declaration as implying not

only an adherence to the principles of the judicial testimony, but also a following up of its design by public covenanting. Further, that they consider some arrangement with respect to the Burgess Oath necessary previous to such an accession. With regard to the Reformed Synod, they also declared that the letter sent by them to that Synod contained no pledge with respect to specific measures being taken for effecting an union with that body.

"The joint committee had some conversation respecting the distinct and independent nature of the kingdom of Christ; the duty of nations and of their rulers in reference to religion; also respecting covenanting and toleration, the result of which was an impression upon the minds of all the members that they were in harmony in the views which they expressed upon these points. They agreed to adjourn to Mr M'Crie's house, to meet at half-past six o'clock. Mr M'Crie closed with prayer.

"*Same day, half-past six o'clock.*

"In Mr M'Crie's house met the joint committee of the Associate Synod and of the Constitutional Associate Presbytery—members present as formerly. Mr Thomas Gray opened the meeting with prayer. The committee spent some time in further conversation upon the subjects introduced at the former sederunt, and other matters relating to the general object. Agreed to adjourn to meet in Mr M'Crie's Session-house, to-morrow, at ten o'clock. Mr Shaw closed with prayer.

"*September* 16*th*, 1824, *ten o'clock.*

"In Mr M'Crie's Session-house met the joint committee of the Associate Synod and the Constitutional Associate Presbytery—members present as formerly. Mr M'Crie was requested to take the chair, and Mr Duncan opened the meeting with prayer. On a question being proposed as to adhering to the original rule which required young men to enter the Bond before license, members of the committee from the Associate Synod declared that it was their belief that there would be no objection to this on the part of that Synod. There was a considerably long conversation as to the propriety of drawing up a new statement of principles, embracing the principles of the judicial testimony, the Act concerning the Doctrine of Grace, and the answers to Nairn's reasons of dissent, and applying them to the present times, which seemed to meet the approbation of all the members of the joint committee. The committee of the Constitutional Associate Presbytery promised to do their endeavour to reduce the subjects conversed about yesterday forenoon into the form of propositions, and to give them into the committee of the Associate Synod, if possible, before the next meeting of that Synod. Mr M'Crie closed with prayer. ROBERT SHAW, Clerk."

The Union committee having reported progress to the Synod which met in the following month, the Court after deliberation resolved to take another step in advance by appointing the Rev. Messrs Stevenson, of Ayr, and Thomas Gray, of Kirkcaldy, to meet with a committee of two from the Constitutional Presbytery in order to draw up a basis of Union.

That the negotiations were making satisfactory progress, and that the spirit of brotherly love was asserting its presence in both parties appears from friendly letters having been exchanged by them; the Rev. Ben. Laing, of Arbroath, the Moderator of the Constitutional Presbytery, having sent on 11th May 1825 a friendly letter to the Protesters, and the Rev. Peter M'Derment, Moderator of the Synod, having on the following day sent an equally friendly reply. That obstacles however had gradually to be overcome, and much wise forbearance required to be exercised in their removal, appears from sundry statements in the records. Thus on 14th Sept. 1825 Prof. Paxton moved, and Mr Thomas Gray, of Kirkcaldy seconded, that instead of going over all the articles of basis of union, and adopting them, the Synod declare their adherence to the Confession of Faith, the Catechisms, Larger and Shorter, the answers to Nairn's reasons of dissent; and to accept the first, second, and seventh articles as the articles of basis, but in deference to wish of Court this was not pressed.

On 16th September 1825, however, it was moved by Rev. George Paxton that the assertory articles be now approved by the Synod, and transmitted along with the explanatory articles for the acceptance of the brethren of the Constitutional Associate Presbytery. This was cordially agreed to, and Rev. G. Paxton, who was moderator, sent the following brotherly and cordial epistle to Rev. Dr M'Crie:—

"EDINBURGH, 16*th September* 1825.

"DEAR AND REV. BROTHER,—It is with unfeigned pleasure I by the appointment of the Associate Synod have to inform you that the Synod have finished their discussions on the whole explanatory and assertory articles in the overture transmitted to them by the joint-committee, and most harmoniously adopted them, and it is fondly hoped any alterations they have made will meet with the approbation of your Presbytery. The Associate Synod will therefore wait the discussion of their brethren respecting the articles as accom-

panied with the alterations, and as they think that the appointment of a new committee to settle anything connected with said articles or other preliminaries might retard the business, they would prefer an extrajudicial conversation between the members of the two Courts at the time of their next meeting in May, if the Constitutional Presbytery can make it convenient to meet at the same time.

The articles, with the alterations made by the Synod, will be sent to you, to be communicated to your Presbytery, by our clerk, as soon as a fair copy can be made out.—I am, dear Rev. Brother, yours sincerely, (Signed) "GEORGE PAXTON.

"To the Rev. Dr M'Crie."

To be communicated to the Constitutional Associate Presbytery.[1]

On 10th May 1826 the Moderator, the Rev. James Gray, of Brechin, reported that he had met with Dr M'Crie, and that the members of that Court were desirous that the proposed extrajudicial conversation should take place that evening at six o'clock in any place the Associate Synod should appoint. After some conversation, the Synod agreed to meet with their brethren at the hour mentioned in Dr M'Crie's meeting-house. Having read over the proposed basis of union, the Synod resolved to meet again that evening in Dr M'Crie's session-house immediately after the conference.

On the day following the Synod met in Infirmary Street Church, and cordially adopted the following minute:—

"The Synod heard the report of the committee of the whole house of the conference with the brethren of the Constitutional Associate Presbytery. That the meeting had been most amicable. That respecting the articles, their views were one, and that in the conference both had agreed to them. Further, that both have agreed to recommend to their respective Courts that each Court should appoint a member to superintend the printing of the articles as now agreed to, and that each should appoint a member for drawing up a new statement of principles to be laid before the Courts."

The articles as corrected were read, and then agreed to without a vote. Prof. Paxton was appointed to represent the Synod in printing the articles, and Rev. George Stevenson was appointed as their member of committee to draw up a new statement of principles along with any member the Con-

[1] Much light on the tender, wise, and prayerful dealing of parties in these union negotiations is shown in a series of private letters written at the time, but afterwards published in a pamphlet, viz.: "Dr M'Crie and Professor Paxton, Edin. 1872, by the Rev. James Black, A.M.," Kirkcaldy, p. 12.

stitutional Associate Presbytery might appoint. Thus Dr M'Crie having been appointed by the one Court and George Stevenson by the other to draw up a new statement of principles, the result was the Original Secession Testimony, the historical part of which was the composition of the former, and the doctrinal that of the latter.

Towards the close of the year repeated conferences were held by the negotiating bodies. All went on prosperously, and Professor Paxton was appointed to aid in drawing up the "Acknowledgment of Sins," and also, along with Dr M'Crie, to superintend the draught of the Original Secession Testimony.

But whilst these union negotiations were going on harmoniously, and apparently soon to become fruitful, two incidents of a personal kind occurred, the former of which exhibits the peculiar spirit in which Old Light Seceders have acted towards those who have thought fit to withdraw from their communion. To avoid partiality of statement the minutes (omitting the name) shall speak for themselves.

"On 12th May 1826, the Synod finding from a letter addressed to the Presbytery of Ayr that Mr ——, lately one of our preachers, had declared himself no longer of our communion, and was negotiating a connection with another society in Ireland, unanimously agreed to direct their clerk to write Mr ——, and require his appearance at their bar to answer for his conduct at next meeting of Synod to be held at Edinburgh on Tuesday the 14th day of Nov. next.

On 15th November 1826, "the Synod proceeded to consider the case of Mr ——, and at the Synod's order read that part of it which Mr —— wished to be communicated, stating generally 'that from a variety of circumstances, uninteresting to any but himself, it was impossible for him to leave Ireland at present, and stated this was the reason he wished to be given to the Synod for his non-attendance at their order.' After considerable discussion the Synod agreed that from all that is before them they cannot but express their decided disapprobation of his conduct. They do not, however, wish to preclude him from an opportunity of appearing before them at some future period to give them the satisfaction to which they are entitled, and reserve to themselves the right of adopting such ulterior measures as they shall judge proper. They at the same time ordered their clerk to transmit to Mr —— an extract of this minute."

Owing, however, to the consummation of the Union negotiations shortly afterwards, the Protesters appear to

have dropt further proceedings against this probationer for daring to leave their communion. Probably they felt that having by the Union changed *their* standpoint, they could hardly blame the preacher for changing *his*. Union with another Presbyterian Denomination they had considered to be their duty in Scotland, and to unite with another body of Presbyterians he believed to be his duty in Ireland.

The other personal incident is very gratifying, since it refers to the accession from the Established Church of one who was destined to become afterwards, not only a distinguished minister, but also a Professor of Divinity.

On 23rd November 1826, "Mr Murray, formerly a student in the Church of Scotland, appeared with the view of acceding to our principles, and also of being put on trials for license for the ministry. After conversation with Mr Murray, it was agreed that the Moderator (Rev. R. Smith, Kilwinning) put to him the usual questions, and receive his accession. Mr Murray declared his approbation of our principles, and his readiness to join in sealing ordinances as soon as an opportunity may occur. On some conversation relative to his studies, Mr Murray presented ample certificates of his regular and successful attendance upon the University classes, and of his attendance upon the Divinity Hall of the Church of Scotland. Professor Paxton also certified Mr Murray's attendance upon his lectures during the last two sessions.

"Proceeded to examine Mr Murray on Practical Divinity, also in reference to his motives in desiring to enter the office of the Holy Ministry. With the statements of Mr Murray in reference to both, the Synod expressed full satisfaction. Proceeded to examine him on Theology; and with the specimens given of Mr Murray's knowledge and attainments, the Synod expressed equal satisfaction. The Synod referred Mr Murray to the Presbytery of Perth, and enjoined said Presbytery to proceed *quam primum* with the usual trials."

May 1827 was fixed as the month when the union betwixt the Constitutional Presbytery and the Associate Synod of Protesters should take place, and betwixt the 8th and 17th days of that month many conferences were held by the negotiating Bodies in order to arrange as far as possible all the terms of the marriage settlement. At length the much looked and prayed for 17th day of May 1827 arrived, and the Protesters having risen betimes, resolved that during an early sederunt they would, if practicable, complete all the

remaining business that was peculiar to their separate positions. The principal items were as follows, viz :—

"A petition from Rev. Richard Black, Perth, was read, desiring that a declaration should be made by this Synod respecting the censures passed upon some of our brethren by the General Associate Synod, expressive of our judgment 'that from their ministerial and Christian conduct the censures had been improper.' But the Synod after consideration agreed unanimously that having recognised these brethren at the time they entered into negotiations with them as possessing all the ministerial powers they themselves possessed, judged it unnecessary, informal, and inexpedient, to take up the subject, more especially as it is stated in the Testimony, that it is not expedient that we enter further into the grounds of difference. It was then moved and seconded that the Synod agree to the Testimony as corrected, to be enacted as the Testimony of the United Body. On this question being put, Rev. Thos. Gray, Kirkcaldy, requested that it might be marked 'that in his judgment the references to toleration in the Testimony should have been omitted, as being somewhat obscure, and having the appearance of being inconsistent with the principles on the point of liberty of conscience that are stated in the articles and other parts of the Testimony.' And he is to be understood as agreeing to these, so far only as they are reconcilable with said principles. And Mr Gray claims the privilege if he thinks proper of stating his views more at large on these subjects, and of taking all regular steps to have the above mentioned passages amended.' This marking being granted to be inserted in the minutes, the motion was unanimously agreed to."

After having preferred the call from Kirkwall to Mr Eben. Ritchie, probationer, to that which he had received from Toberdoney, which was apparently the last judicial act of the Synod of Protesters, it is recorded, "the hour appointed for the Union with the Constitutional Associate Presbytery being at hand, the Synod adjourned their meeting for a few minutes." Which words form the conclusion of the Record of the Associate Synod of Protesters.

Pamphlets relating to the Union of Associate (New Light) Burgher and General Associate (New Light) Antiburgher Synods in 1820, together with the formation of the Synod of Protesters.

The Peace of Zion ; a Sermon, by Alex. Duncan, D.D. Edin., 1819.

Observations on the proposed Union of Seceders, by a Seceder (Dr H. Jamieson). Edin., 1819.

Excellency of Brotherly Unity, by John Jamieson, D.D. Edin., 1819.

Reunion among Seceders, by Rev. Adam Blair, of Ferry-Port-on-Craig. Dundee, 1819.

Sermon on Union, by Dr Jamieson of East Linton. Edin., 1820.

Conduct suited to Seceders on their Union, by H. Jamieson, D.D. Edin., 1820.

Addresses on the Proposed Union between the two large Bodies of the Secession Church, by Rev. Alex. Turnbull, Campbell Street, Glasgow. 1820. Pp. 56.

Key to the Basis of Union, by Rev. Richard Black, Perth. 1820.

Summary of Principles agreed upon by the United Associate Synod of the Secession Church, 13th Sept. 1820. Edin., 1820; pp. 18.

Basis of Union agreed upon by the Associate and General Associate Synods, 28th April 1820; together with the draughts of a proposed Formula for Ordination, and of a Summary of the Principles of the Secession Church. Edin., 1820; pp. 22.

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CHAPTER VI.

ANNALS OF ORIGINAL SECESSION SYNOD FROM 1827 TILL THE UNION WITH THE REMANENT SYNOD OF BURGHERS IN 1842; TOGETHER WITH AN ACCOUNT OF THE REMANENT ASSOCIATE PRESBYTERY.

THIS Synod was formed by the union, on 17th May 1827, of the Constitutional Antiburgher Presbytery, which had been originated on 28th August 1806, and the Associate Synod of Protesters (also Antiburghers), which had begun its separate existence on 29th May 1821.

The place in which the union was consummated was Infirmary Street Church, Edinburgh, and though the alliance did not at all excite the public interest which had been shown in the metropolis by the union, seven years before, of the two New Light Branches of the Secession, yet it was undoubtedly a time of prayerful joy and thankfulness to many pious people throughout Scotland.

The order of service on the occasion was the following:—The Rev. Messrs Stevenson of Ayr, and Laing of Arbroath, the Moderators of the respective bodies, prayed, after which Psalm cxlvii. 1-5 was sung, containing the appropriate lines:—

"Praise ye the Lord; for it is good
Praise to our God to sing;
For it is pleasant, and to praise
It is a comely thing;
God doth build up Jerusalem,
And he it is alone,
That the dispersed of Israel
Doth gather into one."

The two Moderators read the minutes of their respective Courts agreeing to unite. They then gave to each other the right hand of fellowship, and were followed by all the mem-

bers of both Courts. Psalm cii. 13-18 was then sung, beginning with the inspiriting words—

"Thou shalt arise and mercy have
Upon thy Sion yet;
The time to favour her is come
The time that thou hast set."

The Rev. James Aitken of Kirriemuir, the senior minister present, was called to the chair, and constituted the Synod, and the Rev. Peter M'Derment, Auchinleck, was chosen clerk. The Synod thus formed contained twenty ministers, besides elders, and of these at its first meeting there were present twelve ministers, and eight ruling elders.

Among the first items of Synodical business was the appointment of a Professor of Divinity, when the Rev. Dr Thomas M'Crie gracefully moved that the Rev. George Paxton be appointed to the office, which motion, it needs hardly be said, was carried by acclamation.

The Members of Synod present were as follows, viz., the Rev. Messrs James Aitken, Kirriemuir; George Paxton, Infirmary Street, Edinburgh; Thomas M'Crie, D.D., Davie Street, Edinburgh; James Gray, Brechin; Robert Smith, Kilwinning; George Stevenson, Ayr; Thomas Gray, Kirkcaldy; John Aitken, Skene Terrace, Aberdeen; Robert Shaw, Whitburn; Peter M'Derment, Auchinleck; Alexander Duncan, Dundee; Benjamin Laing, Arbroath; James Beattie, Balmullo, ministers; and Alexander Ingram, Infirmary Street, Edinburgh; George Knox, Davie Street, Edinburgh; Matthew Heron, Kilwinning; Alexander Dalrymple, Ayr; William Dick, Kirkcaldy; James Morrison, Whitburn; James Salmond, Arbroath; David Waterston, Haddington, ruling elders.

The ministers of Synod who were absent were the Rev. Messrs William Mitchell, Clola; Richard Black, Perth; Robert Chalmers, Haddington; John M'Donald, Thurso; *James Templeton, Belmont Street, Aberdeen; Patrick M'Kenzie, Kelso; James Cairncross, Birsay; Thomas Manson, Perth

Besides the Rev. Thomas M'Crie, formerly of Crieff, a minister without a charge, the following preachers were con-

* Mr Templeton withdrew to the United Secession Church.

nected with the Synod, viz., Messrs John Millar, James Meek, Ebenezer Ritchie, John Burnfield, and Matthew Murray. And the following were at this time divinity students, viz., Messrs James A. Wylie, A.M., and James Anderson from Kirriemuir; George Roger, A.M., from Aberdeen, and Robert Auld from Ayr.

Immediately on the consummation of the Union, the Original Secession Synod showed considerable zeal, not only in filling up Synodical appointments, but also in making such arrangements as might tend to promote the benefits of union to other bodies of Christians. It was also agreed that a Conference be held with the Associate Burgher Synod in the following October with the view of union.

This Conference was held accordingly, but proved abortive.[1]

But though the failure of these union negotiations was a ground of sorrow to several catholic spirited members, a communication was at this period received which afforded much satisfaction to the whole Synod. This was a letter from the Associate Synod of North America, stating that that Church disapproved of the Union of the New Light branches in 1820, and recognised the Original Secession Synod as the body with which they shall continue the fraternal epistolary intercourse which had begun in 1783.

On the 18th September of the following year the National and Solemn League Covenants were renewed by the Synod in a Bond suitable for their circumstances. As the exercises connected with Covenanting were similar, whether done by the Synod or individual congregations, a general description of the ceremony may be given. After devotional exercises, including the delivery of a discourse suitable for the occasion, the National Covenant of Scotland and the Solemn League and Covenant of the Three Nations were read, after which was gone over the Acknowledgment of Sins, a lengthy document, sanctioned by the Court on the 15th May preceding, and which states and laments the defections from Reformation attainments that had taken place, and then, after solemn prayer, was read "The Engagement to Duties," during the reading of which the Covenanters stood and with their right hands uplifted took the following Oath or Bond :—

[1] An account of this conference is given on page 60.

"We, all and every one of us, though sensible of the deceitfulness and unbelief of our own hearts, and frequently perplexed with doubts and fears about our actual believing; yet, desiring in the Lord's strength, and in obedience to his command, to glorify God, by believing his word of grace, contained in his covenant of promise, and in the faith of his promise to devote ourselves to the Lord in a *Covenant of Duty: We do*, with our hands lifted up to the Most High God, hereby profess, and before God, angels, and men, solemnly declare: That, through the grace of God, and according to the measure of his grace given unto us, we desire with our whole hearts, to take hold of our Lord Jesus Christ, as the only propitiation for our sins; his Righteousness as the only foundation of our access to God, and acceptance with Him; his Covenant of free and rich promises, as our only charter for the heavenly inheritance; his Word, for our perfect and only rule of faith and practice; his Spirit, for our sole guide, to lead us into all truth revealed in his Holy Word, to which nothing is at any time to be added, either by new revelations of the Spirit or traditions of men. We avouch the Lord to be our God; and, in the strength of His promised grace, we *promise* and *swear*, by the *Great Name of the Lord our God*, that we shall walk in His way, keep His judgments and commandments, and hearken to His voice; and, particularly, that we shall, by the Lord's grace, continue and abide in the profession, faith, and obedience of the true reformed religion, in doctrine, worship, presbyterial church-government and discipline; and that we shall, according to our several stations, places, and callings, and according to the measure of our knowledge, contend and testify against all contrary evils, errors, and corruptions; particularly Popery, Deism, Socinianism, Arianism, Arminianism, and every error, subversive of the doctrine of grace, as also Prelacy, Independency, Latitudinarian tenets, and the other evils mentioned in the preceding Acknowledgment of Sins.

In like manner, we *promise* and *swear*, that, by all means which are lawful and warrantable for us, according to the word of God, the approved and received standards of the reformed Church of Scotland, and our known principles, we shall, in our several stations and callings, and according to our opportunities in Providence, endeavour the reformation of religion in Britain and Ireland, in doctrine, worship, discipline, and government, according to the word of God; and to promote and advance our covenanted conjunction and uniformity in religion, Confession of Faith and Catechisms, Form of Church-government, and Directory for Worship, as these were received by this Church. We likewise engage, by all lawful means, and according as a door may be opened to us in Providence, to promote the genuine interests of the Kingdom of Christ in every part of the world.

"And in regard we are taught by the Word of God, and bound by our Covenants, National and Solemn League, to live together in the fear of God, and in love one to another, and to encourage one another in the work and cause of the Lord; and that, denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world: Therefore, in dependence upon the Lord's grace and strength, We, in the same manner, do *promise* and *swear*, That we shall, in our several places and callings, encourage and strengthen one another, in pursuing the end and design of this our Solemn Oath and Covenant; and shall endeavour a life and conversation becoming the gospel of Christ; And, in our personal callings and particular families, we shall study to be good examples to one another of godliness and righteousness, and of every duty which we owe to God and man: And that we shall not give up ourselves to a detestable indifference and neutrality in the cause of God; but, denying ourselves and our own things, we shall seek first the honour of God, and the good of his cause and people: And that through grace forsaking the counsels of flesh and blood, and not leaning upon carnal confidence, we shall endeavour to depend upon the Lord, to walk by the rule of his word, and to hearken to his voice in the dispensation of the gospel. In all which, professing our own weakness, we earnestly pray to God, who is the Father of Mercies, through his Son *Jesus Christ*, to be merciful unto us, and enable us by the power of his *Holy Spirit*, that we may do our duty, unto the praise of his grace in the Churches. Amen."

Having taken the oath involved in the above bond, the Covenanters went forward one by one, whilst appropriate psalms were being sung by the people present, and adhibited their names to the deed, thus subscribing with their hands to the Lord.

After an exhortation to the Covenanters to remain steadfast to the vows that now devolved upon them, the solemn, interesting, and instructive service was brought to a close with devotional exercises.

Sometimes, no doubt, there were some slight variations in conducting the service, since occasionally intending Covenanters, whether male or female, had to respond to their names by standing up in the church for a few seconds, in order that it might be ascertained if all expected were forward, before the bond was sworn; and as married women had to respond to their maiden names, this portion of the procedure was slow,

owing to some of them having almost forgotten their youthful appellations. Still the leading features of the religious service were the same, and the sight of hoary-headed veterans, staid men and women in middle life, and younger persons, some with the dew of youth upon them, standing side by side, and, amid deep emotion, holding up their right hands and swearing allegiance to God and His truth, was deeply impressive, and not likely ever to be effaced from the memory of any onlooker. At the renovation of the Covenants in a bond suited to their circumstances, sworn by the Synod in Infirmary Street Church, Edinburgh, on 18th September 1828, the Covenanters included nineteen ministers in charges, two ministers without charges, seven probationers, and eleven divinity students, and amongst these jurants, with tears streaming down his cheeks, was the renowned Dr M'Crie, the biographer of Knox; besides his talented son, afterwards Professor to the English Presbyterian Church; Dr Wylie, the author of "The History of Protestantism," not to mention others who have left their imprint in the religious literature of Scotland.

That in every respect the opinions and judgment of the Original Seceders at this period can be justified, is not held, since there were some amongst them whose views on denominational points were extreme, and had an unfavourable influence on aspirants to the ministry. And as Dr Chalmers declared that the men of the west were peculiarly conservative of old customs and opinions, so was it in the Original Secession Church, as is apparent from the records of the Ayr Presbytery.

Thus, on 3rd December 1827, Mr Andrew Lambie, student in divinity, who had concurred in the Union of 1820, but afterwards resiled, appeared before the Presbytery, and stated "that his former conduct in leaving our communion had not proceeded from conviction that our principles were wrong, but from inattention to the question, and that his offering himself for communion with us was the result of much consideration and conviction, and a desire to appear for the Reformation cause as witnessed for by us." On making this statement, the Presbytery received Mr Lambie into church fellowship; but in order, apparently, to make sure that he and a fellow-

student (James Wright) should receive such tuition as would keep them from entertaining lax views on denominational points, they prescribed to them the following topics, on which to prepare written exercises, viz., to Mr Lambie: "Is free communion consistent with the Word of God, and with the Scriptural Order of the Church?" And to Mr Wright: "Is it consistent to attend upon any one ordinance in a church with which we cannot hold fellowship in all the ordinances of religion?" or, "Does an attendance upon any one ordinance in a church constitute the attender a member of that church?" Of course the negative of both propositions was to be maintained by these students, and that they did so is stated in the presbyterial minute of 20th April 1828.

And it is worthy of remark, as illustrative of the adage, "As the twig is bent, so is the tree inclined," that these two students, in after years, when in the ministry, became so hyper-strict, that they formed a presbytery of their own, and denounced their former brethren as sailing down the stream of defection, whilst they remained faithful amongst the faithless.

The efforts which were made to keep Original Seceders from worshipping occasionally in the churches belonging to other denominations of Christians were frequent, and sometimes severe; yet that they were not efficacious, appears now and again in both sessional and presbyterial records. Thus, on 8th March 1831, it is stated, "That in consequence of a paper given in to the Ayr Presbytery from a kirk-session requesting advice as to how they should proceed in discipline in regard to occasional hearing with persons who, in forming civil connections, leave the communion of the church, &c., the Presbytery, from the conviction that the evils referred to are on the increase in the body generally, and not confined to one congregation, and that uniformity in the discipline of the church is of great importance, agreed to transmit a petition on the subject to the Synod at its next meeting. That this Presbytery was correct in their remark that "occasional hearing" was on the increase, appears from a minute so recent as 18th August 1835, to this effect:—

"It was reported to the Ayr Presbytery that a rumour had gone abroad that Mr ——, preacher, had on the first Sabbath of May

last, not only preached in the Established Church of Sanquhar without authority of the Presbytery, but heard sermon through the day in one of the Secession meeting-houses. The Presbytery having taken the matter under consideration, and finding that said rumour had been widely spread, and had given great offence to many in our communion, and must mar Mr ——'s usefulness in this part of the country, till the matter be cleared up, judge it proper to lay before the Committee of Supplies what they had heard, and the Presbytery humbly suggest that the committee should converse with Mr —— about these reports, and as to his views with respect to occasional communion, or refer the matter to the Presbytery in whose bounds he may be for the present. This Presbytery are not to be understood as laying any bar in the way of Mr —— being continued on the list of preachers, provided that he does not defend principles opposed to strict communion, and is resolved in future, as a preacher, to act more consistently with presbyterian order."

This matter was considered so grave as to be brought before the Synod, which in the following September arrived at this finding, viz. :—

"That from the explanations given by Mr —— as to the circumstances relating to his preaching in the Established Church; the committee found that no blame attached to him in that matter, and with respect to his hearing sermon in one of the United Secession (or New Light) meeting-houses, Mr —— readily acknowledged the fact, expressed his sorrow for the offence thereby given, and explicitly stated his disapproval of the practice of occasional hearing, and his resolution to abstain from it in future, with which acknowledgment the committee were entirely satisfied."

And that precentors as well as preachers were called in question for "occasional hearing" appears from the session records of Davie Street Church, Edinburgh, of which Dr M'Crie, sen., was then the pastor. Hence in July 1830, it appears that "the Session had some conversation about ——, the precentor, who had left the desk on a particular Sabbath, and precented in one of the Established Churches. Mr —— was appointed to desire him to attend next meeting. At next meeting he accordingly attended, and was dealt with at some length about the impropriety of his conduct, for which he expressed his sorrow ; and after deliberation it was agreed that he should be admonished by the moderator, which was done

accordingly;" and thereafter for several months he was prohibited from officiating in church as precentor.[1]

About this time, moreover, the spirit of innovation in public worship began to assert itself. For instance, the clerk of the Session, of which Dr M'Crie was moderator, records that on 10th January 1834—

"A memorial was given in and read from a number of the members and seatholders in the congregation, praying that the Session would take into consideration the propriety of discontinuing the practice of reading the psalm line by line before being sung, and also a communication from Mr Thomas Grieve recommending caution and delay,"

when the Session deferred the consideration of the matter to a future opportunity. Though, however, the Davie Street Church Session acted prudently in this matter, the Kirriemuir congregation did not adopt the Fabian policy of delay, but brought up the matter by appeal to the supreme court of the Church in the following September, when the following deliverance on the subject was given, viz. :—

"That while the Synod see no reason to disapprove of the mode of singing by not reading the line, and apprehend no injurious con-

[1] That occasional or promiscuous hearing had also been regarded in the earlier days of the Secession as an ecclesiastical offence appears from the following amusing incident recorded by J. O. Mitchell, Esq., of Glasgow :—"A member of the Antiburgher Session of Beith (John King, of Giffen-Miln,) had a son, John, coming out for the Antiburgher ministry. When a student, young John had at one time from convenience attended a Burgher Church. This was to commit the offence of 'promiscuous hearing,' and when young John came on for his trials, his Presbytery refused him licence unless he should first underlie discipline. Young John declined, crossed the road to the Burghers, and was by them licensed, and soon after sent to preach near Beith. There his father went to hear him, and for yielding to this family failing he was forthwith had up by his kirk-session. But the miller was equal to the occasion. He owned the act, and acknowledged the jurisdiction, but by evil arts he got his unsuspecting judges to agree that the Decalogue contained the sum of human duty, and then he claimed to know which of the ten commandments forbade 'promiscuous hearing.' This point had not been considered. One said the first, another the second, several the fourth, altogether they 'had not clearness,' and the offender declining to underlie discipline till the court should define his crime, escaped from the very hands of justice, *abiit, evasit, erupit.* John King, the son, became the Burgher minister of John Street, Montrose, and was the father of David King, D.D., of Greyfriars United Presbyterian Church, Glasgow.

sequences from the prudent introduction of an alteration which was undoubtedly contemplated by the compilers of the Directory, yet considering that the opposite practice has so long obtained in our body, they would earnestly recommend to those members of the congregation of Kirriemuir who are desirous for the change, to abstain from unduly pushing it to the wounding of the feelings of their brethren, and disturbance of the peace of the congregation; and they hope that in the exercise of a Christian spirit an arrangement may be made under the sanction of the Session which will meet the minds of all parties."

After the opinion of the Synod had thus been so freely, and at the same time so wisely expressed, Dr M'Crie's kirk-session again took the Psalmody question into consideration. Hence it is recorded that on 23d January 1835—

"The Session had some conversation on the subject of the memorial that was presented a year ago relative to the practice of reading the psalm line by line in singing; and while they expressed their approbation of the proposal of giving up reading the line as one to which there could be no valid objections, they agreed to delay making the alteration at present, understanding that a similar change is contemplated in the other (Infirmary Street) congregation in this city."

The contemplated change in Infirmary Street congregation, however, never took place. It is true some of the members of that congregation were favourable to the change, and amongst these was the precentor, who, of his own accord, introduced a compromise by one Sabbath reading out two lines of the psalm together, but all was in vain. Dr Paxton, who was then officiating, leaning over the pulpit, chastised the insubordinate official by striking him on the head with the psalm-book, and some of the fragmentary portions into which that congregation has now been divided, to this day tenaciously cling to the old custom of reading the line in praise. As further illustrative of the pertinacity which still obtains to some extent among Seceders on disputed points, it may be mentioned that thirty years after the Synod's judgment on the Kirriemuir case, an old woman in that congregation continued practically to protest against the innovation by regularly leaving the church during the service of praise, and returning to listen to the prayers and preaching. As usually three Psalms

were sung at every diet of worship, this testimony-bearer became well schooled in peripatetics.

The congregation to which the biographer of Knox had ministered, and whose pulpit was now occupied by his talented son, resolved however to abandon a practice which they believed had no warrant in Scripture, nor ground of necessity in the educational condition of the country, and hence on 24th October 1836 it is recorded that "at a meeting of the congregation held this evening in Davie Street Meeting House, they unanimously gave it as their opinion that the practice of reading the line in the praise of the Church should be given up, and resolved that the same shall be laid before the Session, requesting their concurrence therein, and hope that it will be proceeded in as soon after the ensuing communion as possible, agreeably to the wishes of the congregation now and formerly expressed to the Session." It remains only to be added that, in compliance with this memorial, the Session, after deliberation, unanimously agreed that the practice of reading the line of the Psalm in public worship be discontinued, and that intimation of the change be made on 25th December 1836, to take place on the following Sabbath.

Mission to the Hebrides.

As it is not only the Church's duty to hold fast, but also to hold forth the truth, and as in its earlier years the Secession had been instrumental in promoting the Gospel in Ireland and also America, the conviction was felt that it would be well the Synod should do something more than simply testify against the defections of other denominations of Christians. There being a famine of the word of life in the Western Highlands, and Mr Francis Macbean, a Gaelic-speaking preacher in connection with the Synod, it was resolved to send him as an itinerating preacher to the Western Islands. By doing this not only was the Original Secession Church doing something towards fulfilling the commission to preach the Gospel to every creature, but it was at the same time procuring suitable employment for a Gaelic-speaking probationer, whose highland accent was not very acceptable to

lowland ears. In his missionary tour Mr Macbean appears to have been blessed, for in the autumn of 1835 a call, addressed to him, signed by thirty persons, together with an adherence paper subscribed by 179 males and 209 females, was laid on the Synod's table. The island of Harris was the locality where these persons resided, and in their poverty they offered £20 as supplement to the grant of £40 or thereby given by the Synod.

As the circumstances were peculiar, the opinion of Presbyteries was asked, and on 23rd December 1835 the Presbytery of Ayr passed the following resolution :—

"As the people in the Hebrides are in the meantime destitute to a great extent of evangelical preaching, and as one important object of the Secession was to afford relief to persons so circumstanced, the Ayr Presbytery think that they cannot withhold that relief from those who have applied for it. At the same time they think it proper to add that, in the event of the mission taking place, Mr Macbean should be instructed to exercise great prudence in the way of confining his labours to those places where the Gospel is not preached, and avoiding as much as possible any interference with the ministerial labours of the more faithful pastors. Though some of the latter may have carried the principle of strict communion to an extreme, yet it might be inexpedient for Mr Macbean to admit to sealing ordinances any whom these ministers have rejected."

On 1st March 1836 Mr Francis Macbean was ordained in Infirmary Street Church, as Missionary to the Hebrides, when the Rev. Jas. Wright of Edinburgh preached from 2 Thess. iii. 1, and presided at the ordination, and the Rev. Robt. Shaw of Whitburn gave a suitable address to Mr Macbean, who was missioned generally to such parts of the Hebrides and Western Highlands as he shall find most destitute in respect of hearing sound evangelical doctrine. The result of this mission was, that when the Disruption of the Church of Scotland took place seven years later, Mr Macbean and his adherents were absorbed by the Free Church, and having been afterwards located at Fort Augustus, Mr Macbean died there in 1869.

Drs M'Crie and Paxton, who were both eminent in Edinburgh, the former as a lecturer, and the latter as a preacher, began about the same time to show symptoms of failing

health. Hence, on 1st July 1835, Dr Paxton resigned the professorship of Divinity, whilst on the 5th day of the following month Dr M'Crie somewhat suddenly expired. This period was felt to be a time of perplexity and sadness in the Church, but though distinguished standard-bearers were not allowed to remain by reason of death, the Captain of Salvation, the Church's Head, was felt to be ever the same. Hence the Synod, after expressing their gratitude and deep obligations to Dr Paxton for his long and valuable labours as Professor of Divinity, resolved, on 13th May 1836, to appoint a successor to him. For the professorial office three were nominated, viz., the Rev. Thos. M'Crie of Clola, whose induction to Davie Street Church, Edinburgh, was to take place on 9th June following; the Rev. Robt. Shaw, Whitburn, the successor to Prof. Bruce as pastor there; and the Rev. Matthew Murray of Glasgow; and Mr M'Crie having been chosen by a great majority, was appointed to the chair.

In the following year Dr Paxton was removed by death, and as a token of affection and respect for the Church he loved, he bequeathed his library for the use of the students at the Theological Hall. Thus was founded the Divinity Hall or Synod Library, which in August 1840 was augmented by the addition of the library of the Rev. Richard Black of Perth, who had also bequeathed his books to the Synod. By the removal of eminent leaders, and the feeble health of other prominent ministers, together with the troubled state of the ecclesiastical firmament, since both the Voluntary Controversy and the Ten Years' Conflict were raging, and the Synod during the previous year had resolved to suspend union negotiations with the Old Light Burghers who were actively engaged in forwarding their union with the Church of Scotland, it was felt that times were troublous; and hence, on 13th September 1837, "it was agreed that the Synod shall begin to-morrow, with a conversation respecting the internal and external state of the body, accompanied with devotional exercises."

That such a conversation was desirable appears from events which transpired during subsequent years, but the elements of which were then working. Thus some congregations, or at least prominent members in them, held extreme views

respecting matters of public principle and financial practice. Hence there was laid on the Synod's table a representation and petition from Infirmary Street Session, Edinburgh, relating and objecting to occasional hearing, granting certificates of moral character to members leaving their profession, and supporting various religious societies, or societies having religious objects in view; and Toberdoney congregation shortly afterwards overtured the Synod to make attendance on Congregational praying societies a term of church communion. With these representations, however, the Supreme Court acted wisely, since whilst they enjoined kirk-sessions to prevent by every suitable means occasional hearing, they considered it unnecessary to pronounce at present any judgment respecting the granting certificates of moral character to members leaving their profession, and they also declined the request respecting making attendance at Congregational praying societies a term of communion. And the extreme parsimony with which some congregations treated their pastors is apparent from the fact that the allowance which an invalided minister received when retiring from his charge was £10 from the congregation, £10 from the Synod Fund, and £10 from his brethren. But though poor in purse, and feeble in health, this minister could wield the pen to purpose, since by it he not only supported himself, but also gained eminence as an author before his death.

Witchcraft.

As illustrative of the superstition which lingered in the North of Ireland amongst Seceders even about fifty years ago, we shall here insert the following extract from the Records of the Ayr Original Secession Presbytery, within whose jurisdiction several congregations in Ireland had been placed, and which minute shows the thorough manner in which that court not only investigated, but also adjudicated on the subject.

At Ayr, 21st May 1839, the Original Secession Presbytery having met and been duly constituted, *inter alia*—

"Read again the reference from the Session of Toberdoney requesting advice as to how they should proceed with one of the

elders whose cows were believed to be bewitched, and who had applied to an individual supposed to have the power of curing bewitched cows by certain charms ; and also how they should proceed against the individual who attempted the cure, he being a member of the congregation, and in the habit, tho' unknown to them, of giving himself out as one who could perform such cures. The Presbytery, after due deliberation, were of opinion that both the persons referred to are highly culpable, though not in the same degree ; that the elder (the proprietor of the cows) should have considered whether the disease among his cows did not proceed from natural causes, and was to be referred to the providence of God, and not to the influence of witchcraft ; and that even upon the supposition that it did proceed from witchcraft, he should have seen that the means resorted to by the man to whom he applied for a cure had no warrant or reason, but amounted to the employment of a diabolical act to cast out Satan, and that not only charmers but those who employ such are pointedly condemned in Scripture (Isaiah viii. 19, Lev. xix. 31). But considering that he was drawn into the snare by improper advice, and the painful feeling of the loss sustained, and that he stopped short in the applications made, or ordered to be made by him, when he saw them involving a profane use of the sacred name of God, his case might be terminated on his signifying his deep sorrow for the length he went in the matter, and his promise of avoiding anything of the kind in future, by a Sessional rebuke to be intimated to the congregation or not, as the Session may find most for public edification.

"With regard to the other man who performed the charms, the Presbytery find that he has been guilty of a practice greatly aggravated by the repeated profane use of the name of God, and are of opinion that he should be suspended from communion, and publicly rebuked before the congregation in the meantime, and that he could not be absolved till after giving ample evidence of repentance."

Union betwixt the Original (Antiburgher) Seceders and the Original Burghers.

For several years subsequent to 1820 negotiations for union betwixt the Constitutional Antiburgher Presbytery and the Original Burgher Synod had been in operation, and after the former body had become in 1827 united to the Synod of Protesters, and the Original Secession Synod was formed, the hope of uniting the Burgher and Antiburgher Synods was still fondly entertained. Accordingly, in 1832, articles were

agreed upon by a joint committee of the Synod of Burghers and the Synod of Original Seceders with a view to union, but as has been already indicated this proposed union was hindered by Dr Paxton and others, who insisted that the Burghers should acknowledge plainly the sinfulness of Seceders swearing the Burgess Oath, a concession which they declined to make. In consequence of this, negotiations were broken off for about eight years, when they were again resumed. During the interval, however, great changes had occurred in both Synods. The great majority of the Burghers had united in 1839 with the Church of Scotland, and several prominent fathers among the Antiburgher Seceders had departed this life. But though Dr Willis was no longer in the Secession to lead the Burgher brethren, the Rev. James Anderson of Carluke remained, and though Dr Paxton was now no more, the Rev. James Wright of Infirmary Street Church, Edinburgh, was ready to oppose the desired consummation.

In September 1841 a proposed basis of union was prepared, which, in an amended form, though substantially the same as that of 1833, was published early in the following year.

On 12th January 1842, when the Original Secession Synod agreed to unite with the remanent Burgher Synod on this basis, the Rev. James Wright of Edinburgh, and Andrew Lambie of Pitcairngreen, dissented, and on the 17th May following, left the Synod, declined its authority, and thereafter constituted themselves along with William Snodgrass, elder, the Associate Presbytery of Original Seceders. Their reasons for doing so, and a sketch of their subsequent history are subjoined.

"The following is a Copy of Declinature read and given in to the Associate Synod of Original Seceders :—

"ACT of the Undersigned, Associated together for the Exercise of Church Government and Discipline, in the way of Maintaining the Profession of Original Seceders, in a Presbyterial Capacity.

"At Edinburgh, the seventeenth day of May, one thousand, eight hundred, and forty-two years: Which day, the Presbytery being met and constituted, &c., taking into their serious consideration, the circumstances in which, in God's providence, they are placed, in consequence of the deed of the Associate Synod of Original Seceders,

at their last meeting in January 1842, in regard to union with the Synod of Original Burghers, find themselves called upon, as the only Court judicially maintaining the Secession cause in its entireness, to decline, as they hereby do decline, all authority, power, and jurisdiction, that the Synod of Original Seceders may claim to themselves over the said Presbytery, or any of the members thereof, or over any under their inspection, or over any that may adhere to them; and particularly declining the authority of the meeting of said Synod, now held at Edinburgh, this seventeenth day of May 1842, for the following reasons:—

"Reason *First.* That this Synod, by agreeing to the Articles as exhibiting their plan of union with the Synod of Original Burghers, has materially dropt the whole Secession testimony. The Synod, by this plan of union, gives up with the testimony against the religious clause of the Burgess Oath, as receiving its meaning from its necessary application, and also against the swearing of said clause by Seceders, as well as defenders of the same; and in order to preserve their sinful position regarding said testimony, the Synod has judicially agreed to drop the last question of the Formula; as also, the only part of the testimony which can properly be called testimony on the subject in dispute, seeing whatever is to be found in other parts of the testimony or acknowledgment of sins upon this question, must of necessity be interpreted by the Resolution and Explanatory Declarations of the Articles of Union; as also, whilst the ends of the testimony in accordance with the decision of 1746 are not gained, this Synod implicates itself in the guilt incurred by the defection of the Burghers, which Antiburghers have hitherto declared was the guilt of virtually dropping the whole testimony. 'He that is not with me is against me.'

"Reason *Second.* As the Constitution of the Antiburgher Synod was right and lawful only in the way of testifying against the material dropping of the Secession testimony by the Burghers, so this Synod, by now ceasing thus to testify, has lost its right and lawful constitution as a Court of Christ, by adopting the Articles of Union as explanatory of the sense in which they hold said testimony.

"Reason *Third.* The Synod, by agreeing to unite with the Burghers, has yielded the obviously Scriptural and acknowledged Protestant principle of the Church's duty to hold fast all her attainments of whatever nature, and this conduct of the Synod is specially criminal in regard to an attainment which affected and still affects the whole profession of religion, made with the solemnity of an oath. 'But that ye have already, hold fast till I come.' As by dropping one attainment there is no security against giving up another, so this principle, if practically carried out, would issue in the destruc-

tion of all testimony bearing. 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.'

"REASON *Fourth.* This Synod has appropriated to the present National Church of Scotland the title and character of the Covenanted Church of the Second Reformation, thereby declaring themselves schismatics, in opposition to their sworn obligations in question 6th of the Formula, which says—'Do you promise that you will maintain the spiritual unity and peace of, and that you will follow no divisive course from, the Reformed and Covenanted Church of Scotland, either by falling in with the defections of the times,' &c. In the Synod's Address, 1841, p. 18, it is declared, clearly in reference to the present Established Church, that 'the Secession have all along dissented from the opinion of those who hold that, in consequence of the defective civil settlement which then took place, the Church of Scotland became essentially a different Church from what she had been during the period of the Second Reformation;' and in the next sentence, that she is not an essentially different Church 'from what she was during the second' period of Reformation. Neither was this declaration made through inadvertence, but in the face of strong opposition. From all which, it appears that the Synod has given up its claim to be the successors and representatives of the Covenanted and Reformed Church of Scotland.

"REASON *Fifth.* The Synod has encouraged the present prevailing party in the Established Church of Scotland to prosecute Reformation within her own pale, instead of calling on them to own and cleave to the Lord's cause, as exhibited in the Secession testimony, according to the command of God—'Let them return unto thee, but return thou not unto them;' and in prosecution of the declinature of the first Seceders. The Synod, in their Vindication of 1834, p. 36, after giving their reasons for remaining in a state of secession from the Established Church, 'wish all success in the Lord to those in the National Church who are honestly desirous to see' our present grounds of secession removed, 'and are using means to bring it about.' In the Address of 1841, pages 19, 20, 21, directions are given to the National Church how to proceed in her present circumstances in regard to her Reformation. The same has been reiterated in speeches from platforms by members of this Court, and prayers in agreeableness thereto have been offered up from the pulpits, and that very frequently, without being taken congnizance of by the Synod.

"REASON *Sixth.* The Synod has refused to revive and enforce the application of the law of Christ's house, in regard to the countenancing of the preaching of the gospel, by those who are following a

divisive course from the Covenanted and Reformed Church of Scotland. It is well known that this subject was brought before the court by overtures at different times, when after discussing the low ground of the seasonableness of considering the question at all, the meagre and unfaithful finding, as we must call it, was to the effect, that the respective sessions should do what was in their power, to counteract the practice complained of; and this was the finding, although the Synod knew well that said practice existed to a great extent throughout the Body, especially in some large towns.

"For these reasons severally, but especially when combined, which corruptions that have been long in operation in this court, and throughout the Body, have now called forth in this shape, as testifying in some degree against them in connection with the Synod, has hitherto proved unavailing; and considering that the Synod, has now actually involved itself in the guilt of those whose defection prevented them from having any lawfully constituted courts; and as there is no prospect of the Synod's retracing its steps: we find ourselves under the painful necessity of ceasing to remonstrate any longer against said corruptions in connection with the Synod, and to decline, as we hereby do decline, all authority, &c. And further, we hereby assert and declare, our right to exercise the keys of the kingdom of heaven, committed to us by Christ the Head of His Church, as the Lord may grant opportunity and aid, notwithstanding any censure that may be passed upon us; and in conclusion, we hereby solemnly call upon and obtest, in the name of our Lord Jesus Christ, those who have come under the same solemn obligations as ourselves, of adherence to the Covenanted Reformation attained to in these lands, in imminent peril at the present time, to own and cleave to the said cause, by taking part with us associated as a Presbytery for its maintenance, and transmission to posterity, as the Lord Himself may be pleased to vouchsafe his countenance and blessing.

"(Signed) ANDREW LAMBIE, *Minister.*
JAMES WRIGHT, *Minister.*
WILLIAM SNODGRASS, *Ruling Elder.*"

The subsequent history of this Remanent Presbytery may be briefly told. Mr Callender, a probationer, having cast in his lot with the dissentient ministers was located in Dundee, but his ministry there was short. Afterwards the Rev. David Berry was licensed by them, and subsequently ordained at Dundee. The congregation there, however, was very small, and Mr Berry united with the Reformed Presbyterian Church. After his departure a misunderstanding arose

betwixt Messrs Lambie and Wright, and the contention being sharp betwixt them, they, in 1851, separated from each other. The former still survives and resides in Edinburgh, the latter died in 1879, and his congregation having become subdivided, part of it worships in a church in Lauriston Street, Edinburgh, under the care of Mr Walter Macleod, whilst the other portion has its place of worship in South Clerk Street, Edinburgh, under the care of Mr William Scott.

With the design of removing scruples which any Anti-burghers might have respecting this union, all the members of the uniting synods preparatory to the alliance agreed to the following resolution, which was duly recorded in their minutes on 18th May 1842, the day of union, viz. :—"In consequence of certain misapprehensions having gone abroad respecting the Articles of Union, it is declared by this (Original Secession) Synod, with full concurrence of the Associate Synod, that every person who subscribes the Articles, necessarily holds on the footing of that agreement, that the swearing of the Burgess Oath is sinful." Along with this excellent resolution, however, the Synod passed sentence on the two separating ministers, not only declaring them no longer ministers or members of the Original Secession Church, but also dissolving the connection betwixt them and their congregations, the latter part of which decision was not only regarded as inept and null *ab initio* by these congregations, but considered by them as an illustration of the aphorism, Confession of Faith, cap. xxxi., sec. 4, "All Synods or Councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both."

Thereafter the Union was consummated in Davie Street Church (now M'Crie Church), Edinburgh, in the following manner :—The Moderators of the respective Synods, viz., Rev. James A. Wylie, M.A., representing the Original Secession, or Anti-burgher Synod, and the Rev. Adam Ross, representing the Associate or Burgher Synod, read the minutes of their Courts, agreeing to the union, and the members gave to each other the right hand of fellowship. The Rev. John Aitken of Aberdeen engaged in prayer, and after praise, the Rev. James Gray of

Brechin (being the oldest minister) was chosen Moderator, with the Rev. James Anderson of Carluke as Assessor. Only five Burgher ministers took part in the union that day, viz., Rev. Messrs Anderson, Tannahill, Downs, Headrick, and Ross, but the other remanent Burgher ministers, with the exception of the Rev. John M'Kinlay of Renton, who joined the Reformed Presbyterian Church, afterwards gave in their adhesion.

On that same day the United Original Secession Presbytery of Glasgow was constituted, and the United Original Secession Presbytery of Down and Derry recognised.

The union was, on the next day, followed by Synodical Covenanting, when the Rev. Professor M'Crie preached, and the Bond was subscribed thereafter by thirty ministers, one ordained missionary, seven probationers, six students, and thirty-three ruling elders.

The Basis of the Union, now concluded, is subjoined :—

"ARTICLES agreed upon by a JOINT COMMITTEE of the SYNOD OF BURGHERS and the SYNOD OF ORIGINAL SECEDERS, held at Edinburgh in June 1841, with a view to Union; with the alterations proposed by the SYNOD OF ORIGINAL SECEDERS, at their meeting in Edinburgh, Sept. 7, 1841 and Jan. 12, 1842.

"It was proposed by the Committee of the Synod of Original Seceders, and agreed to by the Committee of the Burgher Synod, that, in the event of Union, the Testimony lately adopted by the Synod of Original Seceders, with the insertion in it of any alterations about present existing differences, shall be held as the Testimony of the United Synod, and be made a term of religious fellowship in the Body. It is also understood, that the Burgher Synod, in approving of the Testimony, approve also of the Acknowledgment of Sins and Bond appended to the Testimony.

"[Proceeding on the supposition that the above agreement shall be sanctioned by the Burgher Synod, the Committee have drawn up what follows, as to the Burgess Oath, and the general resolution as to the seasonableness of Covenanting, with the view of its being introduced into the foresaid Testimony, in the place of what is contained in pages 58-60 and 66-68 small edition, beginning with the words, 'As it is, and late as it is,' and ending with the words, 'by an amicable conference.' They also propose that the short para-

graph in pages 60 and 68 small edition, beginning with the words, 'The Synod consisting of,' shall be added to the paragraph closing at the top of pages 58 and 65 small edition, after the words 'highest censures of the Church.']

"'Impressed with these views and feelings, two of the religious Bodies which this question had hitherto kept asunder, judged it their duty to take the subject under their serious consideration. The Synod of Original Seceders, in their Testimony published in 1827, after stating their reasons for continuing to approve of the decision condemning the swearing of the Oath by Seceders, suggested it as their opinion, that an arrangement might be made as to the subject of difference, which would be at once honourable to truth and not hurtful to the conscience of any. This suggestion was readily and cordially met by the Synod of Original Burghers, and joint measures were in consequence adopted with the view of ascertaining the practicability of such an arrangement. In conducting the negotiation, both parties proceeded on the principle, that desirable as union is, if the reality of the thing is to be sought and not the appearance merely, this will be secured more effectually, and with more honour to truth, by candid explanations on the points in question, than by studiously avoiding the agitation of them, a plan which, while it makes greater pretensions to charity and peace, lays a ground for subsequent irritation and dissension.

"'In the course of explanation, it was found that the only difference of opinion between the two bodies related to the exact meaning and necessary application of certain terms in the Oath, which, as the question originally came before the Secession Courts as a question of practice, did not appear to be an insuperable obstacle to a Scriptural adjustment of the dispute. After repeated conferences, it was satisfactorily ascertained, that the members of both Synods were agreed on all points with the Judicial Testimony of the first Seceders, particularly in its approval of the profession of religion made in this country, and authorised by the laws between 1638 and 1650, on the one hand; and in its disapproval of the defects in the settlement of religion made at the Revolution, on the other. Encouraged by this harmony of sentiment as to the great cause of Reformation, so much forgotten, and so keenly opposed from various quarters, in the present time, and feeling deeply the solemn obligations under which they in common lie to support and advance that cause, the two Synods agreed to unite upon the following resolutions and explanatory declarations, calculated, in their judgment, to remove the bars in the way of harmonious fellowship and co-operation, and to prevent, through the blessing of God, the recurrence of any similar difference for the future.'

"RESOLUTION CONCERNING THE BURGESS OATH.

"'That the Burgess Oath—the original ground of separation—being now, in the providence of God abolished*—and both parties having now, for various reasons, seen it to be their duty to refrain from swearing that Oath should it be re-enacted, they agree to unite upon the following explanatory declarations, calculated, in their judgment, to remove the bars in the way of harmonious fellowship and co-operation, and to prevent, through the blessing of God, the recurrence of any similar difference for the future.'

"*Explanatory Declarations.*

"'1. That when the Church of Christ is in danger from adversaries who hold persecuting principles, or who are employing violence or insidious arts to overturn it, the Legislature of a country may warrantably exact an oath from those who are admitted to official and influential stations, calculated for the security of the true religion; and that, in these circumstances, it is lawful and proper to swear it.

"2. That no Christian, without committing sin, can on any consideration swear to maintain or defend any known or acknowledged corruption or defect in the profession or establishment of religion.

"'3. That a public Oath can be taken only according to the declared and known sense of the Legislature, or enacting authority, and no person is warranted to swear it in a sense of his own, contrary to the former.

"'4. That no church court can warrantably give a judicial toleration or allowance to do what they declare to be sinful, or what there is sufficient evidence from the word of God is sinful.'

"RESOLUTION CONCERNING COVENANTING.

"'That the renewing of our covenants in a bond suited to the times, is a seasonable duty, and that means shall be used for having that solemn exercise performed throughout the United Body.'

"[In proposing the following resolutions, the Committee leave it to the Synods to determine, whether, if adopted, they should form a separate act; or whether some parts of them should be embodied in the Testimony of the United Synods.]

"*On Procedure in Covenanting.*

"1. The morality of Public Covenanting being taken for granted, and its seasonableness having been declared in a preceding article, we

* By the Royal Burghs Reform Act, it is "Provided always that the Oath termed the Burgher Oath shall in no case hereafter be required to be taken in any Burgh." (3d and 4th William IV., cap. 76, § 36.)

further declare, that, agreeably to the Act of the Associate Presbytery 1743, and also to their Act in 1744, the renovation of our Covenants, National and Solemn League, shall be a term of Ministerial Communion in the United Body, and also of Christian Communion, so far as that none can be admitted, who are opposers, contemners, or slighters of the duty.

"2. That the union betwixt the two Bodies shall be consummated by such of the Ministers and Preachers as have not already joined in covenanting, engaging in that duty together, with such Students of Divinity as may offer themselves; their brethren who have lately entered into the bond signifying their adherence, by holding up their hands after the others have sworn. None shall subsequently be licensed to preach the Gospel in the Body, who have not joined in the bond, or at least given a solemn pledge to do so when an opportunity is offered. But, in this last case, it is understood that the Synod shall be consulted, and its consent obtained.

"3. It is agreed that, according to an Act of the Associate Presbytery in 1744, concerning the order to be observed in Covenanting, 'the solemn acknowledgment of the public sins, and breaches of our Covenants, shall be publicly joined in and made; whereupon these covenants shall be publicly sworn and subscribed in the Bond, by all such as shall *willingly offer themselves* unto the Lord in this solemn work and duty;' and 'that none shall be admitted to swear and subscribe the Covenants but such as have a competent measure of knowledge, are free of all known scandal, and have a conversation becoming the Gospel; as these only can make a credible profession of willingly offering themselves unto the Lord.' It is also agreed, that, while all proper means are used for stirring up and preparing the people in their respective congregations to engage in this important and seasonable duty, there should be no undue haste in those congregations where it has not been formerly practised.

"ON COMMUNION AND PRACTICAL RELIGION.

"Deeply sensible of the importance of preserving the purity of church fellowship, and of adopting such means as, by the Divine blessing, may be most calculated to promote the revival of religion in general among them, the Synods uniting declare,—

"1. That, though it appears both Bodies have hitherto proceeded on the same general plan in the admission of members into their communion, they are sensible that additional attention is due to this subject, and agree in earnestly recommending that greater care be taken by Ministers and Sessions, that all persons admitted to the enjoyment of sealing ordinances shall have made themselves acquainted with the doctrines of the Holy Scriptures, as exhibited

in the Westminster Confession of Faith, and vindicated in the Testimony of the Associate Body; as well as that they maintain a becoming moral and religious character.

"2. Whereas, in some parts of the Uniting Bodies, many individuals, without adverting, we are persuaded, to the injurious effects of the practice as tending to neutralize the influence of their testimony, and operating unfavourably on the unity of the Church, have indulged in a habit of occasionally joining in public worship and hearing the word, under Ministers of the Gospel, and with religious bodies, from whom, though they hold much of the truth, we have scriptural grounds of separation;—the Synod do earnestly recommend and urge greater strictness in this matter; as believing it to be more conducive to edifying and consistent fellowship, more fitted to excite to serious efforts for the healing of existing divisions, and, therefore, more accordant with the spirit even of a true and enlarged charity, to refrain (until such differences shall have been adjusted on scriptural grounds) from every thing that would imply a slight estimate of matters of difference, or incline to a resting contented with a partial, instead of a real and thorough union.

"3. In addition to these resolutions tending to promote strictness of admission and purity of fellowship, the Synods uniting are strongly impressed with the duty in coming together, of using all likely methods of furthering vital and practical godliness. They would seek the increased efficiency of religious ordinances, either by adopting the obsolete practice of Presbyterial Visitations, or, if that shall be judged inexpedient, by substituting in its room some other means of encouraging Pastors, Elders, and private Christians in their respective duties, and exciting and keeping alive a suitable interest in each other, and in the work of the Lord among their hands. They feel it will be important to exercise a vigilant care in exciting to the indispensable duty of family worship, and in urging parents to ply earnestly the work of domestic instruction. They will seek to call greater attention to the practice of personal and family fasting and thanksgiving, and to stimulate the formation and promote the increase of meetings for prayer and private fellowship. In fine, sensible of the necessity of Divine influences to render their endeavours for these ends effectual, they would earnestly entreat the people under their inspection, to join with them in seeking of the God of Zion an abundant effusion of the Holy Ghost, according to His promise."

N.B.—It was agreed to by the Synod of Original Seceders, that if the negotiation with the Synod of Original Burghers shall be successful and a union be effected, the question in the Formula regarding the Burgess Oath shall be dropped.

Pamphlets relating to the Union betwixt the Constitutional Presbytery and the Synod of Protesters in 1827, and their subsequent history till 1842.

Articles agreed on by the Associate Synod and Constitutional Presbytery in May 1826, with a view to Union, with preface subscribed by Geo. Paxton and Thos. M'Crie, 1st June 1826. Edin., 1826, pp. 19.

Overture of a Testimony under the consideration of the Associate Synod and the Constitutional Associate Presbytery, with a view to Union between these two bodies. Edin., 1827.

Dr M'Crie and Professor Paxton, or Letters relating to the Basis of the above Union, by Rev. Jas. Black, M.A., Kirkcaldy. Edin., 1872, pp. 12.

Testimony of the Associate Synod of Original Seceders, enacted on 18th May 1827. Several editions. 1st edition, 1827, pp. 176; 2nd, 1829, pp. 200; 3rd, 1839.

Act for renewing our Covenants, &c. Edin., 1828, pp. 27.

Address to the People in connection with the Associate Synod of Original Seceders on the Duty of Public Covenanting, and on Practical Religion, by a Committee of Synod. Edin., 1830.

Vindication of the Principles of the Church of Scotland in relation to questions presently agitated, an Address by the Associate Synod of Original Seceders. Edin., 1834, pp. 47.

Reasons of a Fast appointed by the Synod of Original Seceders by a Committee, of which Dr Stevenson was Convener. Ayr, 1835, pp. 12.

Question of the Return of the Original Seceders to the Fellowship of the Church of Scotland, with an Appendix by Rev. Thos. Manson, Perth. Edin., 1835.

Act for a Public Fast by the Associate Synod of Original Seceders. Dundee, 1837.

What ought the Church and People of Scotland to do now? Edin., 1840.

Address on the Position of the Church of Scotland, and the Duty of Seceders at the present time. Published by authority of the Synod of Original Seceders. Edin., 1841.

Pamphlets relating to the Union of Burghers and Antiburghers in 1842, and the subsequent history of the United Synod till 1852, together with the pamphlets issued by the two Ministers and party who refused to take part in said Union.

Articles agreed upon by a Joint Committee of the Synod of Burghers and the Synod of Original Seceders held at Edinburgh in June 1841, with a view to Union, to be submitted to the two Synods at their first meeting. Pp. 8.

Do., do., with the alterations proposed by the Original Secession Synod on 7th September 1841 and 12th January 1842. Pp. 4.

Address to the Associate Congregation, Infirmary Street, on the projected Union between the Synod of Burghers and the Synod of Original Seceders, by the Rev. James Wright. Edin., 1842, pp. 17.

Remarks on Address by Rev. James Wright, by Rev. Robert Shaw, Whitburn. Edin., 1842, pp. 15.

Letter to Rev. Mr Shaw, Whitburn, occasioned by his Remarks on the Rev. Mr Wright's address, by an Elder. Edin., 1842, p. 16.

Address to the Associate Congregation of Pitcairngreen, showing that the Antiburgher Profession has been given up by the Synod of Original Seceders in their late union with the Original Burghers, by Rev. Andrew Lambie, Pitcairngreen. Perth, 1842, pp. 14.

Act for a Public Fast, by the Associate Presbytery of Original Seceders. Act is dated Dundee, 22nd December 1842, and subscribed by James Wright, Presbytery Clerk. Date of Fast, Thursday, 19th January 1843.

Address by the Associate Presbytery of Original Seceders to the People under their inspection. Dundee, 1844, p. 10.

Address to his Congregation, showing the Reason of his Withdrawment from Communion with the Rev. James Wright, Edin., by Rev. Andrew Lambie of Pitcairngreen. Perth, 1851, p. 26.

"The Ark," a Monthly Tract of eight pages, and edited by Rev. James Wright, was begun in December 1857, and was continued for several years.

Appendix containing Notes on the Testimony of 1827. A plain Statement of Facts, showing the cause of Separation from Mr James Wright, Minister of Lauriston Street Congregation, by a majority of the Members of his Session, and a considerable number of the Congregation, and also the basis on which the Session was constituted, and with them the Congregation now meeting at Forrest Road. Edin., 1874, pp. 32.

A printed Address of the Associate Session of Original Seceders to the Congregation under their charge was issued on 26th July 1883

In *Christian Leader* from 27th December 1883 till 14th February 1884, a brief but spirited Controversy was waged respecting the Ecclesiastical standing of this minor section of Original Seceders.

Address delivered at the Renovation of the Covenants, by the Synod of United Original Seceders at Edinburgh, 19th May 1842, by Rev. Benjamin Laing, Colmonell. Edin. 1843.

Day and Duty, the late Disruption of the Church of Scotland and the present duty of the Free Church and Original Seceders, by Rev. James Gray, Brechin. Edin. 1843.

Address to the People under the Inspection of the United Original Secession Synod on the subject of Missions, by a Committee of Synod. Edin., 1844.

Christ's Covenant the Best Defence of Christ's Crown, by the Rev. Wm. White, Haddington. Edin., 1844.

What ought the Reformed Presbyterians and the Original Seceders to do now? by Rev. B. Laing, Colmonell. Edin., 1846.

Pastoral Address by United Original Secession Synod to their People, but especially the Young. Glasgow, 1845, pp. 20.

Abstract of Synod Minutes. 1845.

Abstract of Synod Minutes. 1846.

Address to the People under the charge of the United Original Secession Church respecting the necessity of a more liberal provision for the support of Ministers, by a Committee of Synod. Edin., 1847, pp. 10.

CHAPTER VII.

ANNALS OF THE UNITED ORIGINAL SECESSION CHURCH FROM 1842 TILL ITS DISRUPTION AND UNION WITH THE FREE CHURCH OF SCOTLAND IN 1852.

DURING the year subsequent to the union now consummated, the attention of the United Original Secession Church, as it was now designated, was closely occupied in gazing on the closing incidents of what has well been styled the Ten Years' Conflict of the Church of Scotland. The ecclesiastical atmosphere was then at fever heat, the clash of controversial arms in the shape of pamphlets, speeches, &c., in Church Courts, and leading articles in the Edinburgh *Witness* and Glasgow *Scottish Guardian*, was loud, and it was evident to all candid observers that an ecclesiastical crisis of great magnitude and importance was at hand.

Of this interesting spectacle the Old Light Seceders, as they were called, were not silent observers. Their fathers, eleven decades before, when compelled to secede from the Church, had appealed to the first free, faithful, and reforming General Assembly, and now their successors wondered whereunto this Non-Intrusion controversy and war for spiritual independence would grow.

The Old Light Seceders had, shoulder to shoulder, aided the Evangelicals in the Establishment in combating Voluntaryism, *i.e.*, the opinion or theory, that neither nations nor civil rulers, as such, have anything to do with religion; and their Church Standards, together with the bulky pamphlet, entitled, "M'Crie's Statement," formed a chief armoury whence the champions of the Establishment principle obtained their controversial weapons. Their co-operation in the conflict was indeed highly valued, since that field of controversy was familiar ground to Old Lights, who on that subject had not

only been warriors from their youth, but who, as all admitted, had no pecuniary consideration to swerve their judgment on the subject. And now that the Original Seceders saw that their Evangelical friends in the Church of Scotland (with the Moderate party they had no sympathy) were at war with the State, which sought to rivet anew the fetters of ecclesiastical bondage, they, by their writings and speeches, encouraged them to continue the struggle for freedom at all costs, since "he who would be free, himself must strike the blow." At this period Dr M'Crie, jun., delivered as lectures, and afterwards published his "Sketches of Scottish Church History," and thus, by following in the steps of his honoured father, aided the cause of spiritual independence, by spreading in a popular style the historical knowledge of former struggles in the cause of civil and religious liberty, for

"Freedom's battle once begun,
Is ever lost, is ever won."

Then in their several localities the Original Secession ministers, by training up their young adherents in the knowledge of Scottish Church History, rendered not only aid to the Church of Scotland whilst struggling for freedom, but also created and fostered friendly and brotherly feelings betwixt their adherents and those of the Establishment.

The Catechisms which were then in use, and which were highly appreciated, were Laing's Catechism of the History of the Church of Scotland, and Sturrock's Catechism for the Times, both of which manuals show considerable ability on the part of their authors, who belonged to the Original Secession ministry.

On 4th May 1843 the Synod, prior to the Disruption of the Church of Scotland, passed the following resolution encouraging the Evangelical party in that Church to maintain their principles at all costs during the impending crisis.

The Synod of United Original Seceders being met and constituted, unanimously agreed to the following resolution:—

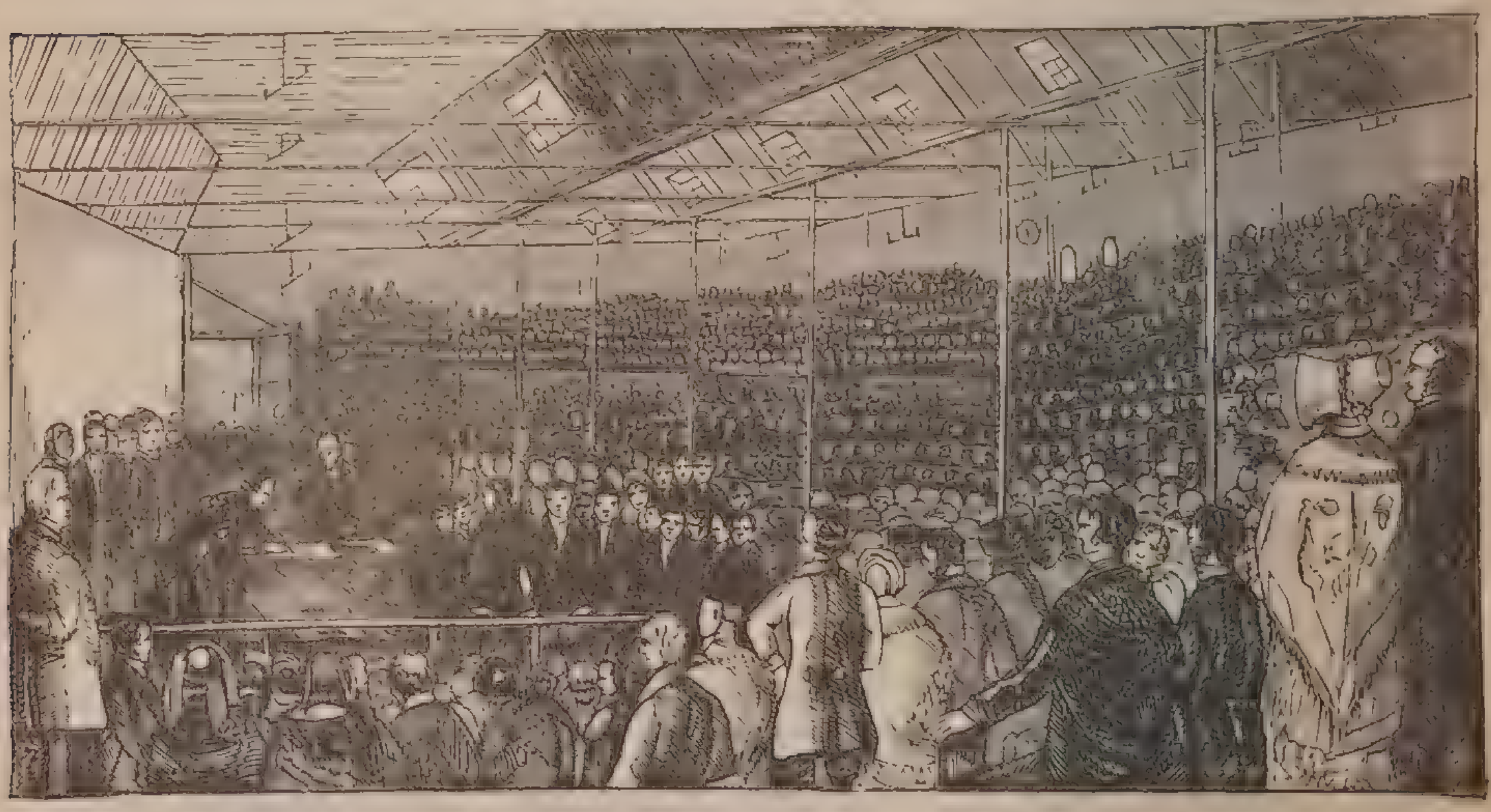
"That this Synod decidedly condemn the late encroachments of the Civil Courts on the spiritual jurisdiction and independence of the Church of Scotland, and deeply deplore the sanction given to these encroachments by the Government and legislature of the country; that they approve of the resistance made to these

encroachments by the National Church, and of the late contendings of the reforming party within her pale, so far as these have gone, in behalf of the Headship of our Lord Jesus Christ, and the spiritual liberties of the Christian people; that they do sincerely and cordially sympathise with those of her ministers who have nobly resolved to sacrifice their emoluments and abandon the Establishment rather than submit to be the slaves and tools of the Civil Courts, and they would fondly hope and fervently pray, that, since these devoted men are about to suffer for some of the most important principles of the Reformation, they may be honoured fully to unfold the banner for 'Christ's Crown and Covenant,' and assume the position of the Reformed and Covenanted Church of Scotland.

"And the Synod appoint a Deputation, consisting of the Rev. James Anderson, their Moderator, the Rev. Robert Shaw, their Clerk, with the Rev. Thomas M'Crie, Rev. James A. Wylie, and Rev. Wm. White, to present this their Resolution to the Assembly of the Free Church of Scotland, at their ensuing meeting, in the event of a Disruption, in any way they may see fit.

"(Signed) JAMES ANDERSON, *Moderator.*
ROBERT SHAW, *Synod Clerk.*"

The Disruption of the Church of Scotland having taken place on the memorable 18th of May 1843, and the noble



Tanfield Hall, where Deed of Demission was subscribed and Union with Original Seceders took place.

band that separated from the State having on the 23rd day of the same month, within Canonmills Hall, subscribed the famous Deed of Demission by which they renounced their

State emoluments, the deputies from the United Original Secession Church appeared in the General Assembly of the Free Protesting Church of Scotland, and their Synodical Resolution having been read, they, amid the enthusiasm of the large audience, delivered the following addresses :[1]—

"Rev. (Dr) Robt. Shaw, Whitburn, said :—I feel that at this moment I occupy an honourable position, and it is with no small diffidence I rise to address this vast assembly. I will not detain you many moments. I appear before you as a representative of the Synod of United Original Seceders,—a body who, I beg to say, have always felt the deepest interest in the late contest within the pale of the Establishment, and have deemed it their duty and their privilege to encourage your hearts and strengthen your hands in the vindication of the noble principles for which you have been contending. Those principles involve the honour of Christ as King of Zion. You have asserted them within His own house,—you have contended for the liberty wherewith Christ makes His people free, and you have secured that liberty for the members of Christ's Church. The principles for which you have been contending, are the principles of the Confession of Faith and the Standards of the Church for which our forefathers contended,—for which they were persecuted and suffered as you have been. While we cordially agree with you in the maintenance of these principles, and regret that the Legislature did not see it to be their duty and their privilege to concede your claims, we agree also that you did right in separating yourselves from the Establishment, and that you are to maintain Establishment principles still. We had pleasure in hearing the Moderator with such admirable precision lay it down, that on this ground you seceded ; for we have always held that it is the duty of nations, through the constituted authorities, to make provision for the maintenance and extension of sound religious instruction in the land. We regret the disruption that has taken place ; but we rejoice to think, that when you found that you could not maintain your principles within the Church, you resolved nobly to sacrifice your emoluments—your all, and proclaim them where none dare to make you afraid. You have resolved to suffer in defence of the spiritual jurisdiction of the Christian Church, and the liberties of the Christian people ; and allow me to say, that the body to which I belong suffered not a little for the defence of the principles which we now maintain. They were cast out of the Establishment ; and the illustrious biographer of Knox—to whose Church I have the honour to belong—not only lost a portion of his people, but was deposed from the ministry, in consequence of his adhering to the principle of an Establishment, and his firm

[1] Proceedings of Free General Assembly, May 1843.

adherence to the National Covenants. I rejoice in the demonstration of the power of Christian principle which you have given,—in the proof that you have, by your Act of Separation, afforded of the power of religion in the heart. Many would not believe, until the last, that you were prepared to exhibit so much self-denial and Christian heroism as you did, when you resolved to sacrifice your all,—but the fact of Thursday last must convince the most sceptical, that there is a reality in Christian principle, as exemplified in your experience and action, of which previously they had no idea. The effect of the noble deed of Thursday will be felt throughout Christendom. The principles will not merely cross the border, but they will spread to every land, and bless the nations of the earth. We date the second Reformation from the sitting of the General Assembly at Glasgow some two hundred years ago—That was a glorious reformation. The secession of Thursday last was the beginning of a third Reformation, which will, under the blessing of God, be more glorious still. Looking to the numbers alone which constitute the Secession, their comparison with those you have left behind is worthy of note; but when I look at the parties you have left, and consider the principles they have proclaimed and defended, I say they are not to be numbered, but *weighed*. When I consider the piety and talent of the ministers and office-bearers who have seceded, I anticipate not only a Free Presbyterian Church, on which will be emblazoned Christ's crown and Christ's covenant, but the revival of virtue, and truth, and righteousness, and the spread of practical godliness throughout the land.

"Rev. (Dr) Thomas M'Crie then spoke as follows:—It is with no ordinary feelings, that I rise on this occasion, and assure you it requires some effort of self-denial to repress these feelings within the bounds of moderation, which is demanded by my present position, and my respect for this venerable Assembly. Among the mysterious ways of heaven, which have been so conspicuous during these stirring and eventful times, it appears none of the least striking to me, that it should have been left to us, the unworthy representatives of our fathers in the Secession, to witness and welcome a scene, which they (unconsciously it may be) did so much to bring about. There are hearts now mouldering in the dust, which would, I am sure, have been filled with as much genuine delight as astonishment, had they lived to see what we have seen, and to hear what we have heard; and tongues now mute in death, which would have borne more expressive testimony than we can do, to the noble stand which has been made by the office-bearers of the Church of Scotland. None, however, can be more sincerely your well-wishers than the small section of the Church to which I belong. We all felt that, in the event of such a step being taken by you (and, allow me to say, that

judging by the circumstances in which you were placed, and by what we knew of your personal worth, as well as our sympathy with you in these conscientious convictions which have issued in this disruption, we entertained no doubt you would take this step, and calculated on you doing so with almost as much certainty as the astronomer calculates an eclipse ;) I say, we all felt what high honour would be done in the event of this taking place, to our common Head in heaven, by the assertion of His supremacy, as sole Master in His own house, and sole Monarch in His own kingdom ; and what a splendid demonstration would be given of the power of Christian principle, in the surrender of so many secular advantages, and the breaking up of so many dear ties and associations, for the sake of truth and a good conscience. We have been accustomed, Sir, to regard ourselves as a branch of the Church of Scotland, to recognise her as our mother Church, to take a filial interest in her prosperity, to pray for her reformation, and to look forward with hope and delight to the time, when we might be at liberty to re-enter her pale, and return to her communion. It was not indeed from the Church of Scotland, but from the prevailing party in her communion—that is,—the Moderate party,—that our fathers declared a secession. Now, however, when that party who drove out our fathers, and drove them out because they protested against them for intruding ministers upon reclaiming congregations—has, with the aid of the civil power, driven out you also, and for the same reason —now that they are the only party in the Establishment—now that they have, not by the temporary ascendancy of a party, but, after going through the farce of a discussion, by what may be considered a unanimous vote, surrendered the liberties of the Church into the hands of the civil power,—the case is considerably altered. I must regard you as the true representatives of the Church of Scotland. Much as I admire the delicacy shown by the members of this Assembly in their allusions to their former brethren, it can hardly be expected that I should display the same reserve. And you will permit me to say, that I for one *cannot* and *will not* recognise that party you have left behind, as my mother Church. I cannot pray for its prosperity as an Establishment,—I have no hope of its reformation,—I will not deeply deplore its downfall. I will only add, and in doing so I am confident that I express the general sentiment of Scotland, a feeling which will deepen and widen every day after this disruption,—that it will be felt as an intolerable burden and foul disgrace if we should be compelled to support such an Establishment. We rejoice to see such a goodly number of the ministers of the Church of Scotland taking this noble and decided step. Had the numbers been anything like what some calculated upon as likely to leave the Establishment,—I know not on what

principles the calculation was made,—but I would have been ashamed of my country. Nothing like this has taken place in the history of the Church of Scotland. To find a parallel to it, we require to go back to ancient and sacred history. Our secession was like Jacob's departure from his father's house, in looking back to which he said, 'With my staff I passed over this Jordan, and now I am become two bands.' This, again, resembles the marching forth of the children of Israel from the land of bondage,—when the two bands had grown into a great nation, and 'the children of Israel went up harnessed out of the land of Egypt.' Ours was but the Genesis, yours has been an Exodus. From all that has taken place we may augur the best results for the interests of truth, and the union of all the friends of the constitutional principles of the Church of Scotland. We do not envy the success that attends your labours,—we are labourers in the same field. Meanwhile, accept of our humble tribute of sympathy and admiration. We bid you God speed in your praiseworthy undertakings; and in the prospect of the glorious harvest that waits you, we, as humble fellow-reapers, would say, in passing by, 'The blessing of the Lord be upon you, we bless you in the name of the Lord.'"

"Rev. (Dr) J. A. Wylie of Dollar then rose and said:—Sir, I appear here with great humility; indeed, I could not have had the courage to appear at all, as a deputy from a small body, had I not full confidence in the noble men who compose this Assembly, that they will view our demonstration in their favour, not so much in reference to the size of the body from which it comes, as in reference to the principles and character of that body. We have always viewed ourselves as a part of the Reformed Church of Scotland. It is true that for a century back we have neither appeared in her pulpits nor sat in her courts; nevertheless, the banner beneath which we have stood is the old banner of that Church, the same that rallied her so oft in the day of war, and beneath which her heroes fought, and her martyrs died. A body so small as ours is in some danger of being mistaken for a sect. But I humbly submit that the question of sectarianism is to be tried, not on the ground of the numbers of a body, whether many or few, but on the ground of its tenets and opinion; if tried on this ground, in the present case, it will be found that the term *sect* is one not applicable to us. When we retired from the pale of the Establishment, and from communion with the then prevailing party in the judicatories of the Church of Scotland, we took up a most catholic position,—it was no narrow or sectarian ground. One main distinguishing characteristic of our position as seceders has all along been its nationality—the discipline and government of the Church of Scotland as by law established. The ground on which we took up our standing was

that of the Westminster Standards. These Standards were framed as terms of uniformity for the three kingdoms,—they were cordially and joyfully embraced by one of these kingdoms, they were partially received by the other two, they were ratified by the government of the country and faithful to 'the brotherly covenant,' we have steadfastly maintained our position on this ground, in the assured hope and faith, that God in His providence will yet cause these Standards to become what they were designed, when framed, to be—a rallying point to all Presbyterians. With regard to the feelings we have entertained towards the Church of Scotland, it often happens, I might say it almost always happens, that distance produces estrangement—the parties forget their common origin and their common cause—from friends they become rivals, and from rivals open and avowed enemies. But such has not been the result in our case. The long period of an hundred years, and the painful things that took place between us at parting, have not been able to diminish in the least our attachment to that Church. The God of our fathers only knows how oft, and with what fervour, both in our families and our sanctuaries, we have prayed for the Church of Scotland, that God's love and faithfulness might never fail her, and that God would look down from heaven and behold and visit His vine; and who can tell what benefit the Church of Scotland may be reaping at this day from these prayers—prayers offered from the hearts of yearning sons, who, although themselves painfully separated from her communion, went down to their graves cherishing the hope, that her children, and their children's children, would sit beneath the shadow of that noble vine which their fathers planted and reared. Oh, Sir, as has been already remarked, there are hearts in the dust, I cannot say how they would have beat had they lived to this day; there are eyes now closed for ever, I cannot tell with what delight they would have beamed had they witnessed this sight. They have gone to a brighter assembly; but sure I am, if they are allowed any knowledge of things on earth, it is on your Assembly that they look down: and while they contemplate the act of homage you have been enabled to render to Him who is King and Head of His own house, they turn, and with increased ardour, were that possible, they cast their own crowns down before the Lamb, saying, 'Thou art worthy.' In fine, Sir, we recognise in your Assembly the representative of the ancient Church of Scotland—of that Church from which God took His martyrs in times past, and from which it may be His holy pleasure to take His martyrs in times to come. We hail you as the inheritor of her virtues, and the heir of her renown; and surely this consideration is well fitted to cheer you amid the labours and sufferings of the path on which you have now entered. With regard to the other society—that from which you have separated—we know her not.

She may call herself the Church of Scotland; but Scotland disowns her, and the martyrs of Scotland disown her; for the tenet she has now adopted as her leading and distinguishing tenet, is one which these holy confessors 'resisted unto blood, striving against sin.' But to you we fondly turn, and in you we recognise the church of our fathers, and of our fathers' God. And what a proud spectacle do you present! The thrones that warred with you in former ages are fallen—the princes that said unto you, 'Bow down that we may go over,' have themselves been made to bow their own discrowned heads down even to the dust. But you are still holding your solemn Assembly—you are still sitting under the shadow of your venerable chief, and still ruling, by your righteous law, a pious and devoted people. 'So let thine enemies perish, O Lord; but let them who love thee be as the sun when he goeth forth in his strength.'

"Rev. Wm. White, Haddington, next spoke:—I rejoice in being permitted to address the Free Presbyterian Church of Scotland. You adhere to the whole doctrine, worship, discipline, and government of the Church of Scotland, and I rejoice to recognise in you that cause which God has maintained in Scotland, ever since the reformation from Popery. I recognise in you, not the prevailing party from which our fathers seceded, but that free, faithful, and reforming General Assembly to which they appealed. The principles of non-intrusion and spiritual independence for which you have been contending, are neither new nor peculiar. They are laid down in the word of God, and are, therefore, as ancient as Christianity, and common to all churches formed according to the pattern shown in the Scriptures. They have a place in the Standard Books of the Church of Scotland, were contended for by her worthies, suffered for by her martyrs, and, excepting in those periods where aliens had the ascendancy in her councils, they have been the uniform law of her administration ever since the first Reformation. An Establishment, formed upon the opposite principles, would be a coalition between apostacy on the part of the Church, with tyranny on the part of the state; and the administration of it would tend to injure religion—to multiply division in the Church—to increase the hostility between the higher and the lower classes of society—until at length it became one of the worst foes of godliness, and the upholding of it one of the most difficult problems of government. The Court of Session found, and the House of Lords confirmed, that you were bound to ordain an unacceptable presentee, when you had nothing to object to in his life, his literature, his doctrine—and in their subsequent decisions they have claimed every power peculiar to a church court, except the very menial one of carrying their ecclesiastical decrees into execution—the Government and Legislature of the country having sanctioned their encroachments. If the Church had

consented to them, she would have been enslaved to the civil courts, and enjoyed just so much liberty as her masters saw meet to allow. Had she consented to these terms, the famous Church of Scotland—the fairest daughter of the Reformation—the noblest institution in the world—would have been degraded beneath the condition of a slave. A man may have a freeman's heart, though he be bound with the chain of a slave;—but if the Church had agreed to these terms, she would have agreed to become a slave—she would have become, what is a thousand times more infamous than slavery—a tool for oppressing the Christian people of the land. Yes, an Establishment framed according to the principles contained in her Majesty's Letter, would exhibit to the world the twofold character of a *slave* and a *tyrant*—the humble, heartless slave of the civil courts—the cold, indifferent, heartless oppressor of a heartless people—for none but a heartless people will be oppressed by them. The decision of the Legislature, refusing the claims of the Church, and sanctioning the encroachment of the Court of Sesssion, is impolitic in every point of view in which it can be viewed. The reforms which you introduced into the Church of Scotland were not only in accordance with the word of God, they were imperatively called for by the circumstances in which you were placed. They were necessary in order to conciliate the people of Scotland towards the Establishment, and enable you to defend it from the word of God. By what they have done, the Legislature have rendered it impossible to defend the Established Church of Scotland; and by driving away the people from its pale, I say they have, in fact, disestablished the Church; for if any man will look into the revolution laws, he will find that Prelacy was abolished because it was opposed by the generality of the people, and the present Establishment put in its place, because it was agreeable to the generality of the people. And unless a law can remain when the reason for it ceases, unless a legal building can stand without its foundation,—by driving away the generality of the people, they have cancelled what was framed for the generality of the people. All your difficulties have arisen from your resolution to defend the rights of the people; and this great sacrifice you have made in the people's cause. Your own jurisdiction, it is true, has been recently the great subject of contest, and there can be no doubt that this is a more sacred and essential matter even than the rights of the people; but it is proper to be borne in mind, that your jurisdiction has been assailed, simply because it was exercised to defend the Christian people from oppression. The powers you are now refused were never disputed so long as they were exercised to oppress the people,—they were never disputed so long as they were a terror to them that did well, and a shield to evil doers. It must be very gratifying to reflect they attempted to make

the Church a slave, for no other reason than because she would no longer be a tyrant. I believe that the civil courts have in effect repealed the law by their interpretation of it; and deranged the constitution by destroying the checks intended to promote harmony among its several parts; and believing the constitution and laws of our country to be the grand safeguards of our liberties, I consider these encroachments hostile to civil freedom. And in resisting these encroachments, I cannot but consider that you have been defending the law of the land, as well as the law of the Church,—that you have been contending for the supremacy of the British constitution, as well as for the supremacy of Christ. Our Divine Master triumphed for His people, by bowing His head to the great sacrifice; and the greatest triumph allotted to the sons of men is to be enabled to suffer and sacrifice for His sake. Viewing the matter thus, I consider your abandonment of the Establishment as a victory; I consider it as a glorious triumph. Taking all the circumstances into consideration, perhaps it is the most wonderful testimony for God and truth that was ever received since the beginning of the world; for I know of no instance in which such sacrifices have been made with so little outward pressure on the will. After some further remarks upon the proof afforded, that the work was from God, by the fact that He had raised up so many men of so great and so varied talents, the reverend gentleman concluded thus:—By your testimony, God has vindicated the part of the men of 1638, whose principles you have been defending; and they and you will be fully vindicated in providence,—vindicated, probably, in the first instance, by the sad consequences that will result to the land from these infatuated counsels; and vindicated perfectly at that illustrious period when all the crowns of earth, as all the crowns of heaven, shall be cast at the Redeemer's feet. Whatever trials may await you, we trust you will be enabled to hold fast what you believe—that you will be enabled to comfort yourselves in that position where you stand as a spectacle to God, and angels, and men—so as that you may add another chapter to the worthies and confessors of Scotland; being remembered in future days with hallowed feelings, such as those with which you now look back upon our godly patriots and holy martyrs; being remembered as the men who accomplished a Third Reformation in Scotland, as the Church which God honoured to commence a movement, the sound of which has already been heard through the world; and the result of which, we trust, will be in the kingdom and the dominion, and the greatness, and the glory of the kingdom under the whole heaven, being given to the people of the saints of the Most High."

Rev. (Dr) Thos. Guthrie then came forward, and was received with general applause. "Moderator (he said)," "I have

always great pleasure in appearing before this Assembly when required; but especially to-night after the addresses which we have just heard," and then in the course of an eloquent and impressive speech he thus referred to the Original Seceders :—

"I rejoice in the testimony borne to our principles, and to our conduct, and to our sacrifices, by the band of noble brethren belonging to the pure and holy church who have now addressed this house. I rejoice to see these men with all my heart; I feel for them a brother's feeling, and look on them with a brother's eye. I rejoice in their testimony, above all other testimonies; through fair weather and foul, through sunshine and storm, they have remained immoveably the same. Indeed I sometimes think they are too immoveable. They have adhered most faithfully amid all the changes in Churches and states to their original principles, and I know no party in all the Christian world more deserving the respect of Christian men than the body to which they belong. I say again I rejoice in their testimony. . . . I know that some friends would have us go farther than we have done. We have testified for the Crown, and there was to-night a gentle insinuation that we had not testified for the Covenant. Let them bide their time. If this work goes on, we may go farther than we have done. The breeze has unfurled our banner far enough to enable us to read the Crown upon it; if that breeze swell into a hurricane, then, Sir, it will unfurl our flag so much the farther, that the world will see upon that wide spread banner both the Covenant and the Crown. (Tremendous applause.) I propose that the Assembly express the high gratification which they have experienced in receiving the Deputation from the Synod of Original Seceders at this Assembly of their Free Church, and in listening to the addresses which have been delivered, and that the Moderator be requested to return the thanks of the Assembly to the Deputation."

The motion was adopted unanimously.

The Moderator (Dr M'Farlan) addressing the deputation, said—

"After the very able speech which has just been delivered by our reverend friend, Mr Guthrie, and the clear and eloquent manner in which he has shown the deep obligations under which we lie to you for your appearance in this Assembly this evening, it will be unnecessary for me to detain you for many moments, by attempting to add anything to what has been already so well and so ably expressed. I may, however, be allowed to express the high satisfaction and delight with which I have this evening witnessed your

ultroneous appearance among us. It must, indeed, be highly gratifying to this large audience, and more especially to the members of this General Assemby of the Protesting Presbyterian Church in Scotland, to see among us the son of the late venerable Dr M'Crie —the illustrious historian of the Church of Scotland—the able vindicator of Knox from the aspersions and calumnies of other historians,—and the biographer of the great and distinguished Andrew Melville. And when we consider that you, Mr M'Crie, are arduously engaged in the prosecution of the same studies as your venerable father, and find you employed in works of the same interesting character as were his, we cannot but anticipate with gratitude the great advantages which the cause of true religion and the Presbyterian Church of this country will receive at your hands. But while I thus thank you individually for the reasons to which I have just now referred, I must also express the very high delight and satisfaction with which I have this evening listened to the addresses of your colleagues in the deputation. It is truly gratifying to us that we have the pleasure of seeing the descendants of the Original Seceders, who were cast out of the Church of Scotland for their defence of the same principles and the same cause which we are defending, making their spontaneous appearance at the very first General Assembly of the Free Church of Scotland, and giving us their countenance and encouragement in the prosecution of the good work. I sincerely trust that your appearance here, and the sentiments which you have expressed, will not be lost upon us; and that we shall never cease to appreciate the support you have given to the principles for which we are contending. I trust that in our future actings, we shall never cease to remember that all our exertions ought to be devoted to the promotion of the glory of God, and the maintenance of the supremacy of the Lord Jesus Christ as the King and Head of the Church; and I hope we shall always maintain the same great principles, so as, by the blessing of God, to promote the glory of His great name."

But the brotherly sympathy of the Original Seceders was appreciated not only in words but also in corresponding deeds, since, on 2nd May 1844, Drs Clason, Candlish, C. J. Brown, and Begg attended the Secession Synod, and in appropriate terms reciprocated the kindness which had been shown to the Free Church of Scotland in its day of trial.

Negotiations for union were now carried on, and whilst the Original Seceders chose their most prominent ministers as representatives, that the Free Church did the same is evident from the following being in their committee to confer with

the Original Seceders, viz., Dr Patrick M'Farlan, Moderator, Dr Thos. Brown, Dr Chalmers, Dr Makellar, Dr Duncan, Dr Gordon, Dr R. Buchanan, Dr Clason, Dr Chas. J. Brown, Mr Wallace (Hawick), Dr Landsborough (Saltcoats), Dr Smith (Lochwinnoch), Mr Buchan (Hamilton), Dr Gibson, Dr Mackay, Dr Beith, Mr Cupples, Mr Stirling, Dr Hetherington, Mr Miller (Monikie), Mr Gentle, Dr Begg, Mr Sorley, Dr Candlish, Dr Cunningham, Dr Macfarlan (Dalkeith), Dr Wilson, Mr Anderson (Helensburgh), Dr Lorimer, Mr E. B. Wallace, Mr Andrew Gray, Mr Andrew Melville, Mr Waters (Burghhead), Dr David Brown, Ministers,—Dr Clason, and afterwards Dr Cunningham, Convener.

In these negotiations efforts were made by the Seceders to get their brethren of the Free Church to raise their standard from the comparatively low level of the Revolution Settlement to the higher platform of the Second Reformation period—from 1638-1650, and this desire was reciprocated by not a few Free Church leaders, and hence on 1st June 1846 the matter was remitted by the General Assembly "to the Committee appointed to confer with the Original Seceders, with instructions to consider whether any or what testimony this Church might adopt in regard to the former contendings of the Church of Scotland, and her efforts to promote a Covenanted Reformation."[1]

At the following Free General Assembly a goodly number

[1] On 30th April 1845 the United Original Secession Synod adopted the following motion:—"The Synod, after hearing the report of the (Union with Free Church) Committee, and after serious and prayerful consideration of the circumstances in which they are placed, and understanding that overtures are to be brought before the ensuing General Assembly of the Free Church, having for their object the publication by that Church of a judicial declaration of their principles, identifying themselves with the Church of the first and second Reformation, they agree, in the meantime, to await with hopeful anxiety the decision to which the Assembly may come; and they reappoint their Committee, with instructions to embrace every opportunity that may occur of further conference with the Committee of the Free Church, and to report to next meeting of Synod."

On 20th August 1846 a letter was read in the Secession Synod from Dr Cunningham, Convener of the Free Church Committee, intimating that that Committee had met and adopted a resolution "to prepare a historical testimony in regard to the former contendings of the Church of Scotland, and her efforts to promote a Covenanted Reformation," which information was received with approval by the Synod.

of overtures in favour of a Testimony for the Free Church were presented, and at the evening sederunt of 28th May 1847, Dr Candlish delivered an able and lengthy speech in behalf of such a Testimony being adopted. Opposition, however, manifested itself on the part of Sheriff Monteith, Dr Keith, and others, and Dr Candlish, whilst stating his conviction that only more time and consideration were needed to remove objections, closed the discussion with the following words:—"Let it be remembered, however, that the subject was one which was not to be regarded as a novelty in the Church of Scotland. Let it be remembered also, that the subject was one which they could scarcely avoid, if they were really in good faith to maintain their testimony in the land. That, at least, was his solemn impression; but on that very account he acquiesced all the more readily in the postponement of the matter; and was perfectly willing that the document should be recommitted to the Committee of Assembly, that they might deliberate, and report to a future Assembly."[1] At the Assembly of 1848, however, in resuming the subject Dr Candlish only moved that all the ministers be appointed to preach on the subject of the Church's testimony to the Headship of Christ on the second Sabbath of July, and when the same Assembly called for the report on union with the Original Seceders, Dr Cunningham stated he had none to give, and further recommended that in respect of the existence of a Committee on Christian Union, the Committee for con-

[1] The proposed Free Church Testimony, together with a trenchant reply to Dr Keith's criticisms by Rev. Wm. White, Haddington, are given in the *Original Secession Magazine*, vol. i., First Series. As explanatory of the circumstances connected with the debate, the *Free Church Magazine*, vol. vi. p. 347, has the following statement: "The excellent document in question was brought before the Assembly at a very late hour, when the house was nearly worn out, and when some of the members who felt a deep interest in it were necessarily absent. It so happened that a respected minister (Dr Keith), whose view in regard to the covenants, and to all covenants, is, so far as we know, peculiar, spoke very strongly on that subject; and a respected elder caught at the notion, that the Assembly was about to be committed hastily, and beyond recall, to every jot and tittle of the covenants. A confused and hurried debate sprung up under this erroneous impression, whilst the scope and substance of the document was overlooked and forgotten. The evening was far spent, and the matter was brought to a hurried and very unsatisfactory termination."

ferring with the Original Seceders should be discharged, which motion was agreed to.

On 31st May 1851, however, the Free General Assembly unanimously agreed not only to sanction the publication of a volume containing the Subordinate Standards, and other authoritative documents of this Church, with a suitable Act and Declaration prefixed to the same, but the General Assembly, also with the view of directing more special attention to "all the way by which the Lord has led us," and the testimony which He has honoured this Church to bear for the whole truth of God regarding His Church, and His Glory therein, adopted an Act and Declaration. This document, which is lengthy and interesting, contains a historical epitome of the Church of Scotland from its earliest times, including the first Reformation from Popery in 1560, the second Reformation from Prelacy in 1638, and the third Reformation from Patronage in 1834, with the Bonds, Covenants, and Deeds of Demission belonging to these respective epochs. The document then concludes with the following words, which were specially gratifying to all Scottish ecclesiastical patriots, including the Original Seceders :—

"In deep humiliation, therefore, but at the same time in the holy boldness of faith unfeigned, she (the Free Church of Scotland) would still seek to retain and occupy the position which the foregoing summary of her history assigns to her; humbly claiming to be identified with the Church of Scotland, which solemnly bound herself to the Reformation from Popery, and again similarly pledged herself to the Reformation from Prelacy; deploring past shortcomings from the principles and work of these Reformations, as well as past secessions from her own communion, occasioned by tyranny and corruption in her councils; and, finally resolved and determined, as in the sight, and by the help of God, to prosecute the ends contemplated from the beginning in all the acts and deeds of her reforming fathers, until the errors which they renounced shall have disappeared from the land, and the true system which they upheld shall be so universally received that the whole people, rightly instructed in the faith, shall unite to glorify God the Father in the full acknowledgment of the kingdom of His Son, our blessed Lord and Saviour, Jesus Christ, to whose name be praise for ever and ever, Amen."

After this declaration was published, the majority of the

Original Secession ministers in the following year united with the Free Church of Scotland; but meanwhile it is needful to record the chief incidents connected with the United Original Secession Synod during the brief period which preceded that union.

As coming events frequently cast shadows before, so it is evident from the changed practice in Secession Church Courts that union with the Free Church was looming in the future. Thus, on 30th June 1845, the Congregation at Kennoway resolved to unite with the Free Church, and when their quondam pastor subsequently resolved to follow their example, instead of being suspended, or at least declared no longer connected with their Church, as had been the use and wont procedure in former times, the Secession Presbytery actually gave him a certificate of disjunction. And this sensible and Christian way of acting was extended to probationers who sought a larger field of usefulness.[1]

In August 1846 the Synod resolved to originate the *Original Secession Magazine*, in order not only that the views of Seceders might be heard and known in the stirring times which succeeded as well as preceded the Disruption era, but also that it might tend to strengthen the *esprit-de-corps* amongst Seceders.[2]

[1] This Catholic spirit, moreover, pervaded congregations as well as presbyteries, since on 25th October 1847, Mains Street Congregation, Glasgow, passed the following resolution, viz.: "That considering the little prospect which seems at present to exist of procuring agents in our own connection for missionary work, and considering, further, the disadvantages at all times connected with the working of missionary operations on a small scale, the meeting recommend the (Synod's) Committee in Edinburgh, seriously to consider the propriety of applying their funds to the support of a missionary or missionaries, who shall correspond with them, but who shall be provided by and be under the control and inspection of the Committee on Missions of the Free Church; thereby procuring at once efficient and expressly trained agents, and the occupation of a field, the disadvantages of which have been already somewhat overcome, and the prospects of success in which are therefore the nearer and more likely. And this meeting further recommend that such agents be selected in India and among the Jews, one or more in each scheme as the funds at the disposal of the Committee will admit."

[2] Proposed Periodical—20*th August* 1846.—"The Synod next called for the Report of the Committee appointed to consider ways and means for the establishment of a Magazine in connection with the body, which had been brought before the Court by petitions from Mains Street, Glasgow, and Ayr. The Committee reported as follows: In the first place, they would propose the following rules to be observed in the conducting of such a periodical: 1. That

That both of these ends were gained is well known, and the enthusiasm that prevailed at the approaching advent of this periodical is evident from the appended circular, which shows that Mr William Ferguson, now so well known as William Ferguson, Esq. of Kinmundy, was intimately connected with it.

"*Prospectus of a proposed Magazine, in connection with the Synod of United Original Seceders, issued by the Glasgow Section of the Financial Committee of the Magazine.*

"The Meeting of Synod for this year has recently taken place. By those who were present it will not speedily be forgotten. A consciousness of our individuality and distinct standing as a Church of Christ, and the privileges and duties flowing therefrom, gave the tone to all our deliberations; and the hearts of all appeared to be much enlarged in zeal for the preservation and the fruitfulness of the work of God amongst us.

the Magazine be published every alternate month. 2. That an editor be appointed, who shall be granted a sum for defraying expenses. 3. That the fundamental aim of the Magazine shall be to illustrate and defend the principles of the Synod. 4. That it shall not be exclusively devoted to this object, but shall embrace a discussion of the great moral questions of the day, and contain carefully prepared reviews of such important works as bear generally upon the interests of society. A due proportion of every Number shall also be appropriated to missionary intelligence. 5. That it is especially desirable that the articles be of a superior order; and as far as possible to secure this, a small Committee shall be appointed, to whom the Editor may refer articles which appear to him to be unsuitable, and whose decision shall relieve him from responsibility. 6. That the Synod, while concurring in the establishment of such a Magazine, and pledging themselves to its support, are not to be held responsible for the sentiments which it may contain. 7. That the Magazine consist of forty-eight pages, or thereabouts, ordinary octavo, and sell at the price of sixpence. 8. That in order to secure the regular appearance of the Magazine, it be understood that ministers come forward with contributions, and that in case the Editor request an article from a brother, he shall consider himself bound in duty to comply, if at all in his power. 9. That, in order to secure a sufficient circulation, ministers, sessions, and deacons' courts, be recommended to use every effort to obtain subscribers in their respective congregations and localities. The Committee further recommend the Rev. William White to be Editor, and the Rev. Professor M'Crie, Matthew Murray, and John Sandison to form the Committee of Consultation. They also consider it desirable to grant a remuneration, however small at first, to contributors; and recommend that the Magazine commence on the 1st of January 1847. This Report was approved of. Mr White being requested to accept the Editorship, agreed to do so, and the Synod engaged to stand between him and pecuniary loss.

"A full account of the proceedings will soon be in your hands. We come before you at present for a special purpose.

"The Synod, amongst other measures for promoting our ecclesiastical efficiency, have resolved upon commencing a *Magazine* in connection with the body. Its First Number will appear on the first of January ensuing, and thereafter on every *alternate* Month, at the price of *Sixpence.* For a summary of its leading features we may quote from the Synod's Resolutions regarding it:

"'That while the fundamental aim of the Magazine shall be to illustrate and defend the principles of the Synod, it shall not be exclusively devoted to this object, but shall expound and enforce the claims of practical religion, and likewise embrace a discussion of the great moral questions of the day, and contain carefully prepared Reviews of such important works as bear generally upon the interests of society. In every number will be furnished an Abstract of the current Missionary Intelligence."

"Again: 'In order to secure the regular appearance of the Magazine, it be understood that ministers come forward with contributions, and that in case the Editor request an article from a brother, he shall consider himself bound in duty to comply, if at all in his power."

"As a farther arrangement for carrying on the work, a standing Literary Committee has been appointed to co-operate with the Editor, the Rev. William White of Haddington, and a Financial Committee to superintend the pecuniary department of the Magazine.

"You must now see that, whilst there is suitableness in the plan of the proposed publication to the situation of our Church and to the times, there is a promise of earnestness in the execution. And such being the case so far as Ministers are concerned, what is the duty devolved upon Members of the body?

"You already perceive, we are persuaded, the importance of a Magazine. We are at present a section of the visible church without a voice in the press, which is now the great channel of communication between man and man, and is every day growing in its moral influence for good or evil. Every other religious denomination has its organ, not excluding the Church of Rome, while we are unrepresented as a religious body in the literature of the country. In our present condition we are not only impotent for any good in the various deliberations of society upon the great questions which affect the community, but we can give no general direction to the views of our own people; no simultaneous and timely impulse, when such may be, as it often is, eminently required. If assailed, we are defenceless, unless when at a solitary time we choose to claim the indulgence of a corner in the journal of some

other party. And wherefore should we be thus dependent and intrusive upon the courtesy of others?

"Practical ideas, too, which, if transferred to the columns of a Magazine, might be fostered by the genial sympathy of others into useful schemes, by remaining alone in the mind of the originator, are lost to the community, and perhaps speedily fade away from the recollection of the individual himself.

"'These things ought not so to be.' Nor let them longer be! Let us have a Magazine which we can call our own, and whose pages shall at all times invite our communications. It will be a symbol of union; a faithful expression of the Synod's mind from time to time; a constant medium of recognition between the more distant of our Ministers and Congregations and their brethren, transmitting to the furthest extremities of our ecclesiastical organization the vitality and interest which pervade the centre; it will serve as a rallying point to us in every exigency; it will contribute to the development of our mental and spiritual resources, and will serve to evoke our pecuniary and other practical capabilities into the general field of co-operation; and, whilst sustaining public spirit amongst ourselves, its appearance will be to others a token, 'that the good hand of the Lord our God is yet upon us,' and that he means still to acknowledge us for a people 'among the many thousands of Israel.'

"We beg now to call your attention to another of the Synod's Resolutions regarding the proposed periodical. It is as follows:—

"'That, in order to secure a sufficient circulation, Ministers, Sessions, and Deacons' Courts be recommended to use every effort to obtain Subscribers in their respective Congregations and localities.'

"You see then what is to be done. Canvass the Congregation itself, and that thoroughly, but do not confine yourselves to it. Take in the locality. Our Magazine is not simply for ourselves; we aim at having it diffused through the wide circle of the Christian public. We send you Subscription Lists, which will explain themselves.

"A word of explanation with reference to the *Donation* column. However the Magazine may eventually succeed, there must be a preliminary outlay. The design of the donations is, to allow the Magazine to start free by meeting this outlay, and thus guarantee those immediately responsible against all personal loss.

"Please return the *number* of your Subscribers, and the Donations for the *Guarantee Fund*, and also the name and address of some individual in the Congregation with whom the Committee may correspond, and to whose charge the supply of the Magazines can be confided, *on or before the* 1*st of October*, *to* WILLIAM FERGUSON, 56 *Hill Street*, *Garnethill*, to whom all communications or inquiries respecting the financial department of the Magazine may be addressed.

"Friends and Brethren,—With one exception we are a Committee of Elders and Laymen. Your interest and ours are one. Support us, we pray you, in this effort to secure for our intended periodical a sufficiently solid and extensive basis of pecuniary encouragement. By so doing, you will be responding to the call of our Synod and the overtures of our Ministers; and you will perform your part in maintaining the credit and interest of the cause which we are united to honour and defend.

"*By the Authority of the Committee,*

"DAVID RAMAGE, *Convener.*"

"GLASGOW, 28*th August* 1846."

The magazine accordingly appeared in January 1847, and under the able editorship of the Rev. Wm. White, was found to be an excellent champion of Reformation truths as applicable to modern times. The life of this series of the *Original Secession Magazine,* however, was brief, since it terminated with the union with the Free Church in 1852.

In April 1847 the Synod agreed to several measures which were afterwards found to be highly useful to the Church. One of these was a series of lectures on the history of the Church of Scotland, which tended to increase the information of adherents who already possessed great intelligence on ecclesiastical matters, and another was the formation of a Mutual Assistance Fund, by which strong congregations might aid the weak in their financial concerns. It was proposed also to revive the office of Deacon in all the congregations, to use means to make the ruling eldership more efficient, to liquidate all congregational debts, and as soon as possible to take part as a church in supporting a foreign missionary, until which is done £100 be given for the support of colporteurs in France.

At this same meeting the Synod's Committee proposed that—

"Taking the Frith of Forth as dividing Scotland into north and south, two of the ministers in the body be appointed annually for the south, and two for the north, as visitors; that they be required, at a stated time, to visit the different churches, giving previous intimation of their visit, and so arranging as to preach in two of the adjoining congregations, giving intimation from each pulpit of their intention to meet with the congregation on a certain day of the week, when minister, elders,

deacons, or managers, and people, young and old, were expected and desired to be present. That the meeting might be opened with a brief discourse from one of the visitors, on a subject referring to practical religion, or the duties of Christians in their various stations and relations—that, thereafter, the visitors put such questions as the following :—

"*To the Minister.*

"1. Reverend and dear brother, Do you endeavour to preach the gospel of Christ from Sabbath to Sabbath, and at other times as God gives you opportunity, being instant in season and out of season? Do you reprove, rebuke, exhort, with all long-suffering and doctrine? Do you watch for souls as one that must give an account? and, as far as lies in your power, do you not shun to declare the whole counsel of God, that you may be free from the blood of all men?

"2. Do you not only preach, but also lecture to your people, explaining the Word of God? and, do you follow any regular course of lecturing?

"3. Do you make conscience of visiting the sick, devoting a portion of every week, so far as God has given you opportunity?

"4. Have you any classes for the instruction of the young?

"5. Have you any stated meetings for prayer during week days, or missionary meetings? and how do you usually conduct such meetings?

"6. Are you careful to maintain family worship at home, regularly morning and evening, and is it your study, in general, to walk prudently and circumspectly, and maintain a conscience void of offence toward God and toward man?

"7. Are you living at peace with all men, and more especially with the members of your flock?

"8. Have you reason to be satisfied generally with the attendance of your people upon ordinances?

"9. Have you any reason to think that the work of the Lord is prospering in your hand?

"*To the Elders.*

"1. Dear brethren in the Lord, How often do you meet in session?

"2. Are you generally harmonious in session, and are you living in peace among yourselves?

"3. Do you endeavour, as faithfully and assiduously as you can, to discharge your duties in visiting the sick, and in exhorting and admonishing in private as God gives you opportunity?

"4. How many prayer meetings are in the congregation, and how are they attended?

"5. Have you many scandals in the congregation?

"6. Are you careful to have scandals removed when they occur, by the faithful and impartial administration of discipline?

"7. Is the congregation generally living in peace? and the work of the Lord prospering among you?

"*To the Deacons.*

"1. Dearly beloved brethren, Are you endeavouring, with all fidelity and affection, to discharge the duties of deacons in the congregation?

"2. Have you many poor on your roll? and are you carefully looking after their wants to the utmost of your ability?

"3. Is the minister's stipend regularly paid, and at what periods and proportions?

"4. What is the amount of stipend you pay him?

"5. Is there any debt lying on the congregation? What is the amount? and how incurred?

"6. Are you using any means to liquidate the debt, and with what success?

"7. Upon the whole, are the pecuniary affairs of the congregation in a flourishing or declining condition.

"8. What is the amount of your collections and seat rents?

"9. Have you a library connected with the congregation?

"10. Have you any class for the improvement of the psalmody?

"11. Do you think the people are doing their utmost for the support of ordinances, or have you any plans for increasing that support."

The Synod which met in May 1848, besides deciding in calls which had been given by the congregations of Kirkintilloch and East Campbell Street, Glasgow, gave donations from their Foreign Mission Fund to the Belgian and Geneva Evangelical Societies, together with £100 for the employment of catechists and teachers in Ireland. And by these gifts, as well as by the re-appointment of a committee to negotiate union with the Reformed Presbyterian Church, it was evident that Seceders were growing in true catholicity of spirit, and were moreover desirous, according to their ability, not only to hold fast, but also to hold forth the glorious truths of the Gospel.[1] A controversy having arisen in the United Seces-

[1] On 20th August 1846, the Original Secession Synod's Committee for Correspondence with a Committee of the Synod of the Reformed Presbyterian Church in Scotland, gave in their Report, which is as follows:—"*Somerville Place, Glasgow, April* 14, 1846.—The Committee appointed by the Synod to confer with the Synod of Reformed Presbyterians, met here immediately at

sion (New Light) Church, respecting the orthodoxy of the teaching of several of its Divinity professors, and several ministers having separated from that Synod, and formed a presbytery of brief existence, termed the Calvinistic Secession; two of its members, the Rev. Wm. Marshall of Leith, and his father, the Rev. Dr Wm. Marshall of Kirkintilloch, separately applied for admission into the United Original Secession Church. The former having declared his acceptance of the

the close of the second and final conference with these brethren. Present were Professors M'Crie and Laing, Messrs Tannahill, Graham, Stevenson, Shaw, Murray, Roger, and Clark; Mr Dron, elder. The meeting was opened with prayer by Mr Murray, *Convener*, and the Committee agreed to report to the Synod as follows:—That the Committee had met at two different times, at Glasgow, with the Committee of the Reformed Synod, namely, on the 8th January, and again this day. That they had entered into conference with them upon various points, including both those on which we were supposed to agree and those on which we were supposed to differ, and, in particular, on Christ's mediatorial dominion, the revolution settlement, and our relations to the present civil Government. The discussions were conducted throughout in the most amicable manner. A great harmony of view was found to prevail on many of the points introduced; but on the subject of our relation to the present civil Government, in particular, it was considered by the brethren of the Reformed Presbyterian Church that the original grounds of difference still remained, and that there was no present prospect of union between the two bodies. Your Committee express their regret at this termination of the conference. They were at much pains to bring the views of the Synod before the Reformed Presbyterian brethren. An excellent paper, prepared by Professor Laing, was also read, bearing on the controverted points, for his care and attention in drawing up which, the Committee feel deeply indebted to him. And your Committee feel it due to themselves to state, that they omitted no effort to promote the object of the negotiations. Your Committee, after making this report, leave it to the Synod to judge how far it may be expedient and dutiful to continue friendly correspondence with the brethren of the Reformed Presbyterian Church, and how far we may be free to co-operate with them in the promotion of common objects. The Clerk also read a communication from the Clerk of the Reformed Synod, containing an extract from the minutes of that Court, which is as follows: 'The Court agrees to re-appoint the Committee, with the addition of Dr Bates, to meet with a similar Committee, if it shall be appointed by that body (the Synod of United Original Seceders), for friendly conference, and for conversation on the points of difference. Dr Andrew Symington, Convener.' After deliberation, it was unanimously agreed to re-appoint the former Committee, with the addition of Mr David Ramage, Mr James M'Kinlay, and Mr Thomas Baird, ruling elders, to meet for friendly conference with the Committee which has been appointed by the Synod of the Reformed Presbyterian Church in Scotland. The Rev. Matthew Murray, Glasgow, was continued Convener of the Committee. The Clerk is instructed to communicate this decision to the Clerk of the Synod of the Reformed Presbyterian Church in Scotland."

principles of the Church, and his readiness to take the formula, was received by the Edinburgh Presbytery on 21st November 1848, and afterwards by the Synod in May 1849; but the latter, though received by the Glasgow Presbytery, was, owing to his Voluntary views, declined admission by the Synod in May 1851. As showing the energy and progress that were now being developed by the Seceders, the Synod appointed, in May 1849, Mr Wm. Ferguson of Glasgow, afterwards Wm. Ferguson, Esq., of Kinmundy, as their agent, to conduct and manage the various schemes of the Church. This appointment was wise, since Mr Ferguson from his youth had shown great zeal and practical sagacity in Sabbath School teaching and kindred work, and had from its origin managed with tact and success the financial affairs of the *Original Secession Magazine*. This office Mr Ferguson held with much acceptance till 30th April 1851, when he resigned, and the Rev. James Meek of Carnoustie was appointed his successor.[1]

[1] That there was need for financial improvement, is evident from an elaborate report presented to the Synod on 1st May 1845, in which it is stated that out of 40 congregations to whom circulars were issued, 39 have made returns, from which it appears, 1st, That there are 6939 communicants in all the 39 congregations, both settled and vacant, or 178 to each on an average. 2nd, That there is raised annually £4726, 7s. 1d., or £121 by each congregation on an average. 3rd, That 36 settled congregations pay in the name of stipend £3189, or £89, 14s. on an average,—the smallest being £45, and the largest £240. In some cases there are manses, but in every one the value of these is not stated. There are 3 under £50, 5 under £60, 4 under £70, 5 under £80, 1 under £90, 3 under £100, 7 under £110, 2 under £120, 3 under £130, 2 under £140, and 1 at £240—total, 36. Consequently, there are 18 *under* the average of £89, 14s., and 18 *above* it. 4th, That there are arrears of stipend due by 9 congregations, amounting to £258, 18s., or £28, 15s. 4d. due by each on an average. It is proper to state, under this branch, that in some of the returns, the *annual* arrears are mentioned, in others the *accumulated amount* is stated, but the period over which these extend is omitted, so it is impossible for the Committee to say what is the exact *annual* deficiency. In most cases the arrears occur in those congregations where the stipend is under £70, in one or two instances where it is above £70, and not above £117. 5th, That on 35 congregations there is a debt of £11,357, or £324, 11s. to each. The amount on each varies from £20, the lowest, to £1170, the highest. The annual interest amounts to £477, or £13 to each congregation. In one case the debt is not yet ascertained, and in another it has been omitted to be stated. The following is an abstract of the whole debt: 5 congregations under £100, 7 under £200, 4 under £300, 9 under £400, 4 under £500, 2 under £600, 2 between £700 and £800, 1 at £950, and 1 at £1170—total, 35. The amount of debt on those 9 congregations that are in arrears is £1627, or about £180 on

When the Synod met in May 1850, an overture subscribed by Wm. M'Crie and other elders of Davie Street Session, was placed on the table. Along with other suggestions, it proposed "that the Synod consider the present position, principles, and prospects of the body, and whether negotiation for union with the Free Church of Scotland, on terms honourable to truth, and consistently with the principles held by Original Seceders, ought not, under existing circumstances, to be renewed and prosecuted by the Synod." The debate which ensued was both protracted and lively, and the audience, which was large, included the Rev. Dr Begg.

Wm. M'Crie, Esq., who had now obtained much prominence amongst Edinburgh politicians, supported the overture in a lengthy speech, in which he dwelt on the desirableness of union and the duty of Seceders to avoid the conduct of the Resolutioners and Protesters of former days. Several of the overturists having been heard, the Rev. John Aitken, the oldest minister of the Synod, whose venerable appearance inspired reverence and respect, counselled delay, and was supported in his views by Mr, afterwards Dr, Manson. Mr Thomson, who had then the dew of youth upon him, in an energetic and rapidly delivered speech, moved that union negotiations with the Free Church be resumed. Mr White delivered in his broad Lanarkshire accent a characteristic and able speech, which was fully reported in the *Original Secession Magazine*, and finally the following motion, proposed by Mr, afterwards Dr, Shaw, was carried by a large majority, viz. :—

"That while sympathising with the spirit of the overture, so far as it manifests a desire for union with all the friends of the Covenanted Reformation, and particularly with the Free Church of Scotland, the Synod do not judge that it would conduce to that object to renew, at present, negotiations with that Church; and as there is a Committee already existing for carrying on correspondence with other churches, in reference to union, leave it to that Committee to renew correspondence with the Free Church, if a favourable opportunity occur."

each, and the number of communicants 1271. Lastly, the whole contributions to charitable and religious purposes by 27 congregations are £282, or £10, 10s. on an average by each.

As explanatory of the above debate, and the decision which was agreed to, it is proper again to mention that the Free Church two years before had discharged their Committee on Union with the Original Seceders, on the ground that they had already a general Committee on Christian Union; and in this apparent coolness in the negotiations, the Seceders resolved to imitate the example given them. In this an illustration is shown of the fact that in ecclesiastical, as well as in other kinds of courtship, the current of true love never runs smoothly.

Notwithstanding, however, the above decision, and as evincing the great interest Seceders had in Foreign Mission enterprise, as well as with their Free Church brethren in this department of Church work, it was moved by the Rev. George M'Crie of Clola, that a definite sum should be allocated to the Foreign Mission Committee of the Free Church for the support of a native missionary in India, who, being in communication with our church, would be a distinct object of interest and sympathy to us all." Though this motion was not carried however, the Synod agreed "that the Rev. Dr Duff be requested to meet with the Mission Committee of this Synod, at an open meeting, which all members shall be invited to attend, to ascertain whether we could have an agent in India, who would be under the superintendence of this court, and that the Committee shall report to next Synod."

A somewhat amusing overture was afterwards brought up by the Aberdeen Presbytery, which, if adopted, would doubtless have acted as a formidable barrier to the translation of pastors from one charge to another. It was the following:—

"That in future a congregation giving a call to the minister of another congregation, shall be considered liable for the necessary expenses incurred by that congregation in defending their cause before the church courts; and in case of the translation being effected, for the additional expense of a new ordination in the congregation deprived of their pastor."

Respecting this rather novel proposal, the Synod, as might have been expected, judged it inexpedient to lay down any general rule on the subject. The negotiations which had for

years been carried on betwixt the Reformed Presbyterian and Original Secession Churches came, in 1850, to an abrupt termination. In order to facilitate these it was agreed that both Synods should meet in the same city, and at the same time; but owing to some misunderstanding the two Synods met for several years in different cities, and thus the treaty of union was never completed. It is interesting to learn, however, that the larger portion of both Synods have since, by their union with the Free Church, met, and held ecclesiastical fellowship with each other.

As exhibiting the public spirit of the Original Seceders, and their cognisance, not only of predominating evils, but also of their duty with respect to them, it may be mentioned that they were accustomed, when circumstances warranted it, to appoint days to be set apart for humiliation, and also for thanksgiving, on which occasions their churches were opened for appropriate religious services. In this way the God of nations was honoured; and Seceders, as constituent parts of the nation, humbled themselves; whilst they gave thanks to Jehovah for national mercies received. The last Act for fasting and thanksgiving passed by the Secession Synod before the union with the Free Church is dated 27th November 1850. It specially laments the Papal agression of that year, and amongst other evils thus refers to Erastianism :—

"We have to mourn over the vices which attach to the constitution of Church and State. We recognise a signal dishonour to the crown of Christ in the investiture of the Queen with the headship of the Church of England, and the arrogation virtually by Parliament of the headship of the Church of Scotland. We look upon it as an ominous thing that the nation should have thus declared that it will only recognise the Church of Christ upon the ignominious condition of surrendering her independence, and that it should demand, in barter for its temporalities, her unpurchasable and inalienable liberties. The submission of both the Established Churches to this Erastianism we deplore as a public evil.

"The Synod appointed the 9th January 1851, or such other day as may be found convenient by sessions, to be observed as a day of public fasting and humiliation, with thanksgiving and prayer; and that this Act be read in the different congregations under their inspection, upon the Lord's day preceding."

It is pleasing also to record that at the same meeting of Synod in November 1850, it was reported

"That Dr Duff had kindly met with the Mission Committee, and had given a most affectionate and practical address in respect to the means by which the Synod may take part in the great missionary enterprise; that the members had expressed the high delight with which they had listened to Dr Duff's address, and it having been moved, and cordially agreed to, that the thanks of the Committee should be conveyed to Dr Duff; this was done by the chairman, and the conference was closed by prayer."

The following resolutions were read and considered, and being adopted by the Synod, it was agreed that they be inserted in the Original Secession Magazine; and also, that a copy of them be transmitted to each minister for the purpose of being read to the congregation :—

Resolved—

"1. That this Synod recognises evangelisation, comprising the support, ordination, and inspection of missionaries, to be, by the authority of her ascended Lord, the indispensable duty and proper function of the Church.

"2. That in discharging this duty, particular churches must be guided by the call of God, and the door which He, in His Holy Sovereignty, may be pleased to open up to them, and that a trained native agency is the most appropriate means for communicating to heathen nations the knowledge of the gospel.

"3. That, as in carrying on this work, the Church ought to teach all nations, and teach them all things, so, from the wide-spread activity of the emissaries of the Man of Sin, and the sad effects of Britain's defection from her ancient Reformation attainments, felt over the world, it is necessary that the British churches carry everywhere an unmutilated Reformation testimony.

"4. That the Synod rejoices in the opportunity now afforded of hailing the arrival of Dr Duff in his native land, in whose enterprise, in British India, all these principles regarding Missions were, for the first time, embodied in the history of modern evangelisation.

"5. That having embraced this opportunity of enjoying the advantage of his counsel, we find that he is able to point out a way by which the evangelistic efforts of our people might be elicited and concentrated on a station in the vicinity of Calcutta, Bengal, which may be supplied with native teachers from the Free Church Institution there. The expense of such a station, superintended by an ordained European agency of our own, amounting to £500 or £600 per annum, this Synod will not fear to undertake, having confidence

in the often expressed and ardent desires of the people under their charge, for the spread of the Redeemer's kingdom.

"6. That after having resolved into a Committee on Missions, and enjoyed a lengthened and interesting brotherly conference with Dr Duff, they rejoice to find, that within a reasonable distance of Calcutta, and within reach of the friendly and cordial correspondence, counsel, and direction of the Missionaries of the Free Church of Scotland, there are several stations standing by themselves, some one of which Dr Duff would recommend this Synod to occupy, and, in the meantime, he will communicate with the Free Church Missionaries at Calcutta, who will make enquiries there, while this Synod is seeking to prepare the means at home; and they desire to stir up themselves and all the people under their charge, earnestly to pray the Lord of the harvest that He may send forth labourers into his harvest, and put it into the heart of some one well qualified to embark in this holy enterprise."

The Synod of April 1851, though lively in debate, was unproductive of much good, save in the Foreign Mission department, the rest of the discussions being chiefly of a personal and unprofitable nature.

Preparations for Union with the Free Church of Scotland.

The General Assembly of the Free Church having, in May 1851, adopted an Act and Declaration, which document was a modification of the Testimony proposed several years previously by Dr Candlish, and was designed to show the identity of the Free Church with the Historic Church of Scotland during the Reformation period, its appearance was regarded as a harbinger of union by many Original Seceders.

Among these was the Rev. William White of Haddington, who, with a knowledge of Secession principles second to none of his brethren, combined with mental acumen and literary ability of a high order, edited the *Original Secession Magazine*, the organ of the church.

Though previously to this Act being passed he opposed union with the Free Church, on the ground that that denomination had not clearly espoused the ground of the Second Reformation, yet on the appearance of this Act and Declaration, which was prefixed to the Authorised Standards of the Free

Church, embracing the Westminster Confession of Faith, &c., he at once adopted the view that union negotiations should be resumed.

The support he gave to his views was powerful, owing to his large information and the versatility of his talents. And as the magazine was under his control, he had a vantage-ground over those of his brethren who differed from him in opinion.

Among these were the Rev. Messrs, afterwards Drs, Murray and Manson, who wrote able pamphlets on the other side. And though the controversy was short, lasting little more than seven brief months, it was both acrimonious and fiery, and ended in the disruption of the Synod, the major part uniting with the Free Church of Scotland, and the minor portion remaining in an isolated condition.

After publishing in full the Act and Declaration or Historical Testimony of the Free Church, with remarks upon it, in the September number of the *Original Secession Magazine*, Mr White wrote in the November number an elaborate article of thirty-seven pages, entitled "Historical View of the Grounds on which the Secession from the Established Church of Scotland was originally stated and defended;" and in the following January he caused an article to appear, ten pages in length less, but equally able, under the heading, "The Act and Declaration of the Free Church viewed in relation to the Secession Testimony and the Second Reformation." But whilst these brochures were leavening the minds of many, able pamphlets on the opposite side appeared. The foremost amongst these were by Drs Murray and Manson, the former of whom addressed to the editor of the magazine a goodly letter of twenty-eight pages, in which he carefully examined and criticised the editorial "Historical View of the Grounds of the Secession," &c., whilst the latter, in several pamphlets, gave a "Review of the Act and Declaration of the General Assembly of the Free Church of Scotland, or Union with the Free Church on the ground of her recent Act and Declaration shown by documentary evidence to be inconsistent with the principles hitherto held by Seceders."

Meanwhile a conference of the members of the Original

Secession Synod, called by requisition, was held in the session room or hall of Davie Street (now M'Crie) Church, Edinburgh, on the 27th and 28th days of January 1852. It was felt that a crisis was approaching, and it was well that brethren should express their views frankly, and without the restraint incident to an open meeting of Synod. Of this, two accounts have been given by the Rev Messrs White and Robertson, from which it appears that whilst the majority of ministers were for immediate union with the Free Church of Scotland, as representing the Church to which their fathers had, one hundred and nineteen years before, appealed, a goodly minority of ministers were opposed to this step, whilst others were doubtful respecting the path of duty. Of the ruling elders present, it is believed the majority were opposed to immediate union. This Conference was well attended, since of the thirty-seven ministers belonging to the Synod, thirty-one were present in person, and several of the absentees sent a written statement of their views on the question of union. The chief obstacle to the contemplated alliance was, whether or not the continued obligation of the National Covenants on posterity should be insisted on by Seceders as a fundamental article of union. The minority held that as that principle had for many years been reckoned as a term of ministerial and Christian Communion in the Secession, it should be regarded as a *sine qua non* in the basis, and argued that as the obligation of the National Covenants had formed an element in the union of the Constitutionalists and Protesters in 1827, and the Antiburgher and Burgher Synods in 1842, so that opinion or belief should continue to form an essential element in any alliance that might be formed with the Free Church.

On the other hand the majority, whilst they cordially admitted and were resolved to continue to hold the Obligation of the National Covenants, did not consider that they had any Scripture warrant for insisting on such a historico-ecclesiastical fact as a term of ministerial and Christian fellowship. In support of this it may be argued that since the power of the Church is merely administrative, for legislative power belongs only to the Lord Jesus, her glorious Head, therefore it is improper to add, or attempt to add to the terms of

Christian communion which Christ has enacted. Besides, as the obligation of the National Covenants did not form one of the original grounds of the Secession on its separation from the Church of Scotland in 1733, so the said obligation of the Covenants should not be insisted on as necessary for the Free Church, ere the Seceders returned to her, as representing the Free, Faithful, and Reforming General Assembly, to which their fathers had appealed. Moreover it was hardly correct to say that the Free Church did not acknowledge the obligation of the National Covenants, since not only did many of her ministers and members openly avow their obligation, but the Free General Assembly had, in 1851, "resolved and determined, in the sight, and by the help of God, to *prosecute the ends* contemplated from the beginning, in all the acts and deeds of her reforming fathers, until the errors which they renounced shall have disappeared from the land, and the true system which they upheld shall be universally received."

Such then was in substance the chief point in the controversy which occupied the minds of Original Seceders during the early part of 1852, and though, as was to be expected, ministerial writers had a prominent share in it, yet elders took part in it also, since Mr Wm. M'Crie of Edinburgh, a unionist, may be said to have begun the conflict by publishing the first pamphlet, and Mr George Jack of Dundee, an anti-unionist, to have sounded one of its last notes. All the belligerents were professedly pious and excellent men, endowed with a considerable knowledge of Scottish Church History, who believed that they were earnestly contending for the faith once delivered to the Saints. "For the divisions of Reuben there were great searchings of heart," and doubtless many prayers were ascending from the secret chamber, the family altar, the fellowship prayer meeting, and the sanctuary, for light and direction in the path of duty. But, as two cannot walk together unless they are agreed, so at length in the Secession Church the day of separation came.

Disruption of Synod.

"The annual meeting of the Synod of United Original Seceders took place on Monday, the 26th April 1852, in East Campbell Street

Church, Glasgow, when, after a discourse by the Rev. John Miller, Toberdoney, the retiring Moderator, from Hebrews xiii. 17, the Synod was constituted, and the Rev. David Burn, Thurso, was elected Moderator for the ensuing year. After some routine business the Synod adjourned till Tuesday."

When the Court again met, Dr M'Crie moved the adoption of the following Overture proposing union with the Free Church :—

"WHEREAS our Fathers were actuated by a laudable desire to protect the general interests of Protestantism against the encroachments of Popery, and especially to preserve the Reformation attainments of the Church of Scotland :

"And whereas dear-bought experience had convinced them that these would ever be in danger so long as the Church of England remained unreformed in her government and discipline :

"And whereas, in order to avert this evil, they earnestly wished to see all the Churches of God in these kingdoms united on the basis of one Confession, Catechism, Form of Government, and Directory for Worship :

"And whereas they did enter into a solemn League and Covenant expressly binding themselves to endeavour to promote union and 'conjunction among all the Churches of God in the kingdoms in Confession of Faith, Form of Government, Catechisms, and Directory for Worship :'

"And whereas, in pursuance of the ends of this Covenant, the Westminster Assembly prosecuted its labours, and produced the formularies known by the name of 'The Westminster Standards,' viz., The Confession of Faith, Catechism, Directory for Worship, and Form of Church Government:

"And whereas these Standards were all approved of by the General Assemblies of the Church of Scotland, 'as parts of the Covenanted Uniformity in religion betwixt the Churches of Christ in the kingdoms of Scotland, England, and Ireland :'

"And whereas these Standards are Scriptural in themselves, and the truths which they contain in Doctrine, Worship, Discipline, and Government form a lawful basis of union :

"And whereas these Standards represent that Confession, Catechism, Directory for Worship, and Form of Church Government, on the basis of which, our fathers by the Solemn League and Covenant, bound themselves, 'really, sincerely, and constantly, to endeavour to bring all the Churches of God in the three kingdoms into a state of conjunction and uniformity :'

"And whereas the Solemn League and Covenant is of perpetual

obligation, and perpetually binds all classes to prosecute the grand end contemplated by our Fathers, of endeavouring to bring all the Churches of God into a state of conjunction, on the basis of the Westminster Confession, Catechism, Directory for Worship, and Form of Church Government :'

"And whereas our Fathers continued in the fellowship of the Church of Scotland so long as she adhered to the Doctrine, Worship, Discipline, and Government of the Church of Scotland as laid down in the Westminster Standards :

"And whereas they seceded from the prevailing party in the judicatories solely because they had practically departed from the aforesaid Standards, and stated their testimony for these in a separate state, plainly avowing 'that they did not secede from the Reformation Principles of the Church of Scotland laid down in the Westminster Confession of Faith and Catechisms, Directory for Worship, and Form of Presbyterian Church Government, but from a backsliding Church, which had violated her standards by corrupting her Doctrine, Worship and Discipline :'

"And whereas our fathers always declared themselves 'willing to hold communion with all who were found consistently adhering to these, and to them as a subordinate test, were ready to submit the decision of every point which forms the subject of dispute between them and others :'

"And whereas it was certainly meant that when the abuses against which they testified were rectified, and whenever the Church of Scotland returned to a state of purity according to her Standards, our Fathers would most cheerfully have returned to her communion :

"And whereas we and our Fathers have adhered to the Westminster Standards without any reservation, for this among other reasons, because we looked on them as 'books of public authority, which had been formally agreed on for settling and preserving religious unity on the most extended scale :'

"And whereas, amid many difficulties, Original Seceders have 'encouraged themselves to maintain this ground by the hope that the God of their Fathers, and their vows, would yet, in His merciful providence, bring round a reformation ; and that, when this period of reformation shall have arrived, the Westminster Standards may form a rallying point, around which the scattered friends of religion in this land shall meet again, and happily combine :'

"And whereas, in mercy to the land, the Lord has been graciously pleased to visit the Church of Scotland, to recover her from that state of defection and apathy into which she had fallen at the period of the Secession ; and whereas, by the grace of God, she was enabled to raise a noble Testimony for the Headship of the

Redeemer, for the Independence of the Church, and the Liberties of His people, and to adhere to it in the face of all Christendom, at the cost of the honours, emoluments, and status arising from her connection with the State :

"And whereas, in seceding from the prevailing party in the judicatories of the Establishment, our Fathers appealed to the First Free, Faithful, and Reforming General Assembly of the Church of Scotland :

"And whereas the Church of Scotland as she existed unbroken in 1842, undoubtedly represented that Church to which our Fathers appealed, and as the Free Church of Scotland now undoubtedly represents the Church of Scotland in 1842, which presented the Claim, Declaration, and Protest to her Majesty's Government against the encroachments of the Court of Session, it must therefore be the Church to which our Fathers appealed :

"And whereas the Church of Scotland is altogether free from the yoke of Lay Patronage—upholds in its integrity the whole of our beautiful Presbyterian Constitution—has put away from her all Arian, Pelagian, Arminian, Socinian, and other errors—is zealously opposed to Popery, Prelacy, and Erastianism, the grand evils against which our National Covenants were directed—has received the whole of the Westminster Standards as received by the Church of Scotland in her purest times—has identified herself with the Church of the First and Second Reformation, and is pledged to carry out all the ends contemplated in all the acts and deeds of our Reforming Fathers :

"It is therefore humbly overtured by the undersigned, to the Synod of Original Seceders, now met in Glasgow on this twenty-seventh day of April, eighteen hundred and fifty-two years, that, in consideration of the premises, this Reverend Court do now recognise the Free Church of Scotland as being constitutionally, both by divine and human right, the Church of Scotland, to which our Fathers appealed ; and also that this Synod do affectionately and respectfully propose to unite with the Free Church of Scotland, on the basis of the Westminster Standards, held in integrity and suitably applied in the way of 'prosecuting the ends of our National Covenants,' to which we are bound by our ordination vows—in the way of 'abhorring and detesting all contrary religion and doctrine, but chiefly all kinds of Papistry in general, and particular heads, even as they are now condemned by the Word of God and Kirk of Scotland,' which is the end to which we are bound by the National Covenant of Scotland. And more particularly, that we propose to unite with them in the way of 'endeavouring to promote the Reformed religion in the Church of Scotland in Doctrine, Worship, Discipline, and Government, against our common enemies—

the Reformation of Religion in the kingdoms of England and Ireland; and in endeavouring to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in Religion, Confession of Faith, Form of Government, Directory for Worship and Catechisms: also in the way of "extirpating," that is, endeavouring to root out Popery, Prelacy, Superstition, Schism, Profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness'—the ends which we are bound to prosecute by the Solemn League and Covenant; it being understood that these ends are to be prosecuted in a suitableness to present circumstances, and only by such means as are competent for a Church of Christ to employ; it being also distinctly understood that we hold by the Standards and Constitution of the Church of Scotland, not as these may have been explained in any Act or Acts of the Free Church, but as they are stated and defended in our own Testimony. In fine, it is humbly submitted to this Reverend Court, that the Prayer of this Overture be duly enacted, and that a Representation and Appeal embodying the above principles be drawn out, and signed by the Moderator and Clerk in the name of this Synod, and transmitted to the next meeting of the General Assembly of the Free Church of Scotland,—intimating our readiness, on a favourable reception being given to its terms, forthwith to terminate our Secession, according to the original design of our Fathers.

"David Burn, Minister.
Robert Shaw, Minister.
Thomas M'Crie, Minister.
James Beattie, Minister.
John Millar, Minister.
James Meek, Minister.
John Sandison, Minister.
Andrew Thomson, Minister.
William White, Minister.
George M'Crie, Minister.

"James Black, Minister.
Edward A. Thomson, Minister.
Robert Auld, Minister.
William Mathews, Minister.
John Dunlop Paxton, Minister.
David Walker, Minister.
David Simpson, Minister.
John Hastie, Minister.
David Headrick, Minister."

In the course of an eloquent and lengthy speech, given in *Witness* newspaper of 1st May 1852, Dr M'Crie made the following remarks:—He owed all the knowledge he possessed of Secession principles to his revered father, to whom he naturally looked up as a guide in this matter, and he felt that he was just following out the principles in which his father indoctrinated him in early youth—that he felt himself placed in the circumstances in which these principles were

now brought out, so that, as a Seceder, he was bound in present circumstances to go forward and seek union with the Church of Scotland as represented by the Free Church. He would direct attention to the overture on the table, and would have them to observe that this overture might be considered as constituting a regular syllogism. It had its major proposition, its minor proposition, and its conclusion. The major proposition was this—That Seceders had all along held no peculiar principles, in other words, the principles of the Secession were neither more nor less than the principles of the old Reformed Church of Scotland, as these were contained in the Confession of Faith, the Catechisms, Directory, and Form of Church Government. He considered the obligation of the Covenants just as an obligation to hold by these principles of the Reformed Covenanted Church of Scotland, and that this very obligation bound him to unite with all who held these principles. The minor proposition was—That the Free Church of Scotland had now taken up the principles of the Reformed Covenanted Church of Scotland. The Free Church had certainly taken up all the principles involved in the Covenants, having taken up all the standards of the Reformed Church of Scotland in all their purity and entireness. And therefore as the grand aim of the Covenants was to effect union among all the friends of the Reformation, upon the ground of the Westminster Standards, we were bound to seek reunion with the Free Church of Scotland as representing the Church from which our fathers seceded, and to which they appealed."

Mr Wm. Salmond, elder, from Arbroath, seconded the adoption of the overture.

Rev. Jas. Anderson, of Carluke, next submitted the following Series of Resolutions opposed to the overture :—

"*First*, This Synod, while deeply impressed with the evils resulting to the cause of religion from the present divided state of the church, and with the obligation lying upon them as Protestants and as Seceders, to use every means in their power for promoting union among Christians, are, at the same time equally convinced that no church is warranted for the sake of that end to relinquish any of her Scriptural principles and attainments in the way of dropping these from her public profession.

"*Secondly,* Seceders claim to be a branch of the Reformed and Covenanted Church of Scotland, witnessing in a state of secession for her Reformation principles; more particularly, they profess adherence to the whole of the Westminster Standards, as subordinate standards of doctrine, worship, and government, and as parts of the covenanted uniformity for the churches in the three kingdoms, as well as to the Covenants themselves, National and Solemn League, in the way of explicitly asserting their perpetual and inviolable obligation on all ranks, and testifying against the breaches of them, and the indignities done to them, as a standing ground of the Lord's controversy with the land. This was the position taken up by the fathers of the Secession—it is the position which their successors and representatives of both sections of the Original Secession have always held, and have bound themselves by many solemn pledges to maintain; and being thoroughly persuaded that it is a scriptural position, and the only one on which an effective resistance can be made by the friends of religion and liberty to the 'Man of Sin,' this Synod are fully resolved, through the grace of God, still to occupy it, and to form no union with any other section of professing Christians by which it would in any degree be compromised.

"*Thirdly,* While the Synod regard the Free Church as an important section of the historical Church of Scotland, and while they cordially acknowledge the valuable services she has done to truth by her late contendings against the Erastian encroachments of the civil power, they deeply regret that she has hitherto failed to identify herself as fully and explicitly with the Church of the Second Reformation as was done by the founders of the Secession: she neither occupies nor professes to occupy higher ground than the Established Church did previous to the Disruption. Accordingly, there is no explicit reference in her Claim of Right and Protest, or in her Ordination Formula to our National Covenants, or to any of the Westminster Standards, except the Confession of Faith, which is the only subordinate standard there expressly owned, and to which ministers and elders are taken bound to adhere. Nor can the Synod view the late Declaratory Act of the Free Church as having made any material change for the better on her position; inasmuch as there is in that document no clear and unambiguous declaration of adherence to the Westminster Standards, either as standards of conjunction and uniformity for the three kingdoms, or even as tests with the single exception of the Confession of Faith; and inasmuch as there is no explicit acknowledgment of the proper and continued obligation of our National Covenants, nor explicit condemnation of the breach of them as a public sin and ground of God's displeasure against the church and nation; and inasmuch as the act itself has not been made, nor is intended to be made, a term even of minis-

terial fellowship in the body, but is merely prefixed to a new edition of the Confession, under the title of 'an Act and Declaration anent the publication of the subordinate Standards, and other Authoritative Documents of the Free Church of Scotland.' On these grounds we cannot regard it as an adequate and proper testimony for the cause of the Covenanted Reformation, or as identifying the Free Church more fully with that cause than she was previous to the passing of the act. It leaves her—so far as the Standards and the Covenants are concerned—precisely where she was before the Disruption.

"*Fourthly*, Although Seceders might be allowed in the Free Church to hold and testify for all their principles as individuals, and although they might even obtain a formal declaration from her supreme court, recognising them as a body of ministers and people who are pledged to the support of these principles, and granting them full liberty to employ all constitutional means for promoting them, still, as the principles in question would not be adopted by the Free Church herself, an ecclesiastical testimony for them would cease to be maintained. Seceders would no longer have it in their power to make a judicial and united appearance in behalf of their principles, nor would they be able even as individuals to carry them out in practice—they might teach, but they could not *rule* according to them; so that both the principles themselves, and their own consistency would be compromised: nor would the opportunity afforded to them of testifying individually for their principles in a larger church compensate for the withdrawment of a joint ecclesiastical testimony in behalf of them. Such a testimony consistently maintained by Seceders, as a separate church, will have greater moral weight in the eyes of the religious part of the community, and receive more respectful attention from the Free Church herself, than any testimony they could bear to the Covenants and the covenanted cause as isolated individuals within her own pale.

"*Finally*, The Synod judge that by uniting with the Free Church in present circumstances, whether on the ground of her late Act and Declaration, or under a protest to the effect that they are still to be understood as holding, and as having full liberty to testify for, their old principles, Seceders would be abandoning the ground on which the Church of Scotland stood at the second period of Reformation, sacrificing the special ends of the Secession, disregarding those precepts of Scripture which enjoin Churches, as well as individuals, to hold fast their attainments in religion, and violating their own engagements which they came under when they acceded to the Secession Testimony, and at their ordination when they bound themselves, 'as they would be answerable at the coming of the Lord

Jesus Christ with all His saints,' to 'follow no divisive course from the Reformed and Covenanted Church of Scotland, either by falling in with the defections of the times or giving themselves up to a detestable indifferency and neutrality in the foresaid covenanted cause.'

"And as this Synod are not prepared to unite with the Free Church, while she continues in her present position, so they do not feel themselves called upon, at the present juncture, to take any steps for reopening negotiations with her on the subject of union, more especially as she has discharged her Committee on union, and thereby virtually declared that she does not wish to hold any further correspondence with Original Seceders about the various points of difference between herself and them. At the same time, should the Free Church see meet to reappoint her Committee, and to express a desire that the former correspondence be renewed, the Synod's committee, which has never been discharged, will be ready to meet with them, and do what in them lies, by friendly and candid explanations, to effect, if possible, through the Divine blessing, a satisfactory and scriptural adjustment of existing differences between themselves and their brethren of the Free Church of Scotland."

In supporting these, Mr Anderson stated reasons why he could not agree to the motion for union with the Free Church. He would like to know what the Free Church would do with a person brought before one of her courts for perjury? and was perjury in a nation less sinful than in an individual? It had been said that the Free Church acknowledged the obligation of the Covenants implicitly. The answer to this was very simple. If they acknowledged it implicitly, why not acknowledge it explicitly? Knowing, as he did, that scores and hundreds of her ministers scouted the idea of the binding obligation of the Covenants, he could but regard her refusal to acknowledge them explicitly, as a proof that they did not recognise them as a body. All the knowledge he (Mr Anderson) had of Secession principles was founded on the writings of the late Dr M'Crie, and if he was wrong in taking up these principles, and pleading for them, Dr M'Crie, now gone, had led him wrong. The continued obligation of the Covenants had always been a term of communion in the Secession Church, and if they laid it down as a term of communion, they gave up their testimony for the principle.

Rev. John Aitken, Aberdeen, seconded the adoption of Mr

Anderson's resolutions, and in doing so referred touchingly to his position as senior minister in the Synod. He had been now over forty years a minister of the Original Secession, and during that long period it had been his delight to preach Jesus Christ and Him crucified. Having been educated in connection with a testimony for truth, and having carefully examined the matter and grounds of it, he had never seen it his duty to resile from it, neither did he now feel himself at liberty to leave his position, and join himself to another church. If he was now compelled to part with some of his brethren, it would not be owing to want of affection on his part, since with many of them he had long lived in the most endeared intercourse. If a separation took place it would not be because he had any hostility to the Free Church, which he always regarded with esteem and affection. He had no sympathy with the Erastian Established Church, and he did not believe that any of his brethren had any such sympathy. After negotiations had been carried on, it was intimated that no testimony was to be issued by the Free Church, which they knew was not prepared to own the obligation of our National Covenants. Now, the obligation of these Covenants ran like the woof through the whole web of the Secession Testimony, and so such obligation could not properly be made an open question. He afterwards made quotations from the Synod's address in 1841, in support of his views, and concluded by asking if they could find it in their heart rashly to tear the brotherly covenant which they had sworn to observe, and thus wound and crush the hearts of many of God's people.

After a few remarks from Rev. Jas. Beattie of Balmullo, in favour of the overture, the Synod adjourned till the following day (Wednesday, 28th April), when the discussion was resumed by the Rev. Geo. M'Crie, Clola, who maintained that it was not because the Free Church was opposed to the Covenants that she did not view them in the same light as Original Seceders, but because they had not been led by circumstances into the same position. Neither nations nor churches had ever had their attention drawn to the duty of covenanting till great emergencies and great calamities impelled them to it.

Rev. John Graham, Kilmarnock, acknowledged and rejoiced in the good which the Free Church had been honoured to accomplish, and would have been glad to see a way of consistently entering her communion, but as Original Seceders held the principles of the Reformed Church of Scotland, and the Free Church had not come up to these principles, he could not agree to unite, and he could not see how this Synod could consistently ask the Free Church to take up a judicial testimony for the Covenants, were they to lay down such a testimony for the sake of Union.

Rev. Dr Shaw, Whitburn, challenged any man to show that there was the slightest difference betwixt the Free Church and Original Seceders in regard to the use of the Westminster Standards. The propositions about Church government, though mentioned in the third question of the Original Secession Formula, were only referred to as an evidence that Presbytery was the form of government received by the Church of Scotland, and they were not required to express their approbation of everything it contained.

Rev. Thos. Manson, Perth, maintained that the Seceders had not only taken up a profession, but they had vowed that they would abide by and uphold that profession, and especially that they would adhere to the Covenants, and maintain the principles of the Reformed and Covenanted Church of Scotland. The Synod could not do better to the Free Church of Scotland than show her that they felt she was deficient before God and man, whilst she refused to lift up a testimony against the violation of the Solemn League.

Rev. Jas. Meek, Carnoustie, was of opinion that the difference betwixt the profession of the Free and Original Secession Churches was now reduced to one point, viz., the continued obligation of the Covenants. He had tried covenanting in his own congregation, but he confessed that it took a great deal of trouble to indoctrinate his people with the duty of doing so, and one of his brethren had told him that when he proposed to have covenanting in his congregation, he could not get his elders to come forward. When he saw a man like Dr Candlish, with his European fame, coming forward in the Free Assembly, and tabling an overture for

the recognition of the obligation of the Covenants in these lands, and pleading for it as strongly and as powerfully as ever Seceder did, he looked upon that as true moral courage, and he longed to shake hands with him. He thought that they had already been coquetting with the Free Church, and he would like to see these negotiations completed by an honourable marriage.

Rev. D. Headrick, Longridge, made a few remarks, after which Rev. Geo. Roger, Auchinleck, said that whilst he felt the most cordial affection to the Free Church, and admired the noble stand she had made at the Disruption, he held that unless the Free Church acknowledged the Covenants as well as the Confession of Faith, she did not identify herself with the Covenanted Church of Scotland, and therefore that union with her by Seceders was unwarrantable.

Rev. E. A. Thomson, Dundee, held that the Free Church did not occupy a position, which either constitutionally or scripturally warranted Seceders in standing aloof from that body. Either Shields and others who acceded to the Revolution Church, notwithstanding her many defects and shortcomings, were right, or wrong. The Reformed Presbyterians held that they were wrong, but those members of Synod opposed to union maintained they were right, and if they were right, then that answered all that had been said on this question. Unless they united with the Free Church, Seceders would be shut up either to organise themselves into a distinct independent Church, having no historical or constitutional relation to any of the other Churches in this country, or instead of forming a new society accede to the Free Church, which was scripturally constituted, and the largest section of the Church of Scotland, and although not perfect—no Church was so—was eminently faithful in point of practical administration.

Rev. Alex. Brown, Coupar Angus, held that the Free Church, so long as she refused to own the Solemn League and Covenant, could not in any proper sense declare the Westminster Standards to be standards for uniformity in religion in the three kingdoms, and so they should not unite with that denomination.

Rev. Wm. White, Haddington, declared that after serious consideration, he did not think there were such differences betwixt them and the Free Church, but that they might unite with her without compromising any truth, or the necessary testimony for the Covenants. The object of their ancestors in entering into the Solemn League and Covenant was to make one Confession of Faith for the three kingdoms, as a necessary means for preserving peace. If the Westminster Standards were in themselves a lawful basis of union according to the Word of God, they never could cease to be a lawful basis. The Solemn League and Covenant was the offspring of a desire for union, and surely it would be very strange to find the offspring turning round and destroying the parent. If their fathers had the courage, and hope, and charity, to attempt a union with the Church of England; if their faith was presumptuous enough to attempt to remove a mountain; was it so presumptuous in Seceders of the present day to endeavour to remove a mole-hill, by proposing union with the Free Church of Scotland? The position in which the brethren on the other side were placed was that of a man who had accepted a bill, and upon its becoming due, should say that he admitted his obligation and was willing to renew the bill, but would not pay it. The brethren on the other side acknowledged the obligation of the Covenants, but opposed a movement for carrying out their end and design—one of these ends being to endeavour after unity and uniformity in religion in the three kingdoms.

Rev. John Blakely, Kirkintilloch, declined to unite with the Free Church for various reasons, including the toleration by that Church of free communion, the singing of paraphrases, &c.

Rev. J. D. Paxton, Campbell Street, Glasgow, was not astonished that having been so long habituated to their own little hamlet, many Seceders should feel something like a home-sickness stealing over them when a movement was made towards a larger community. But these feelings must not be allowed to become prejudices. When popery, infidelity, and gross immorality were spreading fearfully in the land, was this a time to give way to hair-splitting niceties about differences

betwixt the Secession Church and a church which had gone on to the fight before them, resolved to carry out the ends and designs of the Covenants? If they wished to consult their own ease, let them keep in their retirement, and pore over old theological books, racking their ingenuity microscopically to discern objections to union. If they entered the Free Church, they would require to furbish up and brighten their old armour, and, instead of lagging far behind, as heretofore, they would require to go forward under the banner of the Covenants, to conquer or die.

Rev. George Stevenson, Kilwinning, replied to previous speakers, and held that the overture for union should not be agreed to.

Dr M'Crie, in closing the discussion, took occasion to say that he deeply sympathised with those who, in prosecution of their conscientious convictions, that it was their duty to unite with the Free Church, might be called upon to resign their situations in the places where they had long laboured, and perhaps be cast adrift upon the world.

On the motion of Dr Shaw, Synod Clerk, prayer was offered up by the Rev. James Beattie of Balmullo, after which the vote was taken, with the following result:—Thirty-two voted in favour of Dr M'Crie's motion, viz., 18 ministers and 14 elders; and 31 voted in favour of Mr Anderson's amendment, viz., 13 ministers and 18 elders. A list of the names is subjoined.

For Dr M'Crie's Motion:—

Ministers.	*Ruling Elders.*
Robert Shaw, D.D., Whitburn.	James Nasmyth, Whitburn.
Thomas M'Crie, D.D., LL.D., Edinburgh.	William Bremner, Davie Street, Edinburgh.
James Beattie, Balmullo.	Arthur Terras, Balmullo.
David Headrick, Longridge.	Alexander Russell, Longridge.
John Miller, Toberdoney (Ireland).	Alexander Lyle, Toberdoney.
James Meek, Carnoustie.	John Smith, Carnoustie.
John Sandison, Arbroath.	William Salmond, Arbroath.
John Hastie, Yetholm.	Alexander Paterson, Haddington.
William White, Haddington.	David Woodend, Garvagh.

Ministers.

ANDREW THOMSON, Garvagh (Ireland).
GEORGE M'CRIE, Clola.
JAMES BLACK, Kirkcaldy.
WILLIAM MATHEWS, Ballylintagh (Ireland).
ROBERT AULD, Birsay.
EDWARD A. THOMSON, Dundee.
JOHN D. PAXTON, Glasgow.
DAVID WALKER, Kirkwall.
DAVID SIMPSON, Brechin.

Ruling Elders.

THOMAS ROBERTSON, Clola.
YOUNG JOHNSTON PENTLAND, Leith.
JOHN CROWLIE, Dundee.
DANIEL SIMPSON, East Campbell Street, Glasgow.
PETER FEE, Kirkwall.

For Mr ANDERSON's Amendment :—

Ministers.

JOHN AITKEN, Aberdeen.
JAMES ANDERSON, Carluke.
THOMAS MANSON, Perth.
MATTHEW MURRAY, Glasgow.
ARCHIBALD BROWN, Edinburgh.
DAVID STURROCK, Midholm.
JOHN GRAHAM, Kilmarnock.
ALEX. BROWN, Coupar-Angus.
GEORGE ROGER, Auchinleck.
GEORGE STEVENSON, Kilwinning.
JOHN ROBERTSON, Ayr.
JAMES SMITH, Pollokshaws.
JOHN BLAKELY, Kirkintilloch.

Ruling Elders.

JOHN NICOL, Adam Square, Edinburgh.
ROBERT MOODIE, Midholm.
JAMES BUYERS, Aberdeen.
JOHN SPENCE, Birsay.
JOHN BARR, Kilmarnock.
JAMES THOMAS, Ballylintagh.
JOHN REID, Ayr.
JOHN KNOX, Kilwinning.
THOMAS LAURIE CRAIGIE, Perth.
JAMES CULLEN, Carluke.
JOHN MITCHELL, Coupar-Angus.
JOHN ROBERTSON, Stranraer.
DAVID ANDERSON, Kirkcaldy.
WILLIAM M'GAVIN, Auchinleck.
WILLIAM HOWIE, Main Street, Glasgow.
JOHN MACKAY, Kirkintilloch.
THOMAS BROWNLIE, Pollokshaws.
JAMES ANDERSON, Brechin.

For Dr M'Crie's motion, 18 ministers and 14 elders.—For amendment, 13 ministers and 18 elders. The Moderator remained with the Synod.

The following members of Synod were absent or did not vote :—George Hill, Shottsburn ; Dr B. Laing, Colmonell ; John Downes, Boardmills ; William Marshall, Leith ; and Robert John Watt, Stranraer. All of these members were favourable in judgment to the union, and adhered to the Synod, and upon the decision being intimated, the Rev. John Aitken immediately produced and read the following protest, signed by the same ministers and elders, last elder excepted, who had voted in favour of Mr Anderson's amendment :—

The Protest.

"At Glasgow, and within Campbell Street Church, this twenty-ninth day of April, eighteen hundred and fifty-two years:

"We, the undersigned ministers and elders, members of the Synod of United Original Seceders, in our own name, and in the name of all adhering to us, do hereby protest against the resolution now come to by the majority of this Court, to unite with the Free Church on the grounds stated in their overture, and Representation and Appeal; and seeing that they have resolved to drop a judicial testimony for the Covenanted Reformation, and, in particular, for the continued obligation of our National Covenants, and against the violation of them, as a standing ground of the Lord's controversy with the church and nation, we do hereby protest and claim for ourselves, and for those adhering to us, to be constitutionally the Synod of United Original Seceders.—Resolved, in the strength of divine grace to fulfil our vows in abiding by and maintaining that Testimony on behalf of the principles and attainments of the Reformed and Covenanted Church of Scotland, which the Original Secession has from the beginning accounted both its duty and honour to uphold; and we do also protest and claim all the powers, rights, and privileges of said Synod, and resolve to meet as a Synod in Mains Street Church, Glasgow, this forenoon, at half-past ten o'clock, being Thursday."

When the Synod met on Thursday forenoon, Dr M'Crie moved the adoption of the following resolutions:—

Disposal of the Protest.

"That the Synod, without entering, in the meantime, into the questions raised by the terms of the Protest, have no hesitation in pronouncing it to be totally inept and unfounded, and regard the step taken by their brethren, in leaving this Synod, and proposing to constitute in its name, as rash, unwarrantable, and unconstitutional:

"That the majority of this Synod having carried a motion proposing union with the Free Church of Scotland, on certain terms, their protesting brethren were quite at liberty to have entered their dissent against this decision; but as the Synod have not yet taken any step in the prosecution of that motion, and as it yet remains to be seen whether any union with the Free Church can be effected on the terms proposed, the step of these brethren in leaving the communion of the Synod appears to be quite premature and uncalled for:

"That as this Synod still occupy the same ground in point of public profession as ever, and no change has been made on their

constitution, they are, without doubt, the only true constitutional Synod of United Original Seceders, and, as such, entitled to the name and designation, as well as to all the rights, property, and prerogatives of the said Synod; and this Synod consider their protesting brethren as having no right to claim that designation, in whatever way they may constitute themselves, and as having no claim to the powers, rights, or privileges, the funds, property, official books, or any part of the prerogatives or jurisdiction of this Synod:

"That this Synod, therefore, holding the protest null and void, resolve to proceed with their ordinary business as if no such protest had been laid on their table, only expressing their deep regret that their brethren should have considered it necessary to adopt a step so unconstitutional and unprecedented, and that this Synod is thus deprived of their counsel and fellowship:

"That, considering the Synod was so equally divided in point of numbers in the vote which has led to this separation, although a considerable majority of the ministers of this church are still connected with it; considering also that the money collected for the Mutual Assistance Fund of the Synod was partly contributed by or for the use of those who have seceded from us, the Synod agree, *ex gratia*, to propose an amicable arrangement with them in regard to these funds, and appoint their committee of funds to correspond with their protesting brethren on this subject, and come to such an arrangement with them as may appear most reasonable, reserving the consideration of the mode of disposing of the other funds to another meeting of Synod."

After some conversation these resolutions were unanimously adopted. A committee, consisting of Dr M'Crie, Dr Shaw, Mr White, and Mr Paxton, was appointed to take all proper steps for bringing the Representation and Appeal before the ensuing Assembly of the Free Church; and with the view of facilitating negotiations with the Free Church, it was resolved to hold the next meeting of Synod in Davie Street Church, Edinburgh, on Monday the 24th May next, at half-past six o'clock.

It was agreed to unite the following Presbyteries, viz., the Presbytery of Perth with the Presbytery of Aberdeen; the Presbytery of Ayr with the Presbytery of Glasgow; and that the Presbytery of Down and Derry and the Presbytery of Glasgow and Ayr be merged into one.

After some other business of no public interest, the Synod was closed with prayer, praise, and the apostolic benediction.

Thus was ruptured, by the narrow majority of one, the United Original Secession Church. But whilst the majority was small, it is remarkable how that the same narrow majority has sometimes decided grave questions, both in the political and the ecclesiastical world. Thus, a majority of one united Scotland to England; the same majority in the British Parliament carried the Reform Bill of 1832; and now the same meagre majority decided that the Secession Synod should unite with the Free Church of Scotland. But though the numerical majority in the Synod was small, the ministerial majority was large, since reckoning those who were absent, some twenty-two or twenty-three ministers acceded to the Free Church, whilst thirteen chose to remain in a state of secession. Moreover, all the officials of the Synod, down to the officers, with only one exception (the Treasurer to the Magazine) adhered to the Synod.

In compliance with the decision of Synod, the following document was duly transmitted to the ensuing Free General Assembly, viz. :—

Representation and Appeal.

"To the Reverend the General Assembly of the Free Church of Scotland, to meet at Edinburgh, May 20, 1852:

"The Synod of United Original Seceders wish grace, and mercy, and peace, from God the Father, and the Lord Jesus Christ.

"Reverend Fathers and Brethren,—As the representatives of the Original Seceders from the Church of Scotland in the year 1733, deeply impressed with the duty of 'endeavouring to keep the unity of the Spirit in the bond of peace,' and more especially with our duty to unite with all the friends of the Reformation, and recognising in you the representatives of that church, from the prevailing party in whose judicatories our fathers declared a secession, we consider ourselves called upon, in the adorable providence of God, to seek reunion with the church of our fathers. In thus redeeming the pledge which they gave to return to the communion of the mother church, by appealing to 'the first free, faithful, and reforming Assembly of the Church of Scotland,' we trust you will bear with us, while we state, as briefly as possible, in this our representation and appeal, the reasons which have induced us to adopt this

step, and the terms on which we would be willing to accede to your communion.

"Our fathers did not leave the communion of the National Church from any dissatisfaction either with her standards or her reformed constitution. On the contrary, their avowed design was to maintain these standards in all their original entireness; and their main quarrel with the prevailing party was, that in their administration, they were guilty of a practical defection from the principles of the Reformed Church of Scotland. This charge they advanced while in communion with the Established Church; and they might have continued to testify for these principles within its pale, had they not been driven, by the tyrannical procedure of the Church Courts at that time, into a state of secession. The reasons which they assigned for their being compelled to take this step were briefly these:—'That the prevailing party in the Assembly were breaking down our beautiful Presbyterian constitution; that they were pursuing such measures as corrupted, or had a tendency to corrupt, the doctrine contained in our excellent Confession of Faith; that they were imposing new terms of ministerial communion, by restraining ministerial freedom and faithfulness in testifying against those sinful and soul-ruining courses, and all this contrary to the solemn engagements they had come under at their ordination to the holy ministry; that these corrupt courses were carried on with a high hand, notwithstanding that the ordinary means had been used to reclaim them, and to stop the current of their defection; and that at length matters were come to such a height, that they were excluded from keeping up a standing testimony against their backslidings and defections, in the way of ministerial communion with them.'

"Thus providentially brought into the position, not of dissent from the principles, but of secession from the judicatories of the National Church, our fathers, seeing no prospect of being allowed to keep up a standing testimony within the pale of the Establishment, resolved to constitute themselves in a judicial capacity, and to testify in a state of separation. With this view, they passed a judicial deed in 1736, entitled, 'Act, Declaration, and Testimony for the doctrine, worship, discipline, and government of the Church of Scotland, agreeable to the Word of God, the Confession of Faith, the National Covenant of Scotland, and the Solemn League and Covenant of the three nations; and against several steps of defection from the same, both in former and present times.'

"To the leading principles of that testimony we, with our more immediate fathers, have steadily adhered, notwithstanding the various changes which have occurred in the Secession. Our present testimony, though it comes down to later times, and embraces various questions which have since arisen, is substantially the same with the

Judicial Act and Testimony of 1736, and reduplicates upon it. It was enacted May 18, 1827, and is entitled, 'A Testimony to the Truths of Christ, agreeably to the Westminster Standards, as received by the Reformed Church of Scotland; and in opposition to defections from the Reformation sworn to in Britain and Ireland.' A brief view of the leading and characteristic principles of this testimony may suffice to show their identity with those of the Free Church.

"We hold no peculiar principles different from those which were held by the Church of Scotland in former times, but consider ourselves identical in principle with the Church of the First and Second Reformation, and bound to maintain and prosecute, in suitableness to present circumstances, the whole work of reformation which our fathers, by the good hand of God upon them, were enabled to attain.

In particular, we adhere to that constitution which the Church of Scotland framed for herself, in the exercise of her own free and independent jurisdiction, and are opposed to all encroachments made upon it by the Erastianism of the State, and the sinful submission of the Church in former or more recent times.

While we regard the Revolution as a glorious work of God, effecting a blessed deliverance for this Church and country, and while we sympathise with the good men who acquiesced in the settlement of the Church then made, as the best that could be obtained at the time, we lament the defects of that settlement; particularly its leaving the Second Reformation to lie dishonoured under the infamous Act Rescissory, and going back for the model of its constitution to the year 1592, thus overlooking many of the attainments of the Second Reformation.

"While we believe the Word of God to be the sole and supreme standard in all matters of faith and practice, we receive the Westminster formularies—viz., the Confession of Faith, Catechisms Larger and Shorter, Directory for Worship, and Form of Presbyterial Church Government, as these were originally received by the Acts of the General Assembly of the Church of Scotland, in 1645 and subsequent years.

"We lament the defections that have been made from these standards, in doctrine, worship, discipline, and government, and particularly all Socinian, Arminian, or Pelagian tenets; and testify against the many acts of tyrannical government by the judicatories of the Church, in the restraint of due ministerial freedom, and in the intrusion of ministers upon reclaiming congregations.

"We look upon lay patronage as contrary to the Word of God, to the headship of Christ, to the independence of the Church, to the liberties of His redeemed people, and as being fraught with danger to ministerial efficiency and the interests of vital godliness.

"We believe that the Lord Jesus Christ is the sole King and Head of His own Church, and that no law, institution, or ceremony can bind the conscience, unless it bear on it the stamp of His authority. And we regard this head of testimony as of the first importance—as the vital element which pervades and dignifies every other, and which, therefore, ought to be maintained at whatever cost of sacrifice and suffering.

"We believe that the Lord Jesus Christ as the only King in His own spiritual kingdom, has appointed therein a government in the hands of church office-bearers, distinct from, and not subordinate to the civil magistrate, and that it is the imperative duty of the Church to maintain the independent jurisdiction conferred on her by Christ the Lord, and to refuse to form her internal constitution and administration in accordance with the laws of the land, when these are contrary to the laws of Christ.

"We believe that nations, in their national capacity, and rulers as rulers, are subject to His authority, and bound, according to the nature of the powers bestowed on them, to do what in them lies to promote His cause and glory.

"We believe that the Church and the State being equally ordinances of God, equally subject to Christ's authority, and equally bound to advance His interests, ought, in accordance with the respective powers conferred on them, to support one another in promoting whatever is good; and especially that they ought to co-operate together for promoting the glory of God and the real welfare of man.

"Nations and their rulers being subjects of Christ, we believe it is lawful for them to swear allegiance to Him by entering into solemn covenants or confederations to defend His cause, and that it is seasonable and dutiful to do so nationally when the religion and liberties of a nation may be in danger.

"While we do not affirm that there was nothing culpable or defective in the measures adopted by our fathers in prosecuting the work of reformation, we believe that the Covenants entered into by them were in the circumstances lawful and laudable deeds, and that great injury has resulted to the interests of religion and liberty from not carrying out the ends which they contemplated, in opposition to Popery, Prelacy, and Erastianism.

"In fine, looking upon society as possessed of a permanent identity in the sight of God, and on each succeeding age, as bound to implement the unexhausted obligations contracted by national oaths, we believe that the covenants of our ancestors,—viz., the National Covenant of Scotland, and the Solemn League and Covenant of the three Kingdoms—are still binding, and that by them we, as a nation, are laid under an additional obligation to maintain the principles and cause of the Reformation.

"Holding such principles, and anxiously cherishing the hope of a return to the fellowship of the Church of Scotland, as the enviable termination of all our separate contendings, it may be easily conceived that we watched with no ordinary interest, the struggles of the reforming party in the National Church during the whole of their progress, and more especially those of the Church herself which issued in her memorable Disruption from the State in 1843. While unsatisfied with the 'Act anent calls,' viewed as a settlement of the ecclesiastical question, we made all allowance for the difficulties which stood in the way of its right adjustment, so long as the law of patronage remained in force. With the 'Claim, Declaration, and Protest, anent the encroachments of the Court of Session,' emitted in 1842, we cordially acquiesced; and when, in the May of next year, the Moderator and Commissioners of the Church of Scotland met at Canonmills, under their unanswerable protest, and signed their self-denying demission, our Synod, carried forward by deep-felt sympathy with this noble appearance in behalf of the crown rights of our common Lord and Redeemer, were prepared to welcome you as brethren, and by a deputation of their number to recognise in you the genuine representatives of the Church of our fathers. To have recognised that portion of the Church which remained in the legal Establishment as the true Church of Scotland, merely because the courts of law recognised it as such, we felt then, as we feel still, would have been virtually to homologate the Erastianism, which ignored the Church of Scotland in her lawfully constituted Assembly, and would have been inconsistent with the whole spirit and principles of our fathers in former days, who always looked to the spiritual element of the truth, and not to the mere legal sanction of the State, as deciding the true character of the Church.

"The essential identity of our sentiments on all the leading principles of our profession, with those of the evangelical party in the National Church, developed during the struggles preceding the Disruption, was attested by that event in a manner so unequivocal that even then an honourable union was supposed to be practicable, and negotiations for that purpose were attempted, by the mutual appointment of committees. As it was understood, however, that overtures were to be brought before the Assembly of the Free Church, urging the propriety of her identifying herself, by some formal declaration, with the Church of the First and Second Reformation, these negotiations were discontinued; and thus, instead of discussing terms of union, which are apt to involve one or other of the parties in ambiguous statements, or in avowed concessions of truth for the sake of peace, time was allowed to the Free Church of Scotland to mature and put on record her convictions as to present

truth and duty, leaving it to us to judge when we could consistently accede to her communion. Meanwhile, on every public question connected with the cause of the Reformation, the harmony of our views became more and more apparent. The 'Pastoral Address' issued by the General Assembly in 1845, breathed a spirit entirely in unison with our own, and in point of public profession, expressed in substance almost everything that we could desire. Many laudable Acts of Assembly have been passed, indicating at once faithful adherence to former attainments, and a desire for further reformation. The missionary efforts, and other schemes of the Church, so vigorously sustained, argued her vitality, and pointed her out as 'a field which the Lord had blessed.' And if any doubt remained as to the principles of the Free Church, these have been removed by the late 'Act and Declaration' passed by the last General Assembly, and prefixed to their authorised edition of the Standards; the appearance of which we hail chiefly as serving to identify the Free Church with the Church of the First and Second Reformation; on account of its distinct avowal of all the Westminster Standards as the Standards of the Free Church, and its receiving these, not as was done by the old formula of the Established Church, which merely recognised the Confession of Faith, and that as 'ratified by law in the year 1690'—but fully and unreservedly, as they were received by the Church of Scotland in her best and purest times, by virtue of her own authority; and on account of the explicit pledge which it contains, 'to prosecute the ends contemplated from the beginning in all the acts and deeds of her reforming fathers, until the errors which they renounced shall have disappeared from the land, and the true system which they upheld shall be universally received.'

"This, and other acts of the Free Church, we regard, not as grounds of union, but simply as data, from which we may judge whether the time has come when we may, with honour and consistency, drop our position of secession, and maintain our principles in communion with the Church of Scotland.

"After serious and prayerful consideration, we have been led to the conclusion, that it is no longer dutiful or desirable to maintain a separate judicial organisation, but that it is at once our duty, and for the interests of the great cause which we have at heart, to propose uniting ourselves with the Free Church of Scotland. To this conclusion we have been led, by considering that the Free Church now occupies such a position, in respect of her constitution and administration, as renders it unwarrantable in us to maintain and prosecute an active and positive secession from her communion, and that she is the true representative of that Church, from 'the prevailing party in whose judicatories our fathers declared a secession. Believing also that she not only professedly but practically

adheres to the Westminster formularies, as her subordinate standards of doctrine, worship, discipline, and government, as these were ratified with certain explanations, by divers Acts of Assembly in the years 1645, 1647, and 1648, we are fully satisfied that all the grounds of secession as originally stated have been removed, and that all the ends of that Testimony hitherto held by us in a state of separation, may be now warrantably and faithfully prosecuted in communion with the Free Church of Scotland.

"With this view the following Resolution, forming the substance of an overture for union with the Free Church, signed by nineteen of our ministers, was moved and carried at our late meeting of Synod, viz:—

"'That this Synod do now recognise the Free Church of Scotland as being constitutionally, both by Divine and human right, the Church of Scotland, to which our fathers appealed; and also, that the Synod do affectionately and respectfully propose to unite with the Free Church of Scotland on the basis of the Westminster Standards, held in integrity, and suitably applied in the way of prosecuting the ends of our National Covenants, to which we are bound by our ordination vows, namely, "in the way of abhorring and detesting all contrary religion and doctrine, but chiefly all kinds of Papistry, in general and particular heads, even as they are now condemned by the Word of God and Kirk of Scotland," which is the end to which we are bound by the National Covenant of Scotland; and, more particularly, that we propose to unite with them in the way of "endeavouring to maintain the Reformed Religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies—to promote the reformation of religion in the kingdoms of England and Ireland, and to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in Religion, Confession of Faith, Form of Government, Directory for Worship, and Catechisms," and in the way of "extirpating," that is, endeavouring to root out, "Popery, Prelacy, Superstition, Schism, Profaneness, and whatever shall be found contrary to sound doctrine and the power of godliness,"—the ends which we are bound to prosecute by the Solemn League and Covenant; it being understood that these ends are to be prosecuted in a suitableness to present circumstances, and only by such means as are competent for a Church of Christ to employ; it being also distinctly understood, that we hold by the Standards and Constitution of the Church of Scotland, not only as these may have been explained in any Act or Acts of the Free Church, but also as they are stated and defended in our own Testimony. In fine, it is hereby moved, that a Representation and Appeal, embodying the above principles, be drawn out and signed by the Moderator and Clerk in the name of

this Synod, and transmitted to the next meeting of the General Assembly of the Free Church of Scotland, intimating our readiness, on a favourable reception being given to its terms, forthwith to terminate our Secession according to the original design of our fathers.'

"We have, on these grounds, agreed to propose, and we hereby most respectfully and affectionately would propose, union with our brethren of the Free Church. Our sentiments may be stronger on some points than those judicially avowed by the Free Church, but they are not hostile to any of them; there may be a want of entire identity between us, but there is nothing like repugnance or incongruity; we are aiming at the same ends, guided by the same standards, and animated by the same spirit. While, therefore, we freely accede to all the principles of the Free Church as ours, we beg it to be understood that we desire to be received as adhering to the original standards and constitution of the Church of Scotland, not only as asserted and vindicated in any of the acts or declarations of the Free Church, but also as asserted and vindicated in our own Testimony, to all the principles of which we still adhere. These we have already stated in the fullest and frankest manner; and it remains now for the General Assembly of the Free Church to say, whether they are prepared to receive a body, holding themselves bound by their ordination vows to these principles, and determined, through the grace of God, to maintain them in union with the Free Church, as they have hitherto done in a state of Secession. We claim it as our right to be recognised as the representatives of the first Seceders, who now return to the Church of our fathers, on the understanding that she has returned to her adherence to the great cause of the Reformation, and that, in acceding to her communion, we shall continue, in our several congregations, to administer ordinances and discipline as we have hitherto done. We also request that this our Appeal may be inserted in the minutes of the General Assembly, signed by our names, in perpetual memory of the transaction.

"Waiting the reply of the General Assembly to this our representation and Appeal, and earnestly entreating for you, as for ourselves, the guidance of the Holy Spirit in this interesting crisis of our history, we remain, Reverend and Dear Brethren, yours in the Lord."

Deputation to the Free Church General Assembly.

A deputation, consisting of Rev. Drs M'Crie and Shaw, and Messrs William White, Haddington, and John Dunlop Paxton,

Glasgow, was appointed to lay this representation before the General Assembly of the Free Church of Scotland.

The appeal was presented on the evening of Friday, the 21st of May 1852, by Dr M'Crie, who said that in this representation from the Synod of United Original Seceders would be found a general summary of their distinctive principles, and the terms on which they sought admission to the Free Church, that they regarded the Free Church, not as a mere branch of the Church of Scotland, but constitutionally as that church itself, and hence as their own mother church.

He then presented the Representation and Appeal to the Moderator, who, having caused the same to be read, Dr Candlish moved the appointment of a Committee to consider the document, and form a suitable deliverance, to be afterwards submitted to the General Assembly. In doing so he stated that he attached very great value indeed to the unequivocal testimony borne by the Original Seceders to the Free Church as being truly the Church of Scotland. He felt both gratified and strengthened by this testimony. Referring to Dr M'Crie, he said, his distinguished father, the biographer of Knox, had contributed fully as much as any other man raised up by God to the resurrection and advancement of Reformation principles.

The motion, which was unanimously agreed to, was seconded by Alex. Murray Dunlop, Esq. (the framer of the famous Free Church Claim of Right), who remarked that the Assembly must all hail with joy the prospect of seeing restored to it those whom the misdeeds of their fathers had driven from the church; and he rejoiced to see the Original Seceders represented by a son of the historian of the Church of Scotland, in regard to whom he concurred most cordially with Dr Candlish in thinking, that no man had done more to raise again from the oblivion into which they had fallen, the glorious principles of the First and Second Reformations, than the late Dr M'Crie. He could say for himself that it was the reading of M'Crie's History of the Reformers that first raised, or at least revived, in his own heart those feelings of love and affection for Presbyterian principle and polity, and that enthusiastic admiration of the deeds of their forefathers which had led him into

the course he had since pursued. He believed, moreover, that he was but a unit among thousands on whom the same influence had operated, and it could not but be to them a source of great satisfaction, that this proposition—a proposition so delightful in itself—had been made to them now by the son of the great historian of the Scottish Church.

Whilst the General Assembly's Committee, along with Representatives from the Original Seceders, were preparing a suitable basis of union, the Synod of United Original Seceders held its last meeting on Monday, 24th May 1852, in Davie Street Church, Edinburgh. The proceedings were opened by a suitable discourse from 2 Sam. xv. 25, delivered by the Rev. Jas. Beattie of Balmullo, after which the Synod was duly constituted, and chose Rev. Dr M'Crie, Edinburgh, as Moderator.

The Synod having called for the Report of the Deputation which had been appointed to bring the Representation and Appeal of the Synod before the General Assembly of the Free Church, it was stated by Dr M'Crie that the deputation had been received by the Free Assembly at their first sederunt for public business, that the Representation and Appeal presented by them in name of this Synod had been read by the Clerk of the Assembly, and that a large Committee had been appointed to take it into consideration, to confer with the deputation in regard to it, and report to the Assembly as soon as possible.

This report was approved of, and the members of the deputation, with the addition of Rev. Jas. Beattie, and Messrs Wm. M'Crie, Richard Whytock, Wm. Bremner, Wm. Salmond, and Andrew Meek, were continued as a Committee, through whom any communications with the Committee of the Free Church might be conveyed. The Synod's Committee having held a conference with the Committee of the Free Assembly, chiefly in regard to financial arrangements, the Synod, at a subsequent sederunt, agreed to send the following minute to the Committee of the Free Assembly :—

"That in proposing union with the Free Church, this Synod has been actuated solely by a regard to public principle, and is willing and desirous that the union be consummated purely on the ground

of principle, irrespectively of temporal arrangements ; and having no expectation, as a Synod, of being placed on the Sustentation Fund of the Free Church of Scotland, they leave these arrangements to be afterwards amicably adjusted."

Whilst the Original Seceders were engaged setting their affairs in order in the prospect of their early dissolution as a branch of the Christian Church, let a glance now be taken of the Free Church Assembly and the progress union negotiations were making there. On Thursday, 27th May, an interim report on the Original Seceders' Representation and Appeal was given in by Dr Candlish. This report, which was agreed to with acclamation, contained the proposed deliverance, which, along with a supplementary act, formed the basis on which the Original Seceders united with the Free Church on the 1st June following, and which basis is given in the account of the proceedings of that eventful day.

The presentation of this interim report, however, afforded an opportunity, which was gladly embraced by Free Churchmen, of testifying their high esteem for Old Light Seceders, and the good work they had been enabled to accomplish.

Dr Candlish said the Assembly's Committee, as well as that of the Original Seceders, had, after repeated conferences, agreed to a report or basis, which made way for the happy consummation of the proposed union.

The principle upon which this document had been carefully framed, was that of frankly conceding to the United Original Seceders what was conceded to the Old Light Burgher Synod that joined the Church in 1839, viz. :—full liberty to maintain their own opinions upon the subject of the descending obligation of the Covenants ; but the document had been framed also upon the principle of carefully excluding the idea of committing the Free Church to any opinion in any way upon that subject.

In that point of view, he thought the basis of union would be found to be thoroughly unexceptionable, going the length of simply saying, that the Free Church of Scotland recognise the brethren proposing to join them, as representing the Original Seceders from the Church of Scotland upwards of a century before ; not, of course, as being the sole represen-

tatives of those Seceders, for they had already admitted a body of them (the Old Light Burgher Synod in 1839), but as representing the Seceders; and the document had been framed upon the principle of acknowledging them as representing the Seceders, and allowing them the liberty which the Church should have allowed them more than a century ago—before it drove them into a state of separation. They were bound also to acknowledge the services generally which the Original Seceders had rendered to religion, and to say that they united with them in recognising the obligation lying upon us to prosecute Reformation principles, with a view to the preservation of which, the Covenants were entered into; and above all, to oppose in all its forms the system of Popery and all its tendencies and influences, wherever they may be found.

This union was perhaps the most important matter that this Assembly had to transact, for when they considered what it implied in reference to the whole past history of this Church:—what it implied in regard to the important testimony now borne to the great principles for which they were contending;—the principles involved in the acknowledgment of Christ's Headship over the Church and over the Nations;—and when they considered all the bearings of this transaction, they must feel it to be by far the most important transaction about which this Assembly had to concern itself.

Having made this statement, Dr Candlish proposed that the deliverance, or basis of union, he had read be approved, and printed, with the view of its being passed into an Act at the closing diet of Assembly on 1st June, when the union of the Original Seceders with the Free Church of Scotland was (D.V.) to be consummated.

Rev. Dr Begg expressed great pleasure in seconding the motion, and said they were enacting a part of history, since this proposed union was in reality a most important step in the progress of the Presbyterian Church of Scotland. He was satisfied that had Knox, and Henderson, and Melville lived now, they would at once see, in the great earnestness with which the Free Church was pursuing the objects they had in view, an evidence of that real succession which can be dis-

tinguished apart altogether from mere technicalities; and it seemed to him a most important matter that this union was to be effected. This union was founded on principles honourable, noble, and entirely scriptural, and was a union with men, many of whom he had the pleasure of reckoning amongst his most valued and most endeared friends, some of whom he was satisfied would be found foremost and most vigorous in the contendings to which they might have to resort in fighting the fight of Faith, as good soldiers of the Cross.

Rev. Dr Gibson declared his delight in this proposed union, which compromised no principle on the part of the Free Church, and which on the other hand did not in any way compromise the body proposing to unite with them. He must say that, if on the one side or the other any principle had been compromised, he would not have considered the union safe or honourable, either for the one or for the other. It was, however, matter of congratulation and delight, that they could welcome their brethren into their ranks, and receive them as a constituent portion of the Church of Scotland. He approved of the testimony borne to the faithfulness of their Seceding brethren. Some considered that it was a sort of unintelligible crotchet that distinguished the Seceders, that they were a small, scrupulous, crotchety body, who held opinions that nobody understood. But when important principles came to be at stake, affecting the constitution of the Church of Christ, the duty of the State towards the Church, and the duty of nations to Christ, then they found the importance of the testimony which their Seceding brethren maintained.

After some laudatory remarks from the Rev. Mr Duncan of Ceres, the Rev. Dr Clason said that as one of the old ministers who sat in that Assembly, he could assure them that the prospect they had of union with their Secession brethren had awakened in his heart the tenderest recollection of former days, when, in his hearing, a minister of the church, under whose roof he was educated, spoke of the Seceders just as brethren, and cherished fondly the hope that the day would come when a union might be effected with them.

The motion was then put formally from the Chair, and adopted.

Leaving the Free General Assembly, with its multitudinous business, it will be well to revisit the United Original Secession Synod, which, on receiving a copy of the Free General Assembly's deliverance anent the Representation and Appeal from the Original Seceders, unanimously adopted the following minute :—

"'The Synod having heard the proposed Deliverance of the General Assembly of the Free Church of Scotland anent the Representation and Appeal of this Synod, after serious consideration of the same, unanimously express their cordial satisfaction with it. The Synod then appointed a brother to engage in prayer; and the question being put, Does the Synod now consider the way open to accede to the Free Church of Scotland, in the event of that Deliverance being passed as an Act of the General Assembly of the Free Church of Scotland? it was carried unanimously—accede. Wherefore, this Synod did, and hereby do agree, in that event, to accede, as a Synod, to the Free Church of Scotland, and thus fulfil the design of their fathers in stating the Secession. The Synod further agree that, after constituting on Tuesday next, the 1st day of June, the following members shall appear before the General Assembly of the Free Church of Scotland, as representatives of this Synod, viz., Dr Thomas M'Crie, Edinburgh, moderator; Dr Robert Shaw, Whitburn, Synod clerk; Mr William White, Haddington; Mr James Black, Kirkcaldy; and Mr Edward Anderson Thomson, Dundee, ministers; with Mr William Bremner, and Mr George Shirra Gibb, elders, to announce the final decision of this Synod to the General Assembly of the Free Church of Scotland.'

"The Synod agreed that all the members of this present Synod be appointed a standing committee, to manage any of the temporal affairs connected with this Synod which may require to be afterwards adjusted, and to settle these as they may see cause; and that the following members be appointed a sub-committee, viz., Dr M'Crie, Dr Shaw, Rev. William White, and Rev. James Black, along with Messrs Richard Whytock, William M'Crie, Andrew Meek, William Bremner, and David Waterston—Dr M'Crie to be convener; Dr Shaw, clerk; and Mr Waterston, treasurer. This committee to be continued as long as may be considered necessary.

"The above-mentioned sub-committee was appointed to meet with a deputation from the protesting brethren, when their Synod meets in the month of June next, or at such other time as may be agreed upon, in order to come to an equitable arrangement respecting the Mission Fund, and other property of the Synod; and the Synod now resolved that the amount of the Mission Fund, which shall

pertain to them, be conveyed over to the Foreign Mission Fund of the Free Church, and that it be recommended to such of our congregations as have formed associations for the support of an Indian Mission, and have funds already collected for this subject, that they do now transmit these funds to the Foreign Mission Fund of the Free Church, and earnestly recommend them to maintain the associations already organised.

"The General Assembly having remitted the farther consideration of financial arrangements to a committee, the Synod authorised the above sub-committee to confer with this committee of the Assembly, and make such arrangements as may be deemed proper.

"The Synod again met, and was constituted on the 1st day of June; and in winding up the business of the Synod, it was considered as an act both of courtesy and justice, to have recorded in their minutes the high estimate entertained by the members of this court of the character and talents of Dr M'Crie, their theological professor; Dr Shaw, their clerk; and the Rev. Mr White, editor of the *Original Secession Magazine*. Accordingly, it was moved, seconded, and unanimously agreed to,—*First*, That the thanks of the Synod be given to Dr M'Crie, the Theological Professor of this body, for the efficient manner in which he has discharged the duties of his responsible situation since the time of his appointment as Professor; *secondly*, That the thanks of the Synod be given to Dr Shaw for the ability, accuracy, and fidelity with which he has discharged the duties of Synod Clerk; and, *thirdly*, That the thanks of the Synod be given to the Rev. Mr White for the talented, energetic, and judicious manner in which, as Editor, he has conducted the *Original Secession Magazine*, since its commencement; and particularly, for the able manner in which he has explained and advocated the principles of the Reformed and Covenanted Church of Scotland, and elucidated the design and objects of the Secession, in a variety of articles, which have materially tended to bring about the Union with the Free Church of Scotland, now about to be consummated.

"The business being closed, the members formerly appointed as the representatives of the Synod, with Dr M'Crie, as Moderator, at their head, now proceeded to Tanfield Hall, to announce the final decision of this Synod to the Free Assembly, and consummate the Union of this Synod with the Free Church of Scotland.

Consummation of the Union between the Original Seceders and the Free Church.

"This auspicious event took place on the evening of Tuesday, the 1st day of June 1852. The capacious hall of the Assembly was filled in every part long before the hour of meeting, and the passages were

crowded. At a few minutes before seven o'clock, the deputation from the Synod of Original Seceders, consisting of the Rev. Dr M'Crie, Moderator of the Synod; Dr Shaw of Whitburn, Clerk of the Synod; Mr White, Haddington; Mr Black, Kirkcaldy; and Mr E. A. Thomson, Dundee; with Mr William Bremner and Mr George Shirra Gibb, elders, headed by Dr Duff, entered the Hall, and were received with loud applause. Dr Makellar, the Moderator, presided. After singing the first portion of the cxxxiii. Psalm, and engaging in devotional exercises, the Clerk, amid applause, intimated that they would now take up the matter relative to union with the Original Seceders, and the acts relative thereto.

"Dr Candlish then rose and said, I hold in my hand the two Acts which I now request this Assembly to pass. They have been printed in terms of the standing orders. The one of them,—the principal and fundamental Act—was in substance approved of, or rather was in effect approved of, at a former diet of this Assembly. The second, and supplementary Act, was also in substance approved of. In regard to the first and principal Act, I have no alteration to propose, and I do not suppose that any one here has any change to propose upon it. In regard to the second Act, which was presented yesterday, which relates to the manner of the admission of our brethren, and the financial arrangement upon which their congregations are to be placed, I have no alteration to submit, except a mere verbal one, which is occasioned by the circumstance that the document was framed under the impression that all the brethren had already signed the Representation and Appeal; whereas we now find that this is not the case; and therefore it is necessary to make provision, not merely for the admission of those who up to this date have subscribed, but for those who may subscribe that Representation and Appeal; and also because I think it desirable that in this way we should leave an open door for the admission of any, if any there should be, who may apply as individuals, after the Synod, as a body, has been received, to any of the Presbyteries of the Church. I am not altogether without hope that, even after we have consummated this union, there may be individual brethren who may see their way to join us substantially on the same footing; and I have no doubt that, in terms of the Act, which we are about to pass to-night, any such brethren coming to us, even after this union is consummated, will find ready access through the Presbyteries of the Church; and I do not doubt that, in the event of any difficulty occurring in any of the Presbyteries of this Church, so applied to, they will obtain the advice of the Commission at any of its stated diets. Having made this explanation, I have, in the first place, to move the passing of the first Act—that anent the Representation and Appeal of the Original Secession

Synod—which was read in the Assembly at an early stage of its proceedings, and which has been in print before the Assembly for several days. That Act divides itself into two parts, which I will take the liberty of reading separately, with perhaps a remark or two in passing. The first part is the substantial part of it; and is as follows:—

"'Whereas, *primo*, the Synod of United Original Seceders professes to represent the brethren who, upwards of a century ago, protested against the course of defection pursued, and tyrannical procedure adopted by the party then prevailing in this Church, and seceded from the said party on the ground thereof; appealing, at the same time, against the censures pronounced upon them "unto the first free, faithful, and reforming General Assembly of the Church of Scotland:"

"'Whereas, *secundo*, the said Synod, following out the aforesaid Appeal, have made a Representation and Appeal to this present General Assembly, with a view to re-union with this Church, on the basis of the Westminster Standards:

"'Whereas, *tertio*, the General Assembly recognise the said Synod as representing the said seceding brethren, and not only condemn and deplore the course of defection and tyrannical procedure which led to their original separation, but disaprove of and disown the censures against which they felt themselves constrained to appeal; and,

"'Whereas, *quarto*, the said Representation and Appeal is in no respect inconsistent with the Standards of this Church, or with the principles for which she has been honoured to contend in the best and purest periods of her history,

"'The General Assembly cordially agree to the proposal of re-union made in the said Representation and Appeal, and fully consent that their brethren continue free to hold the views therein set forth, and to enjoy the liberty therein claimed, in subordination to the discipline and government of this Church.'

"This is the substantial part of the Act; and, in passing it, we are in one sense sitting as a judicial court in judgment. We are judging a case of Appeal. Our brethren have brought to us the Appeal which the brethren they represent lodged with the General Assembly of the Church of Scotland upwards of a century ago. That is the attitude in which they come to us. We are, as it were, transported backwards along the stream of time for more than a century. We recognise this night events as if they were fresh, which are now matter of history more than a hundred years old. We take up this night, virtually and substantially, an appeal lodged with the General Assembly more than a century ago, and we dispose of that appeal. Our brethren come to us professing to represent the brethren who then laid that appeal upon the table of the General Assembly. We receive them in that character. It is a historical

transaction which is this night to be consummated. They come to us, tracing their historical descent from the brethren who laid that appeal on the table of the Church. We receive them, tracing our historical descent from the Church with which they lodged that appeal. It was an appeal, not against the Church, but against the prevailing party in the Church. It was an appeal against a party who were transgressing the laws, and who were compromising the principles of the Church—to the Church as she should be seen and be found represented in a free, faithful, and reforming Assembly. This is the character in which our brethren come to us, and we receive them, claiming for ourselves to be, what they recognise us to be, the Church to which they appealed against a prevailing majority — the Church as represented in a free, faithful, and reforming Assembly. We mutually claim, as in the sight of each other, historical descents and historical identities. They come to us claiming a historical character to themselves, and owning a historical character in us; and as they own our historical character, we have no hesitation in acknowledging theirs. And so we are now sitting, as we would have been sitting somewhat about a century ago, and are virtually and substantially taking up that appeal. What we are doing this night in substance is, that we reverse the sentences against which they appealed — we sustain the appeal of these brethren—we reverse the sentences of which they complained. We sustain that appeal; and, in virtue of sustaining it, assoilzie them of all offences, and recognise them as ministers of the Church of Scotland. And when we come down to the more immediate ground of this re-union—for a breach which has lasted for more than a century cannot well be healed without some ground of common understanding—we not merely sustain the appeal of these brethren, reverse the sentences appealed against, and repone them to the office from which they were unrighteously deposed, or rather substantially declare the sentences to be null and void,—while we do this, we also say, that, as regards the particular document upon the ground of which they propose to unite with us, we are thoroughly satisfied that this union involves no compromise whatever on their part, and no compromise at all upon ours. It is not a union, or a re-union rather, based on compromise, but, on the contrary, in this age in which the Church is rather apt to be drawn in a line of defection towards a spurious liberality, and latitudinarianism, and indifference to great and essential truths—I hail this union or re-union as the lifting up of a standard which will rally Scottish Presbyterians again on the old ground on which they stood and fought before. I hail this union or re-union as the erecting a platform, upon which we can anew, as it were, rally our ranks against all tendencies to defection. This union or re-union

is, in my mind, very valuable as a noble testimony to great essential Christian truths. It is not merely a mutual complimenting of one another between two branches of the Church of Christ in this land. It is not merely that they acknowledge our claims, and that we acknowledge theirs, historically viewed,—we unite, not merely upon historical identity, but we unite upon the identity of great principles. We unite on the ground of being of one mind and of one heart in holding, and maintaining, and practically carrying out great and fundamental truths of the Word of God, which to a large extent are compromised in this age of compromise. In particular, we unite upon the high ground of Christ's glorious and sovereign Headship over the Church, which He hath purchased with His own blood. We unite upon the ground of His sole and exclusive government of the Church, which is His body; and, more than that, we unite upon the ground of Christ's glorious and sovereign Headship over the nations. We unite in owning Him to be King of kings, as well as King of saints. It is the noble testimony of what we have been accustomed to call the principle of national establishments of religion, that is this night to be borne; and it is all the more noble, because that testimony is to be borne by those who have been wrongfully and unrighteously deprived of the benefits of the National Establishment. It is a noble testimony borne to what I will not merely call the principle of a national establishment of religion, but it is the doctrine that Christ reigneth as King of kings and Lord of lords; that He is the Prince of the kings of the earth; that by Him kings reign, and princes decree justice; and that all who hold authority, and who wield any influence in the affairs of men, are bound to exercise that authority, and to use that influence, for advancing Christ's glory and the good of His Church, and for the overthrow of all that is hostile to them. I rejoice in this union, as a union effected not upon the low ground of compromise, but upon the high ground of common principle. These are the only safe unions in days like the present, —unions effected, not in giving and taking—not by word-catching and syllable-splitting—not by any expedients of that sort, but unions effected upon the ground of our agreeing upon great common principles,—union all the more close—all the more endearing,—all the more safe, and all the more enduring, if the principles upon the ground of which we unite be principles that the world is apt to contemn and despise, and that even Christian Churches are beginning to overlook and forget. To-night we stand out as uniting upon the ground of opposition to Erastianism on the one hand, and Voluntaryism on the other. This is, in substance,—in short compass,—the ground and foundation of our present union. We stand out as united together upon this common opposition to

Erastianism on the one hand, and Voluntaryism on the other. If we had not been opposed to Erastianism,—if we had not been practically testifying against Erastianism, our brethren would not have been prepared to join with us,—and if they had not been practically testifying against Voluntaryism, and that in circumstances of peculiar difficulty and trial, I venture to say, we would not have been prepared to unite with them. There is yet one other view of this contemplated union,—which, before an hour is gone, I trust we will be able to talk of as a consummated union—there is yet one other ground of satisfaction to my mind in it. We unite upon the principle of recognising the identity of nations, and the identity of Churches, before the Lord our God. What shades of difference of opinion there may be between our brethren and ourselves,—what shades of difference of opinion there may be among our brethren or among ourselves,—for I believe there are various shades of opinion, both among the brethren who join us, and among the brethren of our own Church,—shades of opinion chiefly in reference to the application of the great truth upon which we unite in acknowledging together—not so much shades of opinion in reference to the truth itself, as in reference to the application of that truth—whatever these may be, I rejoice that we are of one mind and of one heart in owning the identity of this Church with the Church of the First and Second Reformations; and in owning, moreover, the identity of the nation with the nation of other days, when it was led to make high attainments as a nation in the sight of God, and to enter into solemn engagements before God. We do differ, we may differ, and we must differ, as to the practical application of a truth like this; but we are, I believe, earnest and sincere in holding the truth itself. Our brethren unite with us upon the footing of the Representation and Appeal, which, this act declares, contains nothing that is not in accordance with the Standards of this Church, and the principles for which it was honoured to contend in the best and purest periods of its history. Upon the particular views which our brethren may hold, or which any of them may hold, in regard to the matter of debate as to the descending obligation of those engagements, this act of ours pronounces no opinion one way or the other. But the satisfactory feature of this union is, that we can meet before God, and in the face of all men, and solemnly declare that there is not one single individual on either side who is compromised, or who has consented to any abatement or qualification of the principles which he has been accustomed to hold and maintain, and that we can meet on the basis of the great common truths founded on the Word of God, and contained in the Standards of the Church to which both profess to belong. We propose no terms, we accept them upon their own terms and conditions, they themselves

declaring they can come in upon these terms and conditions, in entire subordination to the discipline and government of this Church. The Act, however, contains something more; and the reason why, in framing it, we thought it necessary to add a little more than merely the bald and bare admission of our brethren is, that their document is a pretty long one, adverting to historical facts and events, and to principles maintained in former times, and also containing expressions founded on that record, which we would not altogether overlook. Accordingly, the second part of the Act has reference to these. It states—

"'The General Assembly, in agreeing to this proposal, feel it their duty to acknowledge the services rendered by the brethren of the Secession to the cause of evangelical religion in this land, in the capacity of witnesses for the truth as it is in Jesus, and earnest contenders for their country's hereditary faith and church polity. And the General Assembly cannot but own the hand of God in the influence exerted by the Synod as a body, and by some of its most honoured members, in promoting the revival of a true Protestant and evangelical spirit in our Church and country; as well as in upholding the scriptural doctrine concerning Christ's glorious and sovereign Headship, alike over the Church, and over the nations on the Church's behalf.

"'In regard to the events and transactions of the First and Second Reformations, to which the Synod refer in their Representation and Appeal, the General Assembly agree with their brethren in owning the special grace of God vouchsafed to our fathers on these critical occasions; when the Lord was pleased to order his Providence in a manner specially calling for faithfulness, zeal, and union; and when He enabled the Church and nation to make high attainments, and disposed them to enter into solemn vows and engagements for the advancement of His cause, and the overthrow of all that was opposed to it within these realms. The General Assembly agree also in confessing and lamenting the defection from these attainments, and the breach of these public promises and engagements. And they fully and unreservedly acknowledge the obligation to prosecute the ends of the Covenants, in the Reformations which these Covenants were designed to advance and perpetuate; and, in particular, to oppose Popery in all its forms, and Popish institutions, influences, and tendencies, wherever they may be found; and to aim at a scriptural union and uniformity in doctrine, worship, and discipline, among the Churches of these lands; in the use of all competent means, suitable to present circumstances, and consistent with the Word of God and the functions and spirit of a Church of Christ.'

"I have only to say that, in my opinion, this part of the act is very valuable, chiefly for two reasons:—First of all because it very

frankly and fully recognises, as I think this Church is bound to do, the services rendered by our brethren who seceded from the Church of Scotland, and by their successors, to the cause of evangelical religion and scriptural truth in this land. Of course, we are not now to enter upon any question touching all the steps which our seceding brethren so long ago took, and we are not committing ourselves on any point to the full approval of all that they did. We may have differences of opinion upon that point. I am not called upon to go back and pronounce an opinion, to the effect that all they did in the way of separation from the Church of Scotland was strictly correct, any more than we are called upon to pronounce an opinion as to all that the Church of Scotland did in the way of seeking and opening the way for their re-admission. Upon all these points we have nothing to say; but this we are entitled to say—this we are bound to say, and to say it with deep humility before God, that at a time when the Church of Scotland was unfaithful, when even evangelical religion was at a great disadvantage within the Establishment, at a time when scriptural truth was not very commonly to be found preached within the walls of the parish churches,—at a time when the liberties of the Christian people were trodden under foot by the high-handed tyranny of Presbyteries and Commissions of Assembly, backed by the bayonets and swords of the military,—at a time when the whole authority of Christ in his own house was compromised, and when there was a tame truckling to Cæsar in all things,—at such a time when there was but little evangelical light in the ministry, little evangelical truth in the pulpit, and little of faithfulness and freedom either in Presbyteries or in congregations, our brethren fought the battle outside the Establishment, and the Seceders maintained the cause of Christ. The Seceders were the men who preached the pure gospel,—the Seceders were the men who diffused the true light and the principles of the Church of Scotland; and it was in a large measure to the Seceders that we may trace, under God, that revival of religion within our own borders which led first to the reform, then to the Disruption, and, last of all, to the Establishment of the Free Church of Scotland. And then, to come down to later times, and if we consider the particular body that is now proposing to unite with us, can we forget that at the beginning of this century, in this very city, an event took place, which, I believe, very few indeed in the Established Church of Scotland were able to comprehend,—an event very different indeed from that which is to take place to night—and which, in the eyes of most of the inhabitants, was absolutely insignificent, which no man noted or marked,—an event passing, not in a large and crowded Assembly, and amid the enthusiasm, I may almost say, of an entire city; but an event in

regard to which I suppose, very few of the city had any knowledge of at all as to its real meaning, or took any concern in its real bearing; but that event, I will venture to say, although comparatively done in a corner, was greatly more important in the sight of Heaven, and in relation to Heaven's truth, than even the union now to be consummated in this large and crowded Assembly; I refer, of course, to the separation of the late Dr M'Crie from the Secession body, and to the testimony which he bore, and which he bore to the extent of being, at all events, a confessor, if not a martyr, for the truth of God. I refer to his being cast out, and cast out too, in defence of a principle which, I venture to say, few within the Establishment then intelligently understood; for little importance was attached to it; but it was as the little cloud betokening the coming shower,—it was as the beginning of great things,—it was almost, I think I may say it with all truth, the beginning of a revived testimony for the principle of a National Establishment, rightly understood, as I said before, for the principle of Christ's sovereign Headship over the nations, as well as over the Church. But the other reason why I rejoice at the passing of this part of the act is, that it recognises our thorough agreement as to the practical work which we have to do in these days of darkness and backsliding. We are not met to discuss, as intellectual gladiators, subtle points of theory; but we are met to-night to swear, hand to hand, and heart to heart, that we will prosecute a noble practical work. We are not met to split hairs, or to discuss theoretical points, but to declare in the face of one another, and in the face of God, and before the whole country, that we agree in considering ourselves bound to prosecute the ends which our fathers prosecuted by all legitimate means, until Popery, and all that tends to it, be thrust out of this land, and the Churches shall be worshipping God as in one spirit, and as according to one form, after the truth of God's Word, and through the outpouring of God's Holy Spirit. This, I think, gives to our union a noble character, that we agree to prosecute these ends as vigorously, as uncompromisingly, and as preseveringly in our state of union as in our state of separation; nay to prosecute them with tenfold more energy, and may we not hope, through the blessing of God, with tenfold more success. I move the passing of this act; and I also move the passing of the supplementary act founded on it, which is as follows:—

"'Whereas, the Assembly, by their act anent the Representation and Appeal of the Synod of Original Seceders, have agreed to an incorporating union between the said Synod and this Church: and whereas, it is necessary to provide for carrying that Union into full effect: Whereas, also the Act viii. Ass. 1850, "anent the admission of ministers and probationers from other Churches," does not

apply to the case of an incorporating union with another Church: The General Assembly ordain, that the pastors of the said Synod who have subscribed, or shall subscribe, the said Representation and Appeal, and the congregations adhering to the said pastors, along with the Kirk Sessions thereof, shall be received and admitted by the Presbyteries of the bounds respectively, as pastors, congregations, and Kirk Sessions of the Free Church of Scotland. The General Assembly also hereby recognise and declare such ministers, belonging to the said Synod, and not having pastoral charges, and such elders and probationers belonging to the same, as have subscribed, or shall subscribe as aforesaid, to be ministers, elders, and probationers of this Church. And the Assembly direct their Clerks to transmit the names of the said pastors, ministers, elders, and probationers, along with the printed copy of this Act, to the Presbyteries of the bounds within which they severally reside. Farther, the General Assembly resolve, with regard to the congregations that shall be received under this Act—(I.) That, whereas the said congregations have not any claim upon the General Sustentation Fund, in virtue of this Act, they shall be at liberty to retain their own financial arrangements, relative to the support of the ministry at their discretion. (II.) That in the case of any of the said congregations which may be vacant at the time of the union, it shall be competent to the Presbytery of the bounds, with the concurrence of the Sustentation Committee, to require that, before calling a minister, the said congregation shall undertake to be no burden on the Sustentation Fund. (III.) That, in the case of any vacancy occurring after the union in the said congregations, the entire question of the continued subsistence of the vacant congregation, aud the terms on which it is to be allowed to call a minister, shall be regulated exactly as in the case of any vacancy in the congregations now belonging to this Church. (IV.) That, inasmuch as it is desirable that the said congregations should be brought, as soon as possible, to assimilate their system of ministerial support to that which is in use in this Church, it be remitted to the Sustentation Committee to consider the subject, with due regard to the interests of existing ministers, and to report thereon to next General Assembly.'

"The reverend Doctor, in conclusion, stated it was honourable to the friends of the Original Secession Church that they joined them frankly and unreservedly on the ground of principle, and that no question as to financial arrangements had been raised between them. The Acts he had read had been, by the authority of the Assembly, communicated to the brethren sitting in Synod; and he understood that they had been satisfactory to them, but that, of course, they would themselves declare. He would move the passing of the Acts he had read."

"Sir George Sinclair, after expressing the sense he had of his inability to give adequate expression to his own feelings, or those of the Assembly on this important occasion, proceeded: — This, Moderator, is the consummation to which devoted and anxious Presbyterians, during four successive generations, have looked forward and rejoiced. Had such a meeting as this taken place 120 years ago, in pursuance, no doubt, of the earnest wishes and prayer of those who were the involuntary fathers of the Secession, I may with great truth express my conviction that the Free Church would never have existed, because there must have been such a spirit in the Assembly, had such counsels prevailed, that Moderatism would have obtained an earlier, though not a premature discomfiture. I cannot express to you the sentiments of joy with which I contemplate this glorious event. I estimate the importance of the venerable and excellent body which has united itself to ours, by their excellence, and not by their numbers. In the days of ancient warfare, any general gifted with skill and sagacity, and all the officers and soldiers who were ranged under his command, would have hailed with much more satisfaction the junction to their ranks of 300 Spartans, with Leonidas at their head, than if some purse-proud Mardonius had presented himself with 100,000 followers. And thus, when we see the worthy son of a worthy father at the head of his venerated and consistent brethren, I am sure that this Assembly feel much more happiness, and much more satisfaction, than if ten times the number of worldly-minded formalists had sought what they would not have got. I feel the inexpressible importance of this most glorious event, and I cannot help bearing my testimony to the excellence which characterises all the ministers of the Secession body with whom I have the happiness of being acquainted. We had a church connected with that denomination in Thurso; and at a time when the lamp of evangelical truth burned dimly during three or four successive generations in our parish church, the light of truth was held forth, acknowledged, and rejoiced in, in the district to which I belong, under the faithful ministrations of the ministers of the Original Secession Church, one of whom—the Rev. Mr Burn, whose name is in all the Churches—had the honour and happiness of being the Moderator of the Synod at the time when the Union was projected. But, in speaking of the living, I hope I may be forgiven if, in the spirit of friendly and grateful veneration I make a brief and inadequate allusion to the dead. I cannot mention, without feelings of deep emotion, the venerated name of M'Crie—a man gifted with the most powerful intellect, and, at the same time, with the most profound humility—a man who possessed, at the same time, the most undaunted courage, and the most unostentatious simplicity. Never was there a man so qualified

to delineate, for the admiration and example of every subsequent generation of Scotchmen, the virtues, the sufferings, the trials, and the triumphs of our ancestors. Never was there a man so admirably adapted, had the circumstances of the age required it, to have put himself at the head of a similar movement, and to have acted again himself the part of a Knox, or a Melville, while, at the same time, that great man—great as he was in the estimation of every one but himself—might have been seen walking unostentatiously through the streets, and seeking the cabin of his humblest auditor, in order to administer to him, although labouring under the most infectious disease, the last consolations and comforts of religion. When I speak of this, my heart overflows the more, when I remember how much I have been indebted myself to Dr M'Crie, under circumstances of peculiar trial and difficulty. I was honoured in 1823 to lift up the banner of anti-patronage under the auspices of that great good man, Andrew Thomson, and at that time, and throughout the whole of the contest for the abolition of patronage —one object of which was to facilitate the very reunion which has now taken place—Dr M'Crie was ever ready with his counsel; and not only so, but he was also ever ready to appear amongst us. I remember that, on one occasion, I took the liberty of predicting, in the fulness of my heart, that I hoped I would live to have the happiness of welcoming him as Moderator of the General Assembly of the Church of Scotland. Dr M'Crie replied, that he had no expectation of seeing such an event take place. Unhappily his prediction has been verified, and not mine; and yet, without pretending to anything like clairvoyance, or second sight, I will hazard a second prediction, which is, that the prophecy which I made regarding the father, will, erelong, be accomplished in the son. It is a great happiness to me to have witnessed this day of espousals; and I confess, however gratified, I am nevertheless not a little surprised that I should have been pitched upon, from among all your lay elders, to be the 'best man' on this occasion—an honour of which I acknowledge myself to be utterly unworthy; but which, so long as I live, I never shall forget. I may also refer to a circumstance which was absolutely necessary—the circumstance that this marriage was preceded by a divorce. If there had been no divorce from Moderatism, there could have been no marriage here. I trust, sir, that as there is no doubt of the fact that the divorce is for ever, so the marriage will be equally durable. Another reason besides my intimate friendship with the late Rev. Dr M'Crie, as well as the regard and esteem which I cherish for his illustrious son —another reason why this honour may have been entrusted to me, so consciously unworthy, is perhaps this—that the last admission which took place into the pale of this Church, before that glorious

consummation which we witness this day, was that of the humble individual who has now the honour of addressing you. I can therefore the more fully enter into the sentiments of happiness, and consolation, and encouragement which each of our friends must experience—which I myself felt in similar circumstances—when they find themselves admitted into this Church, and perceive that they are not children of the bond-woman, but of the free, and that we are now fellow-citizens and fellow-heirs—and fellow-citizens of no mean city, even of that Jerusalem which is from above, and which is the mother of us all. Each of our excellent brethren may say, 'I was born free. I inherited through several successive generations the rights, and liberties, and privileges which I now enjoy.' My reverend fathers and brethren who left the Established Church at the Disruption may say, on the other hand, 'With a great sum purchased I this freedom.' And yet I believe I may say, with the very same truth, that there is not one minister who thinks the price paid for it was too large. I do not believe there is one of them who, if the step was to be taken over again, would not be prepared to take it. The hon. baronet then referred to the circumstance that this transaction afforded an additional confirmatory evidence to the claim of the Free Church to be regarded as indeed the Church of Scotland. He then proceeded: It has often been said, Behold how good and pleasant a thing it is for brethren to dwell together in unity. I would also remark—How extremely painful and disgraceful a thing it is for brethren to dwell together who are not in unity. Those who, now-a-days, uphold, as we all do, the principle of a national establishment, are obliged, I am afraid, to walk by faith, and not by sight. I am afraid we are compelled to swallow a great number of camels, and find them very difficult of digestion. For whether we look to the one side of the Tweed or the other, we see but little to encourage us—we see but little to illustrate the importance of the principle, which, hoping against hope, we still continue to hold. Sir George then expressed his ardent hope, that the ministers and members of this Church might continue to be perfectly joined together in the same mind and the same judgment; and instanced the dispute which arose between Paul and Barnabas, as a warning and a beacon to all to take heed that they fell not out by the way. He then concluded by seconding the motion."

"The motion was passed by acclamation.

"Dr M'Crie then advanced to the table before the Moderator, and was received with loud and prolonged applause. On its subsiding, he said, Moderator, and Rev. Fathers and Brethren, as Moderator of the Synod of United Original Seceders, I have the honour of appearing, along with my brethren now present, as representatives of the Synod, to convey to you their final decision,

which shall be read by our Clerk, expressing the cordial and unanimous satisfaction of our Synod with the deliverance of the Assembly on our Representation and Appeal, and agreeing to an incorporating union as a Synod with the Free Church of Scotland. In making this announcement, allow me to say that, convinced as I have always been of our substantial and essential agreement in all matters affecting Bible principle, and public duty, this deliverance is enough to convince all that there can be no serious difference between us, and no point, however important in itself, or worthy of being contended for, sufficient to warrant our continuing in a state of separation. Permit me, sir, to acknowledge, as I do with all my heart, the kindly and respectful allusions in this deliverance to the body which I represent. Our Synod is small—smaller, I regret to say, than I once fondly anticipated; but we are strong in principle; and I cannot help regarding our present accession as the precursor of a series of similar movements among all the genuine friends of the Reformation. We come to aid you in every good work—in waging war with every form of error—and especially to do battle with that arch-enemy of Christ, and His Church, who is coming in like a flood, and who has sworn enemies amongst us, seeking to regain his former ascendancy, but whose system we have sworn to extirpate from these lands. I cannot trust myself to express the feelings which have been elicited by the honourable references made in this Assembly to one closely related to myself, and whose name I never hear associated with my own without a poignant sense of my unworthiness, amounting to shame and humiliation. Not that this arises from supposing that he would have acted otherwise than I am doing this night; for it is my solemn and decided conviction, from all I know of his private sentiments and public declarations, that no man would have experienced greater delight than my late father in uniting himself with the Church of Scotland, and uniting himself to it as we do this day, when that Church is guided by the councils, and animated by the spirit, of such men as I see around me—such men as Mr Dunlop, who has so handsomely acknowledged his services, and Dr Cunningham, and our honourable friend Sir George Sinclair, and others, with whom, side by side, he contended for the rights of that Church against the encroachments of patronage and Erastianism. For myself, I shall only say, that much as I respect the memory of the Erskines, the Fishers, and the Moncrieffs of the Secession, still deeper is my veneration for the worthies who have adorned the history of the Church of Scotland. And I confess that my heart rejoices, I may say leaps for joy, in the act of returning, as I do, to the Church of Knox, and Melville, and Henderson—the Church of Thomas Boston, of Andrew Thomson, and of Thomas Chalmers. Towards the ministers of the Free

Church I have long felt attached as brethren in the Lord. Some of them I am proud to rank among my private friends, whom I love as much as I admire. 'For my brethren and companions' sakes, I will now say, peace be within thee; because of the house of the Lord our God, I will seek Thy good.'

"Dr Shaw, who was also greeted with loud cheers, read the final deliverance of the Synod of United Original Seceders, as stated on page 210, and afterwards said—In presenting this document to this venerable Assembly, I gladly embrace the opportunity of expressing my heartfelt sense of our deep obligation to this General Assembly for the early reception they were pleased to grant to our representation, for the mature consideration bestowed upon it, notwithstanding the multiplicity of business which has occupied the attention of this Assembly, and for the highly favourable deliverance pronounced upon it which has led, more speedily than might have been anticipated, to our re-union with the Church of our fathers. On Friday last, when the decision which I have read was adopted, the Synod could only declare their readiness to accede to the Free Church in the event of the deliverance then proposed being passed as an Act of the General Assembly. That being now done, the Synod of course now actually accede to the Free Church, and our separate existence as a Synod is henceforth terminated. This happy consummation has been effected without any compromise of principle on either side; and on all the practical questions of the present time we can most cordially concur. We are thoroughly at one with this venerable Assembly in opposing the aggressions of Popery, in pleading for the withdrawment of the Maynooth Grant, and in striving for the better observance of the Sabbath. It has been candidly and generously acknowledged that the Original Secession Church, small as that body was, has done some good service in reviving the principles of the Reformation, and especially that the late Dr M'Crie, so long the ornament of that body, by his writings, had no small influence in promoting the revival of these principles. The joy with which that eminent man hailed the first symptoms of a resuscitation of the principles of the First and Second Reformations within the National Church, is well known; but he was not spared to witness the Third Reformation. It cannot, however, be surprising that we, who were trained in such a school, when we now perceive these grand principles distinctly inscribed on the banner of the Free Church, should have felt it our imperative duty to quit our position as Seceders, and arrange ourselves under that banner. We cannot, in my opinion, more effectively uphold and diffuse these principles which we have so long maintained, than by relinquishing the isolated and comparatively obscure position we have hitherto occupied, and contending for the same principles on

the more elevated and conspicuous platform occupied by a body so numerous and influential as the Free Church of Scotland. Without further trespassing on the time of the Assembly, I shall only add, as this is a union in truth—a union founded on principle—I fondly hope it will be cemented by love, and that we shall feel how good and how pleasant it is for brethren to dwell together in unity.

"Rev. Wm. White of Haddington, on rising, was also received with applause. He said, I have great pleasure in appearing in the General Assembly of the Free Church of Scotland on this auspicious occasion. That pleasure is heightened by addressing yourself as Moderator. I believe the Secession to have been an instrument of God for good; and he has granted the heart's wish, and fulfilled the believing hopes, of our seceding fathers, by bringing it this evening to an honourable close. If there be joy, even when the prodigal returns to his father's house, ought there not to be still more rejoicing on all sides when God brings back those who, at His call, went forth in faith from their kindred and their father's house, not knowing whither they went? To every religious Scotsman whose pulse beats with Reformation feelings—which are patriotic as well as pious feelings—it is surely matter of unfeigned thankfulness to Almighty God, that the Church of Scotland, after having existed so long in a torpid condition, should have been so remarkably revived. It is surely matter of unfeigned gratitude that the Moderate mildew—which during last century descended on all the Churches of the Reformation—which was everywhere accompanied by the prostration of spiritual influenza—and which on the Continent, has issued in rationalism, and pantheism, and revived Romanism—it is matter of unfeigned thankfulness, that in this land it has been followed by a glorious resurrection of a dead church and of buried truth, and that the Church of Scotland has attained to such a state of reformation, purity, and beauty, that all who truly adhere to the principles of the worthies and martyrs of old can now honourably enter her communion, and help her to maintain the same cause which God has watched over and preserved in Scotland since the beginning of the Reformation. I am happy that I have lived to see the day when Seceders can return to the bosom of their mother Church on the broad highway of truth and duty. The fathers of the Secession, in all their public papers, expressed their believing confidence that God would one day vindicate, by the hands of the Church of Scotland, that step which they were reluctantly compelled to take for the maintenance of the truth. The last words of their reasons of Secession were these:—'However low this Church may be brought, yet we hope that the Lord will, in his own good time, raise up a General Assembly in the Church of Scotland that shall condemn the present sinful and unwarrantable proceedings.'

And do we not see these words fulfilled this evening? Has not God raised up a General Assembly in the Church of Scotland, that has unreservedly and cordially condemned the sinful and unwarrantable proceedings of that tyrannical prevailing party? And, next to God fulfilling His promises, what is more interesting than to see Him, after long intervals, fulfilling the believing expectations of His people? Faith has the essence of prophecy in her nature. She is 'the substance of things hoped for, and the evidence of things not seen.' And especially self-sacrificing faith, with the Cross on her back, with the world behind her, with the sanctuary lamp in her hand, and the glory of God in her eye, self-sacrificing faith is especially of a prophetic nature. She is in harmony with the purposes, and the plans, and the providence of God; and the Lord makes her like Samuel, none of whose words fell to the ground. I rejoice with a great joy, that He who vindicated the name of John Knox, the founder of the Church of Scotland, by the hands of a Seceder, has this evening vindicated the believing hopes of the founders of the Secession, by the honourable hands of this venerable Assembly of the Free Protesting Church of Scotland. And why do I so greatly rejoice? Is it because I am a Seceder? No, I have ever been far more in heart and soul a Church of Scotland man than ever I was a Secession man. I became a Seceder just because I was a Church of Scotland man, and I cease to be a Seceder just because I can be a Church of Scotland man out-and-out within the Church of Scotland. I believe—and the House will excuse it if it be a Seceder prejudice—I believe that Knox, and Melville, and Henderson, if they had lived in the days of the Erskines, would have become Seceders; and I believe that Ebenezer Erskine and William Wilson, if they had been living, would this evening have ceased to be Seceders, by joining the Free Church of Scotland. I reciprocate the sentiments of Dr Candlish, that this union is matter of rejoicing, chiefly because it is a union in the truth. I feel that in this Assembly there is a love to truth—a universal, disinterested, and growing love to the truth. And I hope it will be so for ever. Love to the truth of God is the thews and sinews of the Church, just as faith in God Himself is its pith and marrow. Love to the truth is the place where the Church's great strength lies. It is the consecrated lock, preserving which she is invincible; but if she fall asleep on any Delilah's lap—whether on the lap of liberalism, or the lap of tradition, or the downy lap of sentimentalism, or the perfumed lap of pietism—in losing her love to truth, she surrenders the heavenly symbol of her power, and becomes the slave of her enemies. But the beauty of this union lies in this, that it is a temple to concord, resting on the rock of Scripture, and built, from the foundation to the pinnacle, with stones of truth. It is a

junction of hands proceeding from a previous union of hearts and minds respecting the doctrine, worship, discipline, and government of the Church. This is not a nominal, but a real union. It is not merely a real—it is to some extent already a tested union. During the whole of your recent struggles we were as you were, our people as your people, our horses as your horses, and our chariots as your chariots. We did not feel *for you*, Sir; we felt *with you*. There was a pre-established harmony between us. We felt that your young enthusiasm was a chip of the old block—or rather, as was said of the genius of the younger Pitt, that it was the old block itself. As a body it was not ours to join with you in the central conflict; but in affairs of outposts, not a few volunteer riflemen tried to do you all the service in their power. From the mountain-pass which it had been commissioned to guard, the Original Secession looked with unenvying admiration on your heroic achievements in the plain. And on that day, ever memorable—that black, bright day, when you went forth, not in flight nor in fear, but in faith—for God's people retire in faith as well as advance in faith—on that day, when, like Moses, you forsook Egypt in faith, and not because you feared the wrath of the King, our hearts went along with you, and from that time Seceders have turned their backs on the Establishment, and regarded you as being constitutionally, both by Divine and human right, the true historical Church of Scotland. We had no difficulty in knowing where the right Church was. We knew that the Church of Christ was free-born, and we could not doubt that those who sacrificed all for the liberties of Zion were alone the Free Church of Christ. We knew that the Church of Scotland in her best days had always scorned to be a creature of the State. We knew that the Church of the First Reformation—the Church which sprang out of the seed of God's Word, quickened by the ashes of Hamilton and Wishart—the Church which Knox founded, which Melville defended, which was presided over by the wisdom of Henderson, our Scottish Daniel, till the First Reformation issued in the Second—we knew that that Church had always spurned the idea of State control, and refused to allow even ornaments of gold to be put round her neck in tokens of her vassalage. We knew that the Church of the Second Reformation—the Church which signed the Covenant in the Greyfriars—the Church of the Glasgow Assembly, which sat in the name of Christ, after it had been dissolved in the name of the King—we knew that the Church of the Second Reformation took her stand, and staked her all for the headship of her Lord, and her own independence; and we could not help seeing who were the successors of that Church. We knew that the Church of the Persecution—the Church of Scotland's heathy hills and mountain glens—that Church whose leaves were

watered with the prayers of confessors, and whose roots were moistened with the blood of martyrs—had sacrificed her earthly all in maintaining her testimony for Christ's crown and covenant ; and it would have been something like judicial blindness not to see who were the successors of the Church of the Persecution. Some good men have difficulties in finding a Church of Scotland now-a-days, but the Original Secession never had any. We knew that the ark of the Covenant was the rallying point of the Church ; and that it was so, not only when it dwelt amid the golden radiance of the National Temple on the top of Zion's hill ; that it was so equally when it dwelt in the humble tabernacle in the wilderness, which was covered with rams' skins dyed red, and badgers' skins, and shittim wood. And we look upon the Church of Scotland as going wherever an independent Church found it necessary, to carry its testimony for the truth of God and the headship of Christ. Believing you to be identified with the Church of the First and Second Reformations, I rejoice that God, in His mercy, has spared me to see the day when the Secession is terminated by a most honourable union with the Church of Scotland.

"Dr Duff begged to submit the following motion :—'That the Moderator be requested to express the cordial delight of the Assembly in welcoming their brethren, and to give to them the right hand of fellowship in the name of the Assembly.' He said, our respected friend, Dr M'Crie, stated that his heart leaped for joy this evening when he stood up to address the Assembly ; I confess for myself that my heart has also leaped for joy ; and that I felt this night as if it had been worth while to come all the way from the banks of the Ganges to witness this scene. And I can declare, moreover, that there are hearts even yonder, on the banks of the Ganges, that will vibrate with a thrilling response when they learn the tidings of the consummation of this ecclesiastical marriage.

"Dr Duff then delivered an able, instructive, and eloquent address, which he closed by saying—

"There is one reason of a peculiar kind, into which many here may not fully enter, on account of which I rejoice in the accession which we have received this night to a Church which, though strong in faith and love, has of late years been deprived of many of its most noted champions. When I came back to Edinburgh, after an absence of twenty years, and missed from our streets and squares the familiar forms I had been wont to see, of Dickson, M'Crie, Andrew Thomson, Welsh, Chalmers, and other men of renown, I felt as if I had entered a realm of sepulchres. A feeling of indescribable loneliness crept over my spirit. By the force of association there came irresistibly into my mind the following lines,

than which I know of none more plaintive, except the strain of Hebrew captives by the rivers of Babylon :—

'The flowers of the forest that aye fought the foremost,
The prime of our land are now cold in the clay ;
There's sighing and moaning in ilka green loaning :
The flowers o' the forest are a' wed away.'

I cannot tell you the intensity of feeling with which these lines were revived in my memory, after being for years forgotten. I do rejoice that our great men are not literally all wed away. Though there has been such a felling in our ranks, we have still amongst us, thanks be to God, the Gordons, the Henry Greys, the Makellars, and other venerable fathers, and among a junior class of champions, we have still among us the Buchanans, the Cunninghams, and the Candlishes. And this night I do rejoice that these our ranks are now augmented and strengthened by the accession of a new race, as it were—men too, of renown—renowned as authors, some of them, and some of them renowned as being really among the foremost, the prime of our land, in fighting in the battles of our faith. I rejoice that, by their accession, that Church which we and they maintain to be the ancient, veritable, Reformed, and Covenanted Church of Scotland —the Church founded by Scotland's dauntless Reformers, fed and nourished by Scotland's holiest confessors, and cemented by Scotland's noble army of martyrs, shall be consolidated and perpetuated as the greatest of blessings to generations yet unborn.

"Mr Dunlop said—I second with all my heart the motion which has now been proposed. I shall not interpose any remarks of mine between the House and that sight which, I am sure, they must be most impatient to witness, and which I know they will hail with grateful joy and thanks to Almighty God, your completing the consummation of this happy and honourable union, by giving the right hand of fellowship to the representatives of that body of men who, for more than a hundred years, have, under trials, and difficulties, and sorrows, and, beyond all, amid utter and perfect indifference and disregard, maintained a faithful testimony for the truth of God. I will only say, that it is a fitting, and most appropriate, and blessed conclusion to an Assembly, marked as this has been, with peculiar harmony, and love, and union, within our borders, that we should be privileged to see completed this happy and joyous union, by reuniting to ourselves a faithful and true branch of the Church of the living God.

"The motion was carried by acclamation.

"The Moderator then addressed the members of the Deputation as follows :—

"Honoured and Beloved Brethren—It is with emotions of

no ordinary kind that you and we are met together on this occasion. It naturally suggests to our minds the recollection of the period when your fathers withdrew from the communion of the Church of Scotland, and entered into a state of separation that has now continued for more than a hundred years. In my present condition it would be unseasonable to enlarge upon the circumstances of that memorable event, further than to say, that they did so, not willingly, but by constraint. After struggling long, and bearing testimony against the defections of its Courts and the oppression of its measures, they removed from the connection of a Church that was dear to them, with their hearts wounded and their spirits bowed down, taking a solemn appeal to the first free, faithful, and reforming General Assembly. In the recollection of that sad event, it is consoling to know that, although lost to the Establishment, they were not lost to their country and to the Church of their fathers. On the contrary, they carried with them into their new position that love to the truth as it is in Jesus that was rooted and grounded in their hearts—that conviction of the independence and spirituality of the Church, without which it is but the contrivance of man, instead of the ordinance of God, and that faithful ministration of the gospel on which He has promised His effectual blessing. Through the combined influence of these causes, accompanied by their invaluable writings and godly lives, they contributed much to keep alive the love of the truth and the practice of godliness in the land; and to prepare for the return of better times, they served God in holiness and righteousness before Him all the days of their life, and bequeathed love to the Church of Scotland as a precious inheritance to their posterity. Dear brethren, you have made it manifest that you are the sons and successors of these godly men. You have approved yourselves faithful in the trust committed to you, and you have now come to us, whom you recognise as the true Church of Scotland, with the heritage of your fathers, not to give it up, but that we may strive together in showing forth its excellency, and preserving it as the highest distinction and glory of our land. We can truly say, that if we had lived in the days of your fathers, we would have joined ourselves to their company, and cast in our lot with them. But the gracious Disposer of all events was pleased to appoint it otherwise. In the course of His providence it was brought about that, through your contendings without, and ours within the Established Church, we have been mutually trained and fitted for joining together in a well-ordered and settled covenant, that shall not be forgotten. This we do, as in the sight of God and of men, with an approving mind, a pure conscience, and an upright heart—not surrendering any principle, or incurring any obligation that would frustrate the purposes of God's grace. Finding that,

through the mercy of God, the causes of our separation as members of the Church of Scotland have passed away, we now return to our first love as members of the Free Church of Scotland. May the Lord hallow our union with His blessing, and may you and we have grace given us so to act, as that the world shall be constrained to say, 'Behold how good and how pleasant it is for brethren to dwell in unity.' And may ours be the earnest of a still more comprehensive union among the Churches of Christ—the dawn of that blessed day when there shall be nothing to hurt or to offend in all God's holy mountain. The Moderator concluded by giving the members of the deputation the right hand of fellowship, amidst the reiterated applause of the Assembly and the vast audience, who had risen to their feet as by a common impulse.

"At the request of the Assembly, Dr Clason then engaged in prayer.

Circular to Ministers anent the Union.

"The following Circular, on the Subject of the Union, was addressed to every Minister of the Free Church of Scotland:

"EDINBURGH, *3rd June* 1852.

"REV. AND DEAR SIR,—On the part of several of our brethren, as well as ourselves, we take the liberty of suggesting to you, that the event of Tuesday night—the consummation of the return of our brethren of the 'Synod of United Original Seceders' to the Church from which their fathers separated themselves upwards of a century ago—ought not to pass without notice in our congregations, seeing that it awakened so much interest in our Assembly. We are far from presuming to dictate to you; but we venture to name the first Sabbath of July as a day on which it may be convenient and suitable for the ministers of our Church generally to read to their people the Act of Union, and to explain the meaning of the transaction which it ratified.

"The occasion seems to us to be one which may be improved for various important ends; among which we may be permitted to specify the following:—

"1. It obviously leads all who love the Lord Jesus Christ, and who enter into the spirit of His last intercessory prayer for His disciples upon earth (John xvii.), to hail this healing of a long outstanding breach as a token of His favour, and a pledge and precursor of other similar unions, upon sound scriptural principles, and with an entire absence of all doubtful compromises or concessions on either side.

"2. It is a historical event, fitting in the present to the past, and connecting our Church, in the position we now hold, with the

Church to whose 'first, free, faithful, and reforming General Assembly,' the Original Seceders appealed, against the tyrannical procedure and unjust sentences of the 'prevailing party.' There is a continuity here that makes us feel as if a whole century were obliterated. We virtually sustain the appeal of our brethren, reverse the sentences appealed against, and restore the appellants to the place from which 'the prevailing party' thrust them out in these dark and evil days.

"3. But the event has a still higher significancy in reference to the men and the measures of the olden time. It symbolises and seals our Church's identity with the Church of the First and Second Reformations. It is a renewed pledge on our part, of our adhering to the principle of a National Establishment. It is a union on the basis of the great doctrine of Christ's Headship as King of nations, as well as King of Saints. And tracing as it does, our unbroken ecclesiastical and national descent from the Church and Nation whose attainments and engagements are to be ever gratefully remembered, it ought to move us to acts and exercises of humiliation for the past—thankfulness, with fear and trembling, for the present —and faith and high hope for the future.

"4. Nor is it to be overlooked that this is a union formed in the spirit of a heart-hatred of Popery, and of all Popish tendencies and influences. Virtually and substantially our brethren join with us, as in a sworn confederacy and league, to oppose the Man of Sin, and seek his utter discomfiture and overthrow. And connecting the ruin of Antichrist with the unity, prosperity, and peace of Christ's Church, our brethren and ourselves are alike bent upon the accomplishment of those scriptural and evangelical ends, for which our fathers consulted and combined together, and for which they toiled and testified, and suffered and died, in order that these kingdoms might be rescued from Popish and semi-Popish thraldom, and brought to 'the unity of the spirit in the bond of peace.'

"On these and other grounds, we consider this event as deserving special notice in all our congregations. And we beg to propose, that, on the day already named, 4th July, all our ministers should read from their pulpits, the Act of Union passed on Tuesday, the 1st of June; and should make it the occasion, not only of earnest prayer, but also of a brief explanatory address on the subject of the testimony which the Disruption Church has been called to bear, and which our seceding brethren are now to help us to bear still more emphatically in the time to come.—We are, yours faithfully,

A. Makellar. Rob. Buchanan.
Robert Gordon. Wm. Cunningham
Alexander Duff. Rob. S. Candlish.
Patrick Clason. Thomas Pitcairn."

The subjoined Pastoral Letter to the Congregations of the United Original Seceders on the union of the Synod with the Free Church of Scotland, which was subscribed by the Rev. Drs M'Crie and Shaw, was also published at this interesting period.

"DEAR BRETHREN,—The Synod of United Original Seceders, at their late meeting, previous to their union with the Free Church of Scotland, which is now so happily consummated, agreed to issue a Pastoral Letter under the direction of a Committee, to be read in their various congregations, detailing the steps which have led to this event, and accompanied with such reflections and directions as the interesting occasion may suggest.

"The Synod met on the 24th of May last, and was opened with a sermon by Mr Beattie, Balmullo, from 2 Samuel xv. 25, 26, 'And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation. But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto Him." During the subsequent days of that week, the Synod was anxiously engaged in winding up their affairs, in communicating with the Committee of the Assembly of the Free Church, and in making arrangements preparatory to the contemplated union. The General Assembly manifested throughout the utmost desire to facilitate this event. To avoid all unnecessary delay, and at the same time to allow full leisure for deliberation, they had appointed the evening of the Friday preceding their first diet for business, to receive our Representation and Appeal. That document was presented by the Deputation appointed at the meeting of Synod in Glasgow, and was received with a cordiality and respect which augured most favourably for the happy issue of the movement. A large and influential Committee, consisting of members of all supposed shades of opinion in the Assembly, was appointed to draw up a Deliverance in answer to the Representation and Appeal of our Synod. This deliverance was produced before the Assembly on Wednesday, thus affording our Synod an opportunity of expressing their mind in regard to it, before it was passed into a judicial deed or Act of Assembly. On this occasion, also, the Assembly took an opportunity of declaring themselves freely and unreservedly on the whole subject. The question was fully canvassed, and amidst many expressions of encouraging concurrence with our principles, not a single dissenting or protesting voice was uttered against them or in opposition to the proposed union. That deliverance was to the following effect.*

* See pp. 213, 217, or Act IX. of General Assembly of the Free Church of Scotland, 1852.

"Our Synod on receiving this Deliverance, after the most serious deliberation and frequent supplications for direction to the throne of grace, passed a resolution declaring their cordial and unanimous satisfaction with it, and their readiness to accede to the communion of the Free Church of Scotland as a Synod, in the event of that Deliverance being passed in its judicial form.

"Having thus declared the way open to their union with the Free Church, and agreed to drop their position of Secession, the grounds of the Original Secession being now fully and formally removed, the Synod proceeded to take into consideration the Financial Arrangements which had been submitted to them by the Committee of the General Assembly. Conscious of being actuated by no selfish or interested motives in seeking this union, and anxious that the fact should be made to appear as it really stood, they made no stipulations to the effect of their being entitled, in virtue of the union, to a participation in the benefits of the Sustentation Fund. On the contrary, they agreed that their ministers should in the meantime be supported, as before, by their own congregations, aided, in the case of the weaker congregations, by the Mutual Assistance Scheme, which they were still willing to keep in operation. On the other hand, while full credit was given to the Synod for their disinterestedness in this matter by our brethren of the Free Church, the heartiest assurances were offered on their part that they would endeavour to make such arrangements as would secure that none of our ministers would be losers in a temporal sense by this union. Independent of all such assurances, which the well-known liberality of the Free Church leaves us no room to doubt, the ministers of our Synod felt that it was their duty to cast themselves on the good providence of God, which has never failed them hitherto, and which they trust will not fail them now, when, in obedience to the dictates of pure principle, they place their reliance solely upon Him who sends none a warfare upon his own charges. The following are the Financial Arrangements to which we refer, along with the regulations for the admission of ministers and congregations, as finally passed into an Act by the General Assembly.*

"In order to carry out these arrangements, as well as to transact any matter affecting the temporal interests of their congregations, the Synod appointed a Standing Committee, composed of all the members of Synod, with the addition of some other members of our body who take an interest in its affairs, with powers to meet and settle these matters as they shall see cause. Of this Committee of the whole Synod, Dr M'Crie was appointed Convener, Dr Shaw,

* See pp. 219, 220, or Act X. of General Assembly of Free Church of Scotland, 1852.

Whitburn, Clerk, and Mr David Waterston, Edinburgh, Treasurer. A Sub-Committee in Edinburgh was appointed to transact any business which may be required, in regard to the equitable adjustment of the funds and property of the Synod, with powers to call the larger Committee when necessary.

"Matters having been thus arranged in the prospect of the proposed union, and several of the brethren being obliged to return home, the Synod appointed five of their number as their representatives, to convey to the General Assembly their final decision. On the evening of Tuesday, the 1st of June, these, with other brethren in town, having constituted, proceeded with their Moderator, Dr M'Crie, to the Assembly at Tanfield, where, after the passing of the Deliverance of the Assembly into an Act of the Church, the Deputation, amidst the most cordial greetings of the whole House, and of the vast audience, who appeared to be animated with but one spirit, that of Christian joy and gratulation, presented the final decision of the Synod, and were formally admitted into the Free Church, the Moderator giving them the right hand of fellowship.

"It is not our intention to dwell in this Letter on the principles upon which this harmonious and auspicious union has been accomplished. Suffice it to say, that not only has the General Assembly cordially received us on the terms which we proposed, but proceeding beyond what we demanded or anticipated, they have formally condemned and disavowed the censures passed upon the fathers of the Secession,—they have acknowledged our Representation as in accordance with the principles for which the Church of Scotland has been honoured to contend in the best and purest periods of her history; and after heartily acknowledging the services of the Secession, they recognise the solemn vows and engagements of our fathers, confess and lament the defection from their attainments and the breach of these engagements, and own the obligation to prosecute the ends of the Covenants in the Reformations which they were designed to advance and perpetuate. These declarations of attachment to the good old cause, which we have so long endeavoured, while in our separate state, to vindicate and uphold,—declarations made with so much frankness on their part, and without any proposal, prompting, or solicitation on ours,—have filled the hearts of your pastors, as they are sure they must the hearts of their people, with unspeakable joy. Taken in connection with all the speeches delivered in the Assembly on the subject, more especially those on the evening of our admission, they argue the most blessed harmony of sentiment on the great cause of the Reformation, which promises the most perfect unanimity in carrying forward that work to the great ends contemplated by our fathers. The whole transaction is fitted to form, and we humbly trust will

actually form, the closing chapter in the history of the Secession. Strictly speaking, the Secession must terminate when the great work in which it was engaged, and the ends for which it was formed, have been taken up by the Church from which it was declared. The acclamations of one of the largest and most enthusiastic meetings ever held in the capital, fused as they were for the time into one glowing mass of rapturous delight, proclaimed, not merely the triumph of Christian love in the healing of one of the breaches of our Zion, but the triumph of truth and principle in the mode of its accomplishment. The characters and contendings of our fathers, both immediate and more remote, have been amply vindicated; and while no compromise of divine truth has been made, the principles for which we have so long contended, in the form of testimony, have been placed on a pinnacle of observation, and brought more prominently and effectively before the eyes of the Christian world, than ever they have been before.

"We cannot, dear brethren, refrain from noticing the hand of God so clearly displayed in all the steps which have led to this desirable consummation. Even those incidents which, viewed in themselves, we cannot but deplore, and those measures taken in opposition to our proposed union which we considered rash and unadvised, have conduced to facilitate our progress. God has indeed 'led us in a way which we knew not, and in paths which we had not known;' He has 'made darkness light before us, and crooked things straight.' 'These things hath He done' unto us, and our hope therefore is that He 'will not forsake' us. Truly we may say, 'When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us; whereof we are glad.'

"In these circumstances, dearly beloved, we trust that you will see it your duty to acquiesce in the important step which has been taken by those who are over you in the Lord; that you will continue to adhere to their ministry, and support them as hitherto in the administration of word and ordinances; that you will cordially join with them in every good work in which they may be called to engage, in the more enlarged sphere of operations opened up to them in Providence; and that you will show by your liberality, your activity, your zeal and charity, that the principles which we hold, and which we are still resolved to maintain, are combined with the exercise of every Christian virtue. Pray that the Lord may sanctify this accession to the Church of our fathers, by making it the occasion of a revival of practical godliness among ourselves, as well as of the cause of religion and reformation in our land. 'Finally, beloved brethren, be ye steadfast, immovable, always

abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'

"We are, dear brethren, yours in the bonds of the gospel,

"In name and by appointment of Synod,

THOMAS M'CRIE.

EDINBURGH, *June* 2, 1852. ROBERT SHAW."

Pamphlets relating to the Disruption of the Original Secession Church and its subsequent Union with the Free Church of Scotland in 1852 :—

Remarks on the Position, Principles, and Present Duty of Original Seceders, by the Rev. M. Murray. (Two editions.) Glasgow, 1849. Pp. 24.

Union with the Free Church. Observations on the Pamphlet of the Rev. M. Murray, with Strictures, &c., by a Member of the United Original Secession Church (Wm. M'Crie, Esq.). Two editions, pp. 32 and pp. 35. Edinburgh, 1849.

Reply to a Pamphlet entitled Union with the Free Church, &c., by the Rev. Matthew Murray. Edinburgh, 1849. Pp. 24.

An Historical View of the various Settlements of the Church of Scotland, &c., by Rev. Wm. White, Haddington. Edinburgh, 1850. Pp. 32.

Letter to the Rev. James Lumsden, with Remarks upon his Speech on the Covenants, by Rev. Wm. White, Haddington. Edinburgh, 1850. Pp. 29.

Speeches by the Rev. Edward A. Thomson, Dundee, and Mr Wm. M'Crie, Edinburgh, on Union with the Free Church, with Appendix by Mr Thomson. Edinburgh, 1850. Pp. 75.

Free Churchmen and Seceders, or an Examination of Plans proposed for Union between them, by Rev. Archd. Brown, M.A. Edinburgh, 1851. Pp. 58.

What is the Duty of Seceders in reference to Union with the Free Church? by a Working Man (Thos. Robertson, Tailor, Elder at Clola). Edinburgh, 1851. Pp. 16.

Letter to the Editor of the *Original Secession Magazine*, containing an Examination of an Article entitled Historical Grounds of the Secession, by the Rev. Matt. Murray, Glasgow. Glasgow, 1852. Pp. 28.

Reply to the foregoing Pamphlet, by the Rev. Wm. White, Haddington. Edinburgh, 1852. Pp. 30.

Strictures on the foregiong Reply, by the Rev. M. Murray, Glasgow. Glasgow, 1852. Pp. 40.

Free Church Door for Seceders, by the Rev. Archd. Brown, M.A., Edinburgh. Edinburgh, 1852. Pp. 51.

DIAGRAM OF SCOTTISH PRESBYTERIAN CHURCH HISTORY



1688 — Perse- cution

1690 — Revolution

1698 — ← Shields, Linning, and Boyd

1703 — J. M'Millan, 1706 →

1718 — Societies' →

1728

1733 — Original Secession →

1738

1743 — Nairne →

1747

1748 — 1752

1758

1763 — Church of Scotland ← — Relief Church — Burghers ← — Anti-Burghers ← — Lifters

1778

1783

1788 — Pronouncing Shytock, 1785 — Hunter, 1813 — Reformed Presbyterian Church

1798 — 1799 — New Light Rp. — New Light A's. — 1806 — Constitutionalists

1808 — Old Light Burghers

1818 — 1820 — Protester

1828 — Temp. — 1827 — U. Seceders

1838 — Gardner → — 1839 — Ren. O. P. Brethren

1843 — Free Church of Scotland

1847 — United Secession Church

1848 — M'Kinlay → — Berry →

1852 — U.O.S. Church

1858 — U. P. Church — Dr. M. — Remnant U. O. Sec. — 1863

1868 — Lambie — Wright — Easton — Ren. R. P's.

1873 — R.P. Church

1878

1888

Gilliespie Bros. Ltd. Glasgow

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Dialogue on Free Church Door between Rev. A. Brown, M.A., and Nominis Umbra (Rev. Wm. White). Edinburgh. Pp. 31.

Thoughts on Union with the Free Church of Scotland, by Thomas M'Crie, D.D., LL.D., Edinburgh. Edinburgh, 1852.

Review of the Act and Declaration of the Free Church of Scotland, showing that Union with the Free Church of Scotland, whilst she holds her present position, is inconsistent with the Principles held by Seceders, by Rev. Thos. Manson, Perth. Part I. Glasgow, 1852. Pp. 36. Part II. Glasgow. Pp. 64.

Review of Discussions on Union between the Original Secession and the Free Church of Scotland, by Rev. John Sandison, Arbroath. Edinburgh, 1852. Pp. 32.

Review of the Account of the late Conference given in the *Original Secession Magazine*, by the Rev. John Robertson, Ayr. Edinburgh, 1852. Pp. 8.

Free Church and Original Secession, by George Jack, Elder, Dundee. Dundee, 1852. Pp. 23.

The National Covenants in their bearing on Union with the Free Church, by Rev. Edward A. Thomson, Dundee. Dundee, 1852. Pp. 54.

Pastoral Letter to the Congregations of the United Original Seceders, on the Union of the Synod with the Free Church of Scotland. Signed, by appointment of Synod, by Thos. M'Crie, D.D., LL.D., Moderator, and Robt. Shaw, D.D., Synod Clerk. Edinburgh, 1852. Pp. 7.

Letter to the Rev. Dr Candlish on Extinction of the Secession in Scotland, by Rev. A. Brown, M.A. Edinburgh, 1852.

The Work of the Lord declared in Sion, a Sermon occasioned by the accession of the Original Seceders to the Free Church of Scotland, by Rev. Wm. Marshall, Leith. Edinburgh, 1852.

A Full Account of the Union of the United Original Secession Church with the Free Church of Scotland is given in last number of the *Original Secession Magazine*, 1st series; and also in the Appendix to the Free General Assembly Proceedings, 1852.

The following refer not to the subject of the above controversy, but to side issues:—

Should the Original Seceders continue their Secession from the Established Church, by an Old Seceder. Dublin, 1844.

Historical Notices of the Ecclesiastical Divisions in Scotland, with Suggestions for Reunion, by Benj. Laing, D.D., Colmonell. Edinburgh, 1852. Pp. 110.

Free Churchmen and Voluntaries, may they honourably and consistently seek a Union, by an Old Light Voluntary (Archd. Gillies, Journalist, Dundee). Dundee, 1852. Pp. 15.

CHAPTER VIII.

STATISTICS OF THE SEVERAL CONGREGATIONS OF THE ORIGINAL OR OLD LIGHT SECEDERS.

Aberdeen (Burgher), now Melville Free Church.

ABERDEEN is a populous city in the north of Scotland, 111 miles north from Edinburgh.

The history of this congregation, for which we are chiefly indebted to the late Thos. Primrose, Esq., advocate, is as follows :—

On 2d November 1756 the Rev. John Bisset died. He had been for upwards of thirty years minister of the East Parish Church of Aberdeen. He was of the Evangelical party in the Church of Scotland, and a man of ability and influence. He had taken an active part as a supporter of Government in Aberdeen during the Rebellion of 1745-46, and suffered accordingly at the hands of the rebels. See his "Diary" in the "Miscellany of the Spalding Club."

The Town Council, as patrons, appointed as Mr Bisset's successor the Rev. George Campbell, afterwards known as Principal Campbell of Marischal College, a leader of the "Moderate party" in the Church, and an author of theological works. A portion of the congregation of the East Church, dissatisfied with the appointment of Mr Campbell, left the East Church, and having fitted up a chapel in Virginia Street, known, says Kennedy in his "Annals of Aberdeen," as the "Seceder Church," connected themselves with the Burgher Secession Synod. This was the first Secession congregation in Aberdeen.

On 7th December 1758 the Rev. Alexander Dick was ordained the first minister of the congregation. He died on the 17th February 1793 in the sixty-fourth year of his age, and during the thirty-four years of his ministry the congrega-

tion was progressive in numbers, and many merchants and others in good social position joined it.

On 24th May 1772 the congregation took possession of the church they had erected on the site of the chapel which had been founded in 1459 and dedicated to St Thomas, but which had since the Reformation been used as a hospital for decayed burgesses of Guild. This building, having become ruinous, was with the site sold by the Town Council to the congregation, who forthwith erected, at a cost of £800, a church containing about 600 sittings.

On the death of Mr Dick in 1793 a division took place in the selection of his successor. The majority chose the Rev. Wm. Brunton, who was ordained on 22d April 1795 Second Minister, and the minority withdrew and formed another congregation in Belmont Street, but which has since removed to St Nicholas Lane.

The Old Light controversy having extended to this congregation, the majority adhered to the original principles of the church, whilst the minority, along with the minister, adopted New Light views. Being unable to worship harmoniously together the Sheriff was appealed to, who adjudicated the property to the Old Lights, on the ground that they formed the majority of the congregation. The case was appealed to the Court of Session, the judges of which were much divided in opinion, but the majority adhered to the Sheriff's judgment, so that the case "Dunn and others *versus* Brunton, 10th May 1801," is often referred to as a precedent in questions affecting church property.

The remanent congregation then applied to the Original Burgher Presbytery for sermon, which was granted, the Rev. Ebenezer Hyslop, of Shottsburn, having been appointed to preach on the first Sabbath of March 1800. It was afterwards arranged that the preacher who officiated at Aberdeen should also visit Linturk, in the parish of Tough, and preach there.

On 11th January 1803 applied for a moderation; stipend offered £90, with manse and pertinents, and the expectation of the stipend being afterwards increased. The petition was granted, and the moderation was appointed to take place on

the second Thursday of February following—the Rev. Alex. Brown, of Burntshields, to preach and preside. The Rev. Wm. Taylor, of Levenside, was called, the call being signed by 137 members and 17 adherents; but on 12th April 1803 the Presbytery declined to translate Mr Taylor.

On 1st May 1804 the congregation again applied for a moderation, stipend offered £100 and the manse, which petition was granted, and the Rev. James Gardner, of Kilpatrick, was appointed to moderate on 4th July. The call was for Mr James Watson, Probationer, and was subscribed by 152 members and 13 adherents, but he having received among other calls one to Edinburgh, that city was preferred, and the call from Aberdeen set aside on 4th December 1804.

On 4th February 1806, petitioned for a moderation, stipend to be £100, with a manse, and the stipend to be increased as congregation increases. The Presbytery having expressed the hope that travelling expenses of minister to Presbytery and Synod meetings would also be allowed by the congregation, appointed Tuesday, 18th February, for the Moderation, which day shall be observed in fasting till public worship be concluded, or longer, if members can observe it, and that the Rev. Wm. Taylor of Perth shall preach and preside on the occasion. The result was that Mr Wm. Primrose, Probationer, was called, the call having been subscribed by 145 members and 19 adherents.

Third Minister, William Primrose. Ordained 13th August 1806, when the Rev. Thos. Porteous of Milnathort began the service by preaching from Eph. iii. 8, "Unto me," &c.; the Rev. Wm. Taylor of Perth preached the ordination sermon from Phil. ii. 29, "Receive him therefore," &c., ordained Mr Primrose, and thereafter addressed pastor and people.

On 3rd September 1839, in terms of Act of General Assembly of the Church of Scotland, 25th May 1839, and of Resolution of the Original Burgher Synod, 31st July 1839, and a resolution of the congregation, 26th August 1839, together with a memorial presented to the Established Presbytery of Aberdeen, the Rev. Wm. Primrose and his congregation were admitted into the Church of Scotland, and a *quoad*

sacra parish allocated to the church, which was thereafter to be designated Melville Church.

On 12th June 1843, in consequence of the Disruption of the Church of Scotland, the minister and congregation unanimously resolved to adhere to the Free Church of Scotland.

The Rev. Wm Primrose died on 23rd May 1866, in the eighty-third year of his age, and the sixtieth of his ministry.

In January 1866 the Rev. Jas. H. Collie, who had for some time been assistant to Mr Primrose, was ordained his colleague and successor. In 1875, Mr Collie was translated to York, and was succeeded by the Rev. Jas. Masson, who, after a pastorate of several years, was removed to Coupar-Angus, and was succeeded by the present incumbent, the Rev. David Eaton, who was ordained on 15th December 1884.

Monuments in St Nicholas Churchyard, and mural tablets in Melville Church, have been erected to the memory of the Rev. Alex. Dick and the Rev. Wm. Primrose.

The church, erected in 1772, although several times modified in internal arrangements, was, on 3rd March 1878, reopened for public worship after undergoing an entire remodelling, which cost about £1200.

Statistics of congregation in 1884:—Members, 458; adherents, 42; average attendance, 400; total income, £429; stipend, without manse, £259.

Belmont Street (*Antiburgher*), *now U.P. Church.*

"Seven persons belonging to Mr Bisset's congregation acceded to the General Associate (Antiburgher) Synod, when the other Seceders in Aberdeen obtained supply of sermon from the Associate (Burgher) branch of the Secession, and formed themselves into an association for prayer and mutual exhortation. They attended public worship at Craigdam, eighteen miles distant from Aberdeen, in favourable weather; but met on other occasions in an upper room in the city, which they had hired for the purpose. Their number having increased, though still small, they removed to a larger room in 1772; and applied to the Synod for supply of sermon once a month, which was granted. In 1775 they removed to a room in

Spittal, which was always crowded, but few members were added to the church. On 12th November 1777, they were disjoined at their own request from Craigdam, and formed into a separate congregation, the communicants amounting at the time to 40. Church built, 1779; sittings, 800. A new church was opened 10th January 1869, with sittings for 694; cost, £3100, 5s. 6d." [1]

First Minister, Michael Arthur, previously of Peebles. Inducted 26th June 1772. Resigned 8th February 1786.

Second Minister, William M'Caul from Sanquhar. Ordained 8th April 1789. Resigned on ground of ill health, 20th November 1798.

Third Minister, James Templeton, from Kilmaurs. Ordained 2d September 1801.

Owing probably to the bonds of relationship, he being son-in-law to Rev. Wm. Mitchell of Clola, Mr Templeton declined to unite with the Burgher Synod in 1820, and thus became associated with the Protesters from that date till they united with the Constitutional Presbytery in 1827, when he and the congregation acceded to the United Secession Church on 10th July of that year. The latter part of Mr Templeton's career, however, was not free from trouble, since, owing to a divergence of view on doctrinal points betwixt his colleague and himself, he felt necessitated to originate a preaching station in Gallowgate, and which afterwards became Charlotte Street U.P. Church. Mr Templeton expired on 11th August 1840, in the seventieth year of his age, and the thirty-ninth of his ministry.

The statistics of Belmont Street congregation for 1884 are as follows:—Members, 482; total income, £700; stipend, £350; average contribution per member, £1, 10s. 1½d.

Skene Terrace (Constitutional), now United Original Secession Church.

This congregation was formed by members of the Secession Church resident in Aberdeen and neighbourhood, who were opposed to the Narrative and Testimony of 1804 being en-

[1] "M'Kelvie's Annals," p. 54.

acted as a term of Communion. Its beginnings were small. In 1808 the Presbytery agreed that Mr Wm. Edwards from Shiels congregation be admitted as elder, and on 10th May of same year granted the congregation supply of sermon.

On a moderation having been subsequently applied for and granted, Mr John Aitken, Probationer, was called. The call was subscribed by nineteen members and eleven adherents. The congregations of Glasgow, Dundee, and Kelso having also called Mr Aitken, these competing calls were referred to the Constitutional Presbytery, which on 15th May 1810 decided in favour of Aberdeen.

First Minister, Rev. John Aitken from Kirriemuir, of which his father was minister. Ordained 25th July 1811, when the Rev. James Andrew, formerly of Shiels, opened the services with praise and prayer, the Rev. Robt. Chalmers of Haddington preached from 1 Thess. ii. 4, put the questions of the Formula, and Mr Aitken having been thereafter ordained, the Rev. Thos. M'Crie of Edinburgh preached from Phil. ii. 16, and closed the services.

On 10th September 1850, the congregation presented their pastor with a purse containing sixty-three sovereigns as a mark of their esteem and gratitude on his entering the fortieth year of his ministry.

Mr Aitken died on the 21st July 1857, in the sixty-eighth year of his age, and the forty-sixth of his ministry, and his successors in the ministry have been the Rev. John Mackay, now in United Original Secession Church, Bridgeton, Glasgow, and the Rev. Ebenezer Ritchie.

The statistics of the congregation are, for 1884:—Members, 67; adherents, 13; total income, £138; stipend with manse, £103; average per member, £2, 1s. 5½d.

Airdrie (Burgher), now Broomknoll Free Church.

Airdrie is a burgh town in the parish of New Monkland, Lanarkshire, thirty-one miles west from Edinburgh and eleven east from Glasgow.

This congregation, which appears to have originated in an offshoot from Well Wynd Congregation, acceded to the Original Burgher Presbytery on 7th January 1800, and the first

supply of sermon given them was on the third Sabbath of the same month, when the Rev. Ebenezer Hyslop of Shottsburn officiated by appointment of Presbytery.

On the 7th May 1805, the congregation petitioned for a moderation for elders, which having been granted, the Rev. E. Hyslop was appointed to preside on the 13th June following. The result was that Messrs James Hill, Peter Reid, Robert Watt, James Cross, and Matthew Miller were elected, all of whom were appointed to be ordained to office by the Rev. Mr Hyslop on the third Sabbath of September.

On 31st December 1805 the congregation applied for a moderation; stipend offered, £70 with a house for minister. The Rev. Wm. Watson of Campbell Street Church, Glasgow, was appointed to moderate on 23rd January 1806, when the call, which was in favour of Mr Robert Torrance, Probationer, was subscribed by eighty members and eighteen adherents.

On 13th August 1806 the Rev. Robert Torrance was ordained as First Minister, when the Rev. Jas. Gardner, of Kilpatrick, began the services in the tent by preaching from 2 Tim. iv. 2. The Rev. Wm. Willis, of Stirling, preached the ordination sermon from Numbers xxvii. 16, 17, ordained Mr Torrance, and thereafter addressed suitable exhortations to pastor and people.

The Rev. Robert Torrance died 21st March 1834, in the fifty-fourth year of his age, and twenty-eighth of his ministry. His funeral sermon was preached by the Rev. George Hill, of Shottsburn, from Heb. xiii. 7, 8.

On 14th April 1835 the congregation petitioned for a moderation; stipend offered, £70 with manse and garden, together with £4 for Sacramental expenses. This petition having been granted, the Rev. Michael Willis of Renfield Street Church, Glasgow, was appointed to moderate on the Thursday after the fourth Sabbath of May. The call, which was in favour of Mr James Findlay, Probationer, was subscribed by 214 Members and 36 Adherents.

On 11th August 1835, the Rev. James Findlay was ordained Second Minister, when the Rev. James Stark of Greenock began the services by preaching from Psalm xxvi. 8; the Rev. Jas. Cleland of Stewarton then delivered the ordination

sermon from Luke i. 34, ordained Mr Findlay, and thereafter addressed minister and congregation.

This congregation, together with its pastor, acceded to the Church of Scotland in 1839, and continued with the Free Church of Scotland after the Disruption of 1843.

Mr Findlay having been translated to Camlachie Free Church, Glasgow, on 3rd October 1844, the Rev. James M'Gown from Midmar was inducted as Third Minister in 1846, and died 2nd June 1864, in the thirty-second year of his ministry. The present pastor is the Rev. Wm. Reid, who was ordained in 1867.

Statistics of congregation for year 1884 :—Members, 404; average attendance, 455; total income, £913; stipend, £227 with manse.

Alloa (Burgher), now East Free Church.

Alloa is a town on the Forth, in Clackmannanshire, 30 miles N.W. from Edinburgh, and 7 from Stirling.

This congregation was formed by a section of the Rev. Thos. Waters' congregation, who sympathised with the stand made for Old Light principles by the Original Burgher Presbytery. Application was made for supply of sermon on 30th June 1801, and on 28th February 1804 the congregation petitioned for a moderation, the stipend offered being £80, and also £10 for house rent. The petition was granted, and the Rev. Wm. Taylor, of Levenside, was appointed to moderate on 10th April following. The call was for Mr James Watson, Probationer, and was subscribed by 256 members.

On 4th December 1804, the Presbytery set aside this call, and appointed that Mr Watson should be ordained at Edinburgh, to which he had also been called.

On 11th March 1806, the congregation petitioned for a moderation. Stipend offered £100, including a dwelling-house, with the promise of increasing the stipend as the congregation increased. The petition was granted, and the Rev. Thos. Porteous, of Milnathort, was appointed to moderate on the 2nd April. Mr John Mackinlay was then chosen, the call having been subscribed by 310 members and 160 ad-

herents, but he having also been called to Levenside, the latter congregation was preferred by the Synod.

On 14th July 1806, a moderation was again applied for, the stipend offered to be as formerly. The Rev. Thos. Porteous, of Milnathort, was appointed to moderate on 28th August, with the result that Mr John Mackinlay, Probationer, was again chosen, the call being subscribed by 241 members and 30 adherents, but the Synod declined to sustain it.

Having, on 15th March 1808 again requested a moderation, offering as stipend £90, and a dwelling-house, the Presbytery granted the moderation, but with the following remarks to be communicated to the congregation, and an answer desired to be returned to them with the call. "A living of £90 subjects the possessor to a taxation of £9. The minister, in virtue of his office, is subjected to riding charges to sacraments, to Presbyteries and Synods, to the amount of £10 or £15 at least. From his station, too, as an example of hospitalty, he incurs an expenditure of at least £15 or £20, which in private life would be avoided. The Presbytery would wish this congregation to make a separate allowance for such necessary expenses as these, and say what net income for his real support in his labours among them they allow their minister, in order that he may not be subjected to a tax for such outlays as can be of no benefit to him in point of real support. And whatever is stipulated as stipend now be increased as the congregation increases." The Presbytery then appointed the moderation to be upon Thursday, the 31st current, the Rev. Wm. Raeburn, of Bannockburn, to preside. The call was for Mr Alex. Stark, M.A., Probationer, and was subscribed by 245 members, but as he had also been called to Falkirk, Kirkintilloch, and Carluke, the matter was referred to the Synod, which decided in favour of Falkirk.

In reply, however, to the above remarks of the Presbytery, the commissioner from the congregation said he was authorized to report that the congregation had made their offer, and the Presbytery might consider and divide it for the object of their call in any light they chose. On 29th March 1809, the congregation petitioned for an addition to their

Session. Three persons were afterwards ordained as elders, though seven had been chosen and examined.

On 6th February 1810, the congregation applied for a moderation, stipend offered £90, also £20 for house rent, and £10 for sacramental charges—£120 in all, with hope of increase, and if the Presbytery see meet to model the £90 any other way to ease their minister of public taxes, they may do it. The moderation was granted for 22nd February, the Rev. Wm. Raeburn to preside, when Mr James Smith, Probationer, was chosen, the call being signed by 228 members.

On 14th August 1810, the Rev. James Smith was ordained First Minister, when the Rev. Wm. Raeburn preached from Prov. xi. 30, the Rev. Thos. Porteous preached the ordination sermon from the same text, ordained Mr Smith, and thereafter addressed minister and congregation on their respective duties.

The united congregations of Ballylintagh and Garvagh having called Mr Smith, the matter was referred to the Synod of 1814, which decided that he should remain in this congregation.

The Rev. James Smith died in 1827, and thereafter, owing to disagreement about a probationer, several withdrew from the congregation. Hence, in records of the Antiburgher Seceders, it is stated that on 18th August 1829, a number of persons formerly in connection with the Burgher Congregation at Alloa, petitioned the Edinburgh Original Secession Presbytery for supply of sermon, which was granted on first Sabbath of October. But this was only for a brief period, since, on 12th May 1830, they requested the Presbytery to withdraw their appointments owing to their inability to maintain ordinances.

On the 24th August 1830, the Rev. John Wright was ordained Second Minister, and retired Emeritus 1875, a colleague and successor having been allowed him by Free General Assembly.

During his ministry there were held yearly diets of examination, which were well attended by old and young, and which were found extremely pleasant and profitable. A

weekly Prayer Meeting was begun at the time of the Dundee Revival, when M'Cheyne was in Palestine, and which afterwards became a permanent institution. Mr Wright was the last moderator of Burgher Synod before its accession to the Church of Scotland in 1839, and after he and his congregation were annexed to the Establishment, a parish *quoad sacra* was assigned them. Mr Wright was the last moderator of the unbroken Established Synod of Perth and Stirling, and in 1843 had the honour of opening the Free Synod of Stirling, he and his congregation having adhered at the Disruption to the Free Church of Scotland. His colleagues have been successively, the Revs. James Wallace, George Milne, and John M'Alpine, which last was ordained in 1885. The church at its erection cost about £800. Subsequently a gallery was introduced, and other expensive improvements made. An excellent manse was built in 1848, costing about £700.

Statistics for 1884:—Members, 166; adherents, 18; average attendance, 180; total funds raised, £314; stipend, £243 with manse.

Alyth (Burgher) now extinct.

Alyth is a village on the confines of Forfar and Perthshire, 17 miles north-west of Dundee and 12 west of Forfar.

The Burghers here were few in number, and never were able to call a pastor. They applied for sermon on 4th October 1803, and in response the Rev. George Williamson was appointed to officiate on 2nd December following.

On the 31st December 1803, they petitioned for a moderation for elders, when the Rev. Wm. Raeburn was appointed to preach and preside, and Messrs James Elliot and John Gilruth or M'Gilchrist having been chosen, the Presbytery on 22nd April 1806 appointed the Rev. Wm. Taylor of Perth to ordain them on a convenient day.

Their funds being low, they got, in September 1807, from Synod the sum of £2, 17s. 6d. to help them, with the promise of more assistance.

On 29th April 1818 they once more applied to be

recognised as a vacancy, the supply of sermon to be one Sabbath per month or six weeks, but no further record of them is extant.

Alyth (Constitutional) now extinct.

This congregation originated in an offshoot from the Anti-burgher Congregation (Rev. James Hay's) in 1806. Preaching was applied for to the Constitutional Presbytery on 10th May 1808, and elders were ordained by the Rev. Andrew Arrott on the first Sabbath of March 1809.

The Seceders here having been associated with those of Coupar-Angus and Rattray in forming one congregation, on 16th January 1810 petitioned the Constitutional Presbytery, in which they state "that having met to consult about asking a moderation, they found that they would be able to afford a competent support for one to labour among them, but they judged it inexpedient to ask any moderation until the Lord be pleased to send forth more labourers into his vineyard, and therefore express a hope that the Presbytery will see good cause not to grant any moderation at this time to any place, as a step of this kind would do more hurt to the public cause, than the Presbytery would remedy in many years."

They having subsequently, however, petitioned for a moderation, the Presbytery, on 13th July 1812, judged that the congregation was not in present ripeness for a settlement.

On 21st July 1815 the congregation elected as elders David Clyde, James Duncan, and Thomas Smith, and desired that Robert Millar, formerly an elder of Synod, should be admitted to the Session.

On 10th May 1819 a moderation was applied for, but as the stipend offered was only £60 and a house, the Presbytery were unanimously of opinion that what the congregation proposed was quite inadequate for supporting a fixed dispensation of the gospel in present times, and delayed giving a moderation. After a delay, however, of fourteen years (viz., on 1st May 1833), a call was given to Mr Cunningham Aitcheson, Probationer. The stipend promised was £65 with

a house. Mr Aitcheson, however, having been also called to Arbroath, and the United Congregations of Crieff, and Dunning, the case was referred to the Synod, which on 15th May 1833 preferred Alyth, and the Rev. Cunningham Aitcheson was therefore ordained Minister.

Early in the spring of 1837 Mr Aitcheson resigned his charge, but in the following May agreed to recall his resignation for a year. Ultimately, however, his demission was accepted.

After this period the gradual decay of this congregation increased, as is evident from a paper sent to the Presbytery on 24th September 1839, stating that unless preachers are willing to accept the collection as a remuneration for their services the congregation cannot employ them."

Arbroath (Constitutional), now Maule Street Original Secession Church, and High Street Free Church.

Arbroath is a populous manufacturing town in Forfarshire, 17 miles north-east from Dundee.

The first congregation of Seceders in Arbroath originated in 1782, and was an offshoot from the Secession congregation of Dumbarrow, which church was 7 miles distant from town.

The first meeting-place of the congregation was a building on the site of which the Police Office now stands, and the congregation worshipped there till 1791, when it removed to a meeting-house, in North Grimsby Street. A Session had been constituted in 1784, and five years later Mr James Miller was ordained as pastor, viz., on 14th July 1789.

In 1806, though the minister remained with the Synod, or New Light section, about a half of the membership of the congregation, together with two of the elders, adhered to the Constitutional Presbytery, whom they petitioned for supply of sermon on 10th May 1808.

Until the church in Maule Street was erected in 1821, the congregation worshipped in the Long Row School.

Having, in 1820, petitioned for a moderation, the Rev. Alex. Duncan of Dundee preached and presided on 7th June

1820, when Mr Benjamin Laing, Probationer, was called. This call was sustained by the Presbytery, on condition that a place of worship shall be speedily provided, and also that the stipend be raised to £90.

The Rev. Benjamin Laing, their First Minister, was ordained on 19th July 1821, when the Rev. Robert Shaw, of Whitburn, preached from Luke xii. 42, presided, and addressed pastor and congregation, whilst the Rev. Alex. Duncan, of Dundee, concluded the service by preaching from Isaiah liii. 10.

Owing to difficulties and discouragements, Mr Laing demitted his charge, which demission was accepted by the Synod on 16th September 1829.

In 1831 the congregation called Mr David Burn, Probationer, but he having been also called to Thurso, the Synod appointed his settlement at the latter place.

On 6th March 1832, the Perth Presbytery agreed to allow the congregation a moderation, on condition that after two years the stipend shall be raised to £80 per annum. Mr Cunningham Aitcheson, Probationer, was then chosen as pastor, but as he had also been called by the combined congregation of Crieff, Dunning, and Alyth, the Synod preferred the last-named congregation, and the Arbroath call was set aside.

In 1834 the congregation called Mr John Sandison, Probationer, which call was subscribed by twenty-five members and twenty-five adherents, but as he had also been called to Auchinleck, the matter was referred to the Synod, which preferred Arbroath, and thus the Rev. John Sandison, the Second Minister of the congregation, was ordained in 1834.

In 1852, along with the majority of the congregation, Mr Sandison agreed to the union of the Original Secession Synod with the Free Church of Scotland, but the minority having legally retained the property, the congregation purchased a church formerly used by the Episcopalians in High Street, which was afterwards designated High Street Free Church. Mr Sandison, shortly before his death (which took place in Edinburgh on 26th October 1871, in his sixty-ninth year), was presented in the Arbroath Town Hall with his portrait,

in testimony of the esteem in which he was held by the public generally.

Mr Sandison's successors in Maule Street Church have been the Rev. Benjamin Kirkwood, who died, and the Rev. Alex. Stirling, who was ordained in 1869, and his successor in High Street Church is the Rev. Frank Mudie, ordained 1869.

The statistics of the two congregations into which this congregation became subdivided are as follows, for 1884:—Maule Street United Original Secession Church—Members, 145; adherents, 40; total raised for all purposes, £207; stipend, £153, with manse; average per member, £1, 8s. 6¾d. High Street Free Church—Members, 302; adherents, 12; average attendance, 283; total raised for all purposes, £395; stipend, £272, without manse.

Auchinleck (Antiburgher), now United Original Secession Church.

Auchinleck is a village in Ayrshire, 15 miles east from Ayr and 16 south-east from Kilmarnock.

"This congregation originated with a praying society which met in Wallacetown, a sequestered spot on the Water of Glenmuir and north side of Airsmoss, where the Rev. Richard Cameron fell, with eighty of his adherents, in a skirmish with the King's troops on the 20th of July 1680. This society had existed from the times of the Solemn League and Covenant, and had in common with many others in Ayrshire, Nithsdale, Annandale, and Galloway, been under the inspection of the Rev. Mr Hepburn, of Urr. These societies, in four different papers in which they designated themselves 'The Societies of the South and West,' publicly declared their adherence to the Testimony emitted by the Associate Presbytery in April 1738. The Rev. Messrs Nairn and Mair preached at Wallacetown, the meeting-place for the Societies in Ayr, Cumnock, and surrounding district, on the last Sabbath of June 1738. This station was afterwards supplied alternately with the station at Kirkconnel, the

general meeting-place of the Seceders in Nithsdale, on an average once in three months. Mr Smyton was ordained at Kilmaurs in 1740, and was required to preach four Sabbaths in the year at Wallacetown; but the Presbytery at the same time agreed 'that the said Correspondence of Wallacetown (comprehending Ayr and intermediate places) shall be considered only so far under Mr Smyton's inspection for some time, that they shall have access to be represented by their elders in the session of Kilmaurs for the removing of scandals that may fall out among them, or when there are additional elders chosen among them, that he may keep session with said elders as his convenience can allow; but that he be not obliged to visit the sick, or visit families in that corner, and that it shall be optional to him to examine some days when he goes there to preach; and that the said Correspondence of Wallacetown shall endeavour to lay themselves out to have a minister to themselves, if it shall please the Lord to increase their number, and they shall have a supply of young men from the Presbytery if demanded.'

"This demand, however, was not made till 1756, when the Society of Wallacetown obtained a disjunction from the congregation of Kilmaurs, and was formed into a separate congregation. The station at Wallacetown was then abandoned, and a place of worship was built at Rigg, a retired spot about half a-mile south-east of the village of Auchinleck, from which village the congregation took its name.

"First Minister, Robert Smith, from Midcalder. Ordained 30th Nov. 1763. Resigned 31st January 1809. Removed to Kilwinning, where he died, 12th June 1817, in the eighty-fourth year of his age. Author of a pamphlet, entitled "Self-Inconsistency Exemplified, wherein Burghers' Opposition to their own Profession is Exemplified;' and a treatise 'On Original Sin.'

"This congregation engaged in Covenanting on 4th July 1771."

"The congregation called Mr Isaac, who died while under call; 2d, Mr Smith, son of the former minister, who died while on trials for ordination.

"Second Minister, Robert Crawford, from Craigmailen.

Ordained 29th October 1811. Resigned 1813. Admitted to Elgin (First), 2d January 1817.

"The congregation called Mr A. Scott, who was appointed by the Synod to Crieff.

"Third Minister, Peter M'Derment, from Ayr. Ordained 3d April 1816. Mr M'Derment was one the protesters against the union of the two great branches of the Secession in 1820, and, with his congregation remained apart." [1]

Mr M'Derment was Clerk to the Synod of Protesters from its formation in 1820 to its union with the Constitutional Presbytery in 1827, and was subsequently Clerk to the Original Secession Synod to the period of his death, which took place on 26th September 1833, in the fiftieth year of his age, and the seventeenth of his ministry, Author of "Progressive Holiness," a sermon on 2 Peter iii. 18.

On 28th February 1834 the congregation applied for a moderation, which was granted, and the Rev. Robert Smith, of Kilwinning, was appointed to preach and preside on 11th March. The call was for Mr John Sandison, Probationer, and was subscribed by fifty-three members and ten adherents, but as he had also been called to Arbroath, the matter was referred to the Synod, which preferred the latter congregation.

On 24th December 1834 application was again made for a moderation, when the Rev. George Stevenson, of Ayr, was appointed to preach and preside on 5th January 1835. Mr William White, Probationer, was then elected pastor, but as he had also been called by the Haddington congregation, the Synod on 13th May preferred that congregation.

On 23rd June 1835 applied for a moderation, when the Rev. Benjamin Laing, of Colmonell, was appointed to moderate on 15th July. This call was in favour of Mr Alexander Brown, Probationer, who having also been called to Coupar-Angus, the Synod appointed his ordination to be at that place.

On 27th July 1836 application was made for a moderation, when the Rev. Dr Stevenson of Ayr was appointed to preside on 24th August. Mr Joseph Wilson, Probationer,

[1] "M'Kelvie's Annals," p. 404.

was then called, but having also been called to Elgin, the Synod appointed him to that congregation. Mr Wilson, however, whose choice was to accept the call to Auchinleck, declined to go to Elgin, and thereafter resigned all connection with the Secession, since he held the decision in competing calls should be given by the person called, and not by the Synod. He joined the Reformed Presbyterians, and eventually united with the Free Church of Scotland, and was inducted to Abernyte, near Dundee, where he died:

On 21st March 1837 the congregation was visited Presbyterially, and sympathised with, owing to their numerous disappointments.

On 12th June 1837 application was made for a moderation, when the Rev. Dr Stevenson, of Ayr, was appointed to preach and preside on 3d July. The call was in favour of Mr George Roger, M.A., from Aberdeen, Probationer, and was sustained and accepted.

On 8th November 1837 the Rev. George Roger, M.A., was ordained Fourth Minister, when the Rev. Matthew Murray, of Glasgow, preached from Psalm lxxxvi. 3; the Rev. John Graham, of Kilmarnock, addressed pastor and people; and the Rev. George Stevenson, of Kilwinning, concluded the service by delivering a sermon from 1 Cor. iii. 7.

Mr Roger was for many years clerk to the local Presbytery, and after the union of the Original Secession with the Free Church of Scotland in 1852, he was appointed Clerk to the remanent Synod, which office he held till his death on 4th April 1870, in the sixtieth year of his age and the thirty-third of his ministry.

Fifth Minister, Rev. Prof. Spence.

Statistics of congregation, 1884:—Members, 28; adherents, 5; total income, £49; stipend, £40, with manse; average contribution per member, £1, 15s. 6d.

Ayr (Antiburgher), now United Original Secession Church.

Ayr is the county town of Ayrshire, and is 77 miles W.S.W. from Edinburgh and 33 S.W. from Glasgow.

This congregation, which was the first of the Secession in Ayr, had (says Dr M'Kelvie) a common origin with that of

Auchinleck. The first supply of sermon to the Seceders in Ayr was in 1755, at which time it was difficult for them to obtain a piece of ground on which to erect a tent, and it was not till fifteen years afterwards that they were disjoined from Kilmaurs, 14 miles off, and formed into a separate congregation. Their first church was built in 1770. After the lapse of thirty years, however, the building was taken down, and the site, along with some adjacent ground, was converted into a place of sepulture, where are interred many of the original members of the congregation and their relatives.

The second church was built in 1799-1800, and cost about £740, but about sixty years afterwards it was repaired, and the area reseated. Sittings about 470. Before obtaining a fixed pastor the congregation called Mr Thomas Darg, who was appointed by the Synod to Wick.

First Minister, Rev. John Clarkson, from Craigmailen, of which his father was pastor. Ordained 21st April 1772. During his ministry the congregation engaged in Covenanting for the first time on 31st December 1778. Mr Clarkson died on 13th August 1780, in the thirty-third year of his age and ninth of his ministry. Author of "Gallio," a sermon.

On 24th February 1781 the congregation called Mr Alex. Allan, who was appointed by the Synod to Coupar-Angus, and in autumn of the same year they called Mr James Taylor, Probationer.

Second Minister, Rev. James Taylor, from Stirling. Ordained 14th November 1781. The congregation engaged in Covenanting for the second time on 14th March 1793. Mr Taylor expired suddenly at Kendal on his way to Liverpool, 13th August 1793, in the twelfth year of his ministry.

The congregation then called Mr James Watt, Probationer, who was also called to Hillhall and Dublin, Ireland; but he having written a pamphlet containing sentiments alleged to be at variance with the principles of the Secession, was deprived of his license. He afterwards became a surgeon in Ireland, and joined the Baptists.

Third Minister, George Stevenson, D.D., from Morebattle. Ordained 22d February 1797. Congregation engaged for third time in Covenanting, 26th October 1809, and for fourth time in 1832.

On 3d May 1836 the congregation called Mr George Stevenson, Probationer, to be colleague to his father, which call, however, the Synod set aside on 12th May 1836, and appointed him to be ordained at Kilwinning, to which place he had also been called.

Along with Professor Paxton and others, Dr Stevenson and his congregation protested against the union with the Burghers in 1820, but afterwards united with the Constitutional Presbytery in forming the Original Secession Synod in 1827. Dr Stevenson wrote the doctrinal part of the Original Secession Testimony, and was author of "A Dissertation on the Atonement," "A Treatise on the Offices of Christ:" "A Plea for the Covenanted Reformation in Great Britain and Ireland;" and "The Grace of Christ Illustrated: a Sermon on 2 Cor. viii. 9." He died 5th May 1841, in the seventieth year of his age and the forty-fourth of his ministry.

On 14th December 1841 the congregation applied for a moderation, which being granted, Mr John Robertson, Probationer, was called; but as he had also been called to Ballylintagh, the case was referred to the Synod, which on 18th May 1842 preferred the latter congregation, against which decision the commissioners from Ayr offered their protest.

On the 27th June 1842 the congregation again applied for a moderation, when the Rev. George Roger, of Auchinleck, was appointed to preach and preside on 14th July. This call was also for Mr John Robertson, and was subscribed by 78 male members and 31 male hearers; but the Synod being still in favour of his settlement at Ballylintagh, the congregation again applied for a moderation, which was granted, and the Rev. John Graham, of Kilmarnock, was appointed to preach and preside on 20th October 1842, when for the third time Mr John Robertson was chosen, the call being subscribed by 77 male members and 28 male hearers. The Ballylintagh call having been withdrawn, Mr Robertson, on 3d May 1843, had the call to Ayr put into his hand, and accepted the same.

Fourth Minister, Rev. John Robertson, from Infirmary Street, Edinburgh. Ordained 29th June 1843, when the Rev. John Graham of Kilmarnock preached from 1 Tim. iii. 1.

Rev. George Roger, of Auchinleck, offered the ordination prayer; Rev. Benjamin Laing, of Colmonell, addressed pastor and congregation, and the Rev. Robert J. Watt, of Stranraer, concluded the service by delivering a sermon from Ps. li. 18.

Mr Robertson and the great majority of his congregation having declined to unite with the Free Church of Scotland in 1852, form part of the remanent United Original Secession Synod.

The statistics for 1884 are:—Members, 160; adherents, 30; total income, £315; stipend, £190, without manse; average contribution per member, £1, 19s. 5d.

Balfron (Burgher), now extinct.

Balfron is a village in the parish of the same name, 19 miles north from Glasgow.

Though application for sermon was made to the Original Burgher Presbytery on 30th October 1804, and to the Constitutional Presbytery on 10th May 1808, yet no regular congregation was formed till 1829, when, on 3rd November, the Glasgow Burgher Presbytery received and read a petition from the congregation in Balfron lately under the inspection of the Associate United Secession Church, and agreed to give them sermon for two Sabbaths, according to their request.

On 13th April 1830 a petition for regular supply of sermon was received by the Glasgow Presbytery. On 21st December 1830 applied for a moderation, but finding that the congregation had no elders, the Presbytery appointed the Rev. John Anderson, of Helensburgh, to preside at an election of elders to be held on the Monday after the third Sabbath of January 1831. At this election Messrs Hugh Wishart, David Stewart, and Thomas Paterson were duly chosen, but as Mr Paterson had not been in the eldership before, the Rev. Michael Willis, of Glasgow, was appointed to examine him. The congregation having offered a stipend of £60, exclusive of sacramental expenses, with promise of increase, the Presbytery appointed the Rev. Andrew Thomson, of Paisley, to moderate on the Monday after the second Sabbath of February 1831. David Stewart having declined to accept the eldership,

Hugh Wishart was admitted, and Thomas Paterson ordained to that office by the Rev. A. Thomson. The call to the ministry was for Mr Robert M'Indoe, Probationer, and was subscribed by thirty members and five adherents, but he having also been called to Kirkcaldy, the matter was referred to the Synod, which preferred the latter place.

Having on 13th September 1831 applied for a Presbyterial visitation, the Rev. Messrs Stewart, M'Kinlay, and Willis, along with Alex. Park, elder, were appointed to visit the congregation. Their report having been given to the Presbytery on 8th November 1831, that court counselled the congregation to be united in their interest in the place of worship lately erected.

On 28th April 1835, Mr Dove agreed to take the property at the valuation put on it by Messrs Douglas & Taylor, on the understanding that he is willing to give up the property to the members of the congregation if they choose to pay the sum paid by him for it. As no further notice appears in the records of Presbytery or Synod respecting this congregation, in all likelihood it speedily was dissolved.

Balmullo (Constitutional), now extinct.

Balmullo is a small village in the parish of Leuchars, Fife-shire, about 5 miles N.-E. from Cupar.

This congregation was formed with the consent of Ceres congregation, from which it was an offshoot, in 1787. The church, containing about 300 sittings, was built in 1790, and a manse and glebe were afterwards annexed.

First Minister, Rev. Jas. Methven, from Nicolson Street, Edinburgh. Called to Montrose and Balmullo. Ordained 22d Aug. 1797. Resigned 1800. Admitted to Stewarton 1803.

This congregation adhered to the Constitutional Presbytery, and petitioned for supply of sermon, 10th May 1808. After a protracted vacancy, Mr James Beattie, Probationer, from Arbroath, was called and ordained Second Minister, 19th July 1826. In 1852, along with the great majority of the congregation, Mr Beattie acceded to the Free Church of Scotland,

but the minority having stood aloft, claimed the church, manse, and glebe, which, in order to avoid litigation, were surrendered to them. The minister having retired to Cupar, where he still resides, the members of the congregation associated themselves with the other Free Church congregations in the vicinity, and the remanent party having in the course of years died out, the congregational properties were sold, and the balance, amounting to £300 or thereby, was handed over to the United Original Secession Synod.

Ballynahinch, Ireland (Burgher), now Irish Presbyterian Church.

This congregation was formed in 1830 by persons who were formerly connected with the Second Presbyterian Congregation in that town. Being dissatisfied with the settlement of a minister they withdrew, and formed a charge in connection with the Original Burgher Synod.

First Minister, Rev. James Thomson, ordained 31st December 1830, and who was on 26th February 1840 translated to Magherally, Banbridge.

Second Minister, Robert Irvine, ordained 3rd November 1840, but who after a few years left for America, where he has since ministered to several congregations.

Third Minister, Rev. John Davis, ordained 1st October 1844, and who still remains in office.

The church was built immediately after the induction of the first minister, but was rebuilt in 1847 at the cost of £1000, and has 550 sittings. It was during the incumbency of Rev. J. Thomson that this congregation united with the Synod of Ulster, and it is now known as the Third Presbyterian Congregation of the town. On 31st December 1880 there were 250 communicants, and during that year they raised for all purposes £286.

Ballylintagh, Ireland (Burgher), now Irish Presbyterian Church.

This congregation was formed in 1820, and the Rev. Wm. Stewart, their pastor, who had been ordained in 1820, died on 11th November 1845.

The congregation applied to the Scottish Original Secession Synod for supply of sermon on 28th April 1841, which request, which was made through the instrumentality of Rev. J. Millar, of Toberdoney, was granted.

On the 16th November following, the congregation unanimously agreed to unite with the Original Secession Synod, and apply to Ayr Presbytery to constitute the ruling elders among them as a Session under their inspection, in subordination to the Synod. The petition was granted, and the Rev. John Millar, of Toberdoney, was appointed to constitute the elders into a Session.

On 14th December 1841 a moderation was applied for, which was granted, when Mr John Robertson, Probationer, was called, but as he was also repeatedly called by the Ayr congregation, he was eventually settled at that place.

On 9th June 1843 applied for a moderation, stipend offered £60, when the Rev. John Downs of Boardmills was appointed to preside. The call was in favour of the Rev. Wm. Mathews of Dunning, who was afterwards duly inducted on 6th September 1843.

Mr Mathews and a section of the congregation united with the Free Church of Scotland in 1852, and retained the church. Ultimately they were merged in the Irish Presbyterian Church. The non-union party, however, built a new church on the townland of Dromore, and adhere to the United Original Secession Church. The statistics of the Dromore section of the congregation for 1884 are:—Members, 112; adherents, 60; total income, £73. At present the charge is vacant.

Ballymogra, Ireland (Burgher), see Grallagh.

Bannockburn (Burgher), now United Presbyterian Church.

Bannockburn is a village in the parish of St Ninians, about 2 miles south-east from Stirling.

This congregation was formed in 1797 by members of the Burgher Congregation of Stirling, of which the Rev. Robert Campbell, M.A., was then minister. These members being resident in Bannockburn and neighbourhood, desired to have

a meeting-house convenient to their dwellings. They first called Mr Thos. Brown, Probationer, but the Synod appointed his ordination to take place at Dalkeith. Being a vacant charge at the period of the Old Light Controversy, the congregation acceded to the Original Burgher Presbytery on 7th January 1800, and the Lord's Supper was dispensed to them on the first Sabbath of July following by the Rev. Wm. Watson of Kilpatrick, assisted by the Rev. George Hill of Cumbernauld, and the Rev. Patrick Connal of Bathgate.

On 5th June 1802, the congregation petitioned for a moderation, stipend offered £70 and a house. This was granted, and the Rev. Wm. Willis of Stirling was appointed to moderate on 22nd July. Owing to the absence of Mr Willis, the Rev. Wm. Watson of Glasgow officiated in his room, and the call was in favour of Mr Wm. Graham, Probationer. Though subscribed by ninety-four members, the call was set aside as not sufficiently hearty.

On 28th September 1802, the congregation again applied for a moderation. Stipend offered £70. The moderation was appointed for 19th October, the Rev. Wm. Willis to officiate. Owing, however, to a public market being held on that day, the moderation was postponed to 21st October, when Mr Wm. Graham, Probationer, was again chosen, and the call subscribed by 121 members. As, however, Mr Graham was also called to Carluke, the matter was referred to the Presbytery, who appointed Mr Graham to be ordained at the latter place.

On 28th February 1804 the congregation again petitioned for a moderation. Stipend offered £80 and £10 for house rent. The Rev. Wm. Willis was appointed to preside on 3rd April, when the call was for Mr Wm. Raeburn, Probationer, and was signed by 153 members.

On 26th December 1804, the Rev. Wm. Raeburn was ordained First Minister, when the Rev. Wm. Willis began the service by preaching from Jer. xxxi., 6; the Rev. Thos. Porteous preached the ordination sermon from Isaiah lx. 22, ordained Mr Raeburn, aad thereafter addressed pastor and people.

Mr Raeburn was Clerk to the Presbytery of Stirling and

Falkirk during nearly the whole term of its existence, but his congregation having become reduced, he demitted his charge in 1837, after which the church property passed into the hands of a congregation now in connection with the United Presbyterian Church.

Bathgate (Burgher), now extinct.

Bathgate is a town in Linlithgowshire, nearly midway betwixt Edinburgh and Glasgow, being 18 miles west of former, and 24 east of latter.

This congregation originated in 1763, when a place of worship containing 400 sittings was erected in town. Previously the Seceders of Bathgate had worshipped at Torphichen, which was inconvenient.

"First Minister, Archibald Hall, from Penicuik. Ordained as minister of the Associate Congregation, Torphichen, 13th February 1760. Became minister of the united congregations of Torphichen and Bathgate 1764. Translated to Wells Street, London, 1765.

"After Mr Hall's translation, Torphichen and Bathgate became separate congregations, with a minister to each.

"Second Minister, William Hall. Ordained 26th August 1766. Died 17th October 1771, in the sixth year of his ministry.

"The congregation called Mr Richardson, who was appointed by the Synod to Greenock.

"Third Minister, John Jamieson. Called to Longridge and Bathgate. Ordained February 1776. Resigned 14th August 1783. Emigrated to America, and became minister of a congregation, and died there in 1819, in the seventieth year of his age, and forty-fourth of his ministry.

"Fourth Minister, James Forrester, from Stirling (First). Called to St Andrews and Bathgate. Ordained 12th April 1785. Died 1786, in the first year of his ministry.

"Fifth Minister, Patrick Connel. Ordained 23rd August 1787. Mr Connel withdrew from the Associate Synod at the division caused by the Old Light Controversy, 1799, and became a member of the Original Associate (Burgher) Synod,

then formed. The majority of his congregation withdrew with him, and retained possession of the property. The minority took no steps to recover possession, trusting to the decision of the Court in the case of Perth, which had been already raised, and which would settle the question in all parallel cases. The case of Perth was decided by the House of Lords in 1819, in favour of the party which adhered to the Associate Synod. On the ground of this decision, the minority of Bathgate congregation claimed to be put in possession of the place of worship retained by the majority, which was yielded up to them on their issuing a summons of removal. Mr Connel died 23rd January 1820, in the fifty-sixth year of his age, and thirty-third of his ministry."[1]

The congregation having resolved to erect a new place of worship, and being straitened for lack of funds, the Presbytery, at their request on 29th November 1825, agreed to reduce the stipend of preachers to fifteen shillings to this congregation, now that they have commenced to build a church. As, however, the building was not gone on with, the Presbytery afterwards appointed a committee to inquire anent the reduction of the preacher's fee, who reported that it should continue at the rate of fifteen shillings.

On 23rd September 1828, the Congregation applied for a moderation, stipend to be £75, with hope of increase, and £4 every communion. The Rev. David Headrick, of Longridge, was appointed to moderate on 25th October. The call was for Mr Clement Moscrip, Probationer, and was subscribed by seventy-one members and ten adherents.

Sixth Minister, Clement Moscrip. Ordained 2nd June 1829, when the Rev. Wm. Logan of Lesmahagow began the services by preaching from Acts xxvi. 9. The Rev. Jas. Anderson of Carluke preached the ordination sermon from 2 Cor. x. 4, 5; ordained Mr Moscrip, and thereafter gave suitable exhortations to minister and congregation. Mr Moscrip having afterwards retired and constituted the session, John Dunlop was returned as their representative, and his name was accordingly added to the roll of the Presbytery.

Mr Moscrip having fallen into bad health, and being

[1] "M'Kelvie's Annals," pp. 225, 226.

unable to preach for a considerable time, it was agreed that he resign the charge, and an effort would be made to pay up arrears of stipend, and also procure him an annuity. On 19th April 1836 he accordingly demitted his charge, which was accepted.

On 6th March 1838 the congregation applied for a moderation, stipend to be in all, £65, with the promise of increase as the congregation increases. The Rev. D. Headrick, of Longridge, was appointed to moderate on 21st March. The call was for Mr John Turnbull, Probationer, and was signed by 102 members and 32 adherents. Mr Turnbull having accepted a call from Perth, the congregation called the Rev. John Reid of Heriot's Bridge, Edinburgh, who was regularly inducted, and afterwards, along with the congregation, joined the Church of Scotland in 1839. Mr Reid having, however, in the following year, been translated to the *quoad sacra* parish of Johnstone, the congregation applied to the United Secession Synod for supply of sermon; and after having as their pastors the Rev. Dr Andrew M'Farlane and the Rev. Alex. Cuthbert, M.A., the congregation gradually declined and became extinct. The church is now used as a Romish Chapel.

Birsay (Constitutional), now United Original Secession Church.

Birsay is a parish in Orkney, 220 miles north from Edinburgh by sea. This congregation was one of many fruits of a revival of religion in the Orkney Islands at the close of the eighteenth century.

This congregation having given a renewed call to the Rev. Arch. Willison, formerly of Montrose, the Constitutional Presbytery, on 13th May 1811, sent said call to Mr Willison, desiring him to return it with a letter declaring his acceptance of it, which, after some delay, was done; and on 11th August 1812, the following overture by Professor Bruce of Whitburn was carried in the Presbytery, as in the circumstances the only feasible way of terminating the matter :—

"Whereas the Rev. Arch. Willison, formerly a member of

the General Associate Synod, had received an unanimous call from the Associate Congregation of Birsay to be their minister, while under the inspection of said Synod; though it was not carried into effect before the change that took place in the Principles and State of the Testimony of the General Synod, and the consequent separation and constitution of this Presbytery, to which the said congregation, together with Mr Willison, adjoined themselves; and whereas he had continued to officiate afterwards by desire among the people there, and repeated applications had been made by that congregation to the Presbytery to have the pastoral relation fixed between him and them—the Presbytery in order to this appointed the congregation to signify in writing their adherence to and renewal of their former call, which was unanimously done accordingly, and sustained by the Presbytery; and Mr Willison also having declared his acceptance of the call, the Presbytery proceeded to take some farther steps towards his admission to the ministerial charge among them. An Edict was accordingly appointed to be served at Birsay by Mr M'Kenzie, Preacher of the Gospel, intimating that if any had objections against the doctrine or life and conversation of Mr Willison, they would have access to represent the same to the Presbytery, to meet at Kirriemuir, the 13th of July last. The return of the Edict as served was made to that meeting when no objections were offered, at which time, also, a petition from the Congregation of Birsay was presented, requesting Mr Willison's speedy admission among them. The Presbytery finding that it was impracticable to have a meeting of Presbytery at Birsay, or even to send over one of their number there at that time, judged it expedient in such circumstances to proceed to his admission without the same formality, which otherwise might have been observed.

"In order to this Mr Willison was required to transmit to the Presbytery at next meeting a written declaration of his continued adherence to the profession of faith he had made, and the engagements he had come under when he was formerly ordained a minister in answering the questions of the formula agreed upon by the Original Associate Presbytery, and afterwards by the Associate Synod, and his readiness to subscribe

when required by the Presbytery the foresaid formula. Mr Willison, in compliance herewith, sent up to the present meeting a declaration in writing of his adherence to former professions and engagements as required; which declaration the Presbytery, after deliberation, agreed to accept of as satisfactory for paving the way for fixing the relation, as much as if the same had been made by him personally in presence of the Presbytery, and the congregation of Birsay; and that the answers made to some of the questions in the said formula declaring the ends and motives in closing with a call, and expressing a promise to discharge the duties of the ministerial office, are in this case, of course, to be understood as applying to Mr Willison closing with the call from, and taking the inspection of, the foresaid congregation of Birsay, and as expressing his resolution and solemn promise, through grace to discharge faithfully ministerial duties to it in particular, as made in the presence of God, and to a Court of Christ. Whereupon, after one had been employed in prayer, the Presbytery proceeded to put the question, Agree now to admit Mr Willison to the ministerial charge of the foresaid congregation or not? and it carried unanimously Agree: wherefore the Presbytery did, and hereby do, in the name and by the authority of the Lord Jesus, the alone King and Head of His Church, admit him accordingly, and constitute a pastoral relation betwixt him and that congregation, enjoining both him and the people committed to his charge to the mutual and faithful discharge of the duties to which they have engaged in the presence of God, and as they shall answer at the coming of the Lord Jesus, praying God to confer His Holy Spirit to enable them to this, and that a blessing may attend the ministrations of their brother to the great benefit and edification of those among whom he is called to labour; recommending him and them to God and the Word of His grace, which is able to build them up and to give them an inheritance among them that are sanctified; and praying that the God of Peace which brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, may make them perfect in every good work to do His will. And they appoint Mr M'Kenzie,

preacher under their inspection, to preach at Birsay on the fourth Sabbath of August, and to read the minute of this deed in presence of the congregation met for public worship on that day, or, if necessarily prevented from being present on that day, that he intimate the same on the first day after his arrival on which the congregation may be assembled for public worship. And they appoint an extract of this deed to be accordingly sent for that purpose."

On 10th February 1814 there was given in and read to the Presbytery a letter from Mr Willison, of Birsay, complaining of the distressed condition of himself and family owing to the undutiful neglect of his session and congregation as to the proper support of the Gospel among them; and that although their ability to render their minister's circumstances in some measure comfortable could not be denied, yet they had been very deficient in their regard to such a plain scriptural duty, and had not afforded to him the means of support which they had engaged to do at his settlement among them. The Presbytery appointed the Clerk to send a representation of the substance of Mr Willison's complaint to be laid before the Session of Birsay, and require them to send an answer to the same, giving such an account of their management in discharging the duty of supporting the Gospel Ministry among them as may enable the Presbytery to judge whether there be just ground for such complaint or not.

On 12th May 1814 the Presbytery received a letter from Birsay subscribed by some of the elders there, and agreed that, as it contained a promise to render their minister's situation more comfortable, to let this matter rest for the present.

On 10th November 1817 a communication from elders and congregation, of date 4th September 1817, was received, stating that Mr Archibald Willison had deserted his charge, and removed with his family from that part of the country, and that he was guilty of the sin and scandal of fornication. Mr Wm. Duncan, preacher, was sent up. Mr Willison, who had gone to reside at Denny, was cited to appear by Mr Peter Burn, stampmaster in Falkirk, acting as Presbytery officer. Mr Willison was ultimately deposed, and excommunicated 2d March 1818.

In December 1818 the Rev. Patrick M'Kenzie of Kelso presided at the moderation of a call, which was in favour of Mr James Cairncross, Probationer, and was signed in all by forty persons.

On 13th May 1819 the Rev. Jas. Cairncross was ordained. The Rev. Patrick M'Kenzie of Kelso preached, presided, and addressed minister and people, and the Rev. Robt. Shaw of Whitburn preached the closing sermon.

On 9th August 1836 the Rev. Jas. Cairncross being, from smallness of stipend, in pecuniary difficulties, the Presbytery instructed the Rev. Ebenezer Ritchie of Kirkwall to converse with the leading members of the congregation, representing to them that it is their duty to increase the stipend as the congregation has considerably increased since Mr Cairncross' settlement among them, and endeavour to prevail with them at least to divide the surplus of their funds with Mr Cairncross.

In July 1842 the Presbytery visited this congregation, and afterwards recommended Mr Cairncross voluntarily to demit his charge, and at the same time express their sympathy with him in the painful circumstances in which he is placed. This recommendation of the Presbytery, Mr Cairncross complied with on 16th September 1842, and demitted his charge, the congregation agreeing to give him £10 annually till he was otherwise provided for. Mr Cairncross emigrated to Wisconsin, America, and died at Blandford in 1851.

On 1st May 1843 the congregation petitioned for a moderation, which was granted, and the Rev. E. Ritchie of Kirkwall was appointed to officiate. The call was for Mr Robert Auld, Probationer, and was subscribed by ninety-eight members and fifteen hearers.

The stipend was to consist of manse, and £60, with hope of increase, together with two stacks of peats of different kinds annually, each stack to be 30 feet in length, 8 feet in breadth, and 6 feet in height; and to provide him with a garden, and either to rent the park below the manse for him, or pay him the value of the rent of it, in lieu of a cow's grass; and to bear sacramental expenses as they have been accustomed.

On 24th July 1843 the Rev. Robert Auld was ordained,

when the Rev. D. Burn, of Thurso, preached from Jer. iii. 15, presided, and addressed pastor and people, and the Rev. George M'Crie of Clola concluded the service by preaching from 2 Cor. xi. 15.

In 1852, along with a section of the members, Mr Auld united with the Free Church of Scotland, but as the large majority of the congregation who retained the ecclesiastical buildings were resolved to abide with the residuary Synod, he retired to Ayr, his native town, and eventually died there.

Statistics of 1884:—Members, 190; adherents, 40; total income, £156; stipend, £86, with manse; average contribution per member, 16s. 5½d.

Blairgowrie or Rattray (Constitutional), now extinct.

Blairgowrie is in Perthshire, 5 miles west from Alyth, and 4½ miles north from Coupar-Angus.

Petitioned for sermon 10th May 1808, when the Rev. Jas. Aitken, of Kirriemuir, was appointed to preach. Having united with members residing in the towns of Alyth and Coupar-Angus in order to form a congregation, they called Mr C. Aitcheson as their pastor, and at his resignation the station became extinct. (See Alyth.)

Blairgowrie (Burgher), now extinct.

Applied for sermon, 24th August 1830, which was granted gladly.

On 12th April 1831 the Presbytery appointed Rev. John Waddell of Burrelton to organise the congregation on Monday after the fourth Sabbath of May, and constitute a session as he shall see cause.

Messrs John Gilruth and John Lawson were elected elders, and as they had formerly been ordained to the eldership, the session was constituted.

On 3rd July 1832 a moderation was applied for, stipend offered being £75, with hope of increase, when the Rev. J. Waddell was appointed to moderate on the Thursday after the third Sabbath of July at 12 noon. The call was for Mr Peter Macarthur, Probationer, and was accepted.

On 13th February 1833 the Rev. Peter Macarthur was ordained to the ministry. The Rev. Robert M'Indoe of Kirkcaldy began the services by preaching from Jer. xxvi. 2. The Rev. Ralph Robb of Strathkinnes preached the ordination sermon from 2 Cor. iv. 7, ordained Mr Macarthur, and thereafter addressed suitable exhortations to minister and congregation.

On 28th September 1837 a Committee of Presbytery was appointed to keep the congregation from selling the church, but they were unable to do anything to prevent the sale. The building afterwards became connected with the Established Church.

In consequence of a "fama" of intemperance against the minister, the congregation became, in December 1837, greatly reduced, about one half of the members having left, and the remainder, viz., about fifty members and two elders, continued to worship with Mr Macarthur in the Town Hall. He eventually, however, deserted his charge, and was suspended from the ministry on 18th July 1838. Shortly afterwards the congregation was dissolved.

Boardmills, Ireland (Burgher), now Irish Presbyterian Church.

On 7th August 1811, the Rev. Prof. Taylor, of Perth, presented to the Glasgow Burgher Presbytery a petition for supply from two congregations in the county of Derry, and another from three congregations in County Down, Ireland, when it was agreed that one or two ordained men be sent them about the end of September or beginning of October.

This congregation, which was originally called Kileny, petitioned for supply of sermon on 3rd November 1811. On 17th November 1812, application was made for a moderation, but as the Presbytery learned that there was no kirk-session, they declined the request until a session be constituted.

On 5th January 1813, petitioned for an election of elders, which the Presbytery granted, and appointed the Rev. Robert Aitken, of Kirkintilloch, to preach and preside. The result was that Messrs John Rogers, Samuel Abernethy, William

Shaw, David Shaw, William Martin, John Pettigrew, and William Warrick were elected, and were thereafter ordained to office in May 1813, by the Rev. Robert Torrance, of Airdrie.

On 4th August 1813, petitioned for a moderation. Stipend offered, £80. This petition the Presbytery agreed to grant, on the understanding that the sum be in British currency, and that a convenient house be given to the minister. The Rev. Alex. Brown, of Burntshields, was appointed to preach and preside. The call was for the Rev. Robert Aitken, of Kirkintilloch, and was subscribed by 112 members and 22 adherents.

The Presbytery having declined to translate Mr Aitken, the congregation on 12th April 1814, applied again for a moderation, stipend to be as formerly offered, when the Presbytery appointed the Rev. Patrick Connal, of Bathgate, to preach and preside. At the request of the congregation, however, the moderation was postponed till 8th September 1814, when the Rev. John M'Kinlay, of Renton, officiated. The call was for Mr John Shaw, Probationer, and was subscribed by seventy-three members and four adherents.

On 18th March 1816, the Rev. John Shaw was ordained to the ministry, when the Rev. Robert Aitken, of Kirkintilloch, began the services by preaching from Matt. xvi. 18, last clause, the Rev. Robert Torrance, of Airdrie, preached the ordination sermon from Acts xxvi. 16, and addressed pastor and people, and thereafter the services were closed by the Rev. Alex. Stark, of Falkirk, delivering a discourse from Heb. x. 27.

The death of the Rev. John Shaw having been intimated to the Synod in 1826, his name was dropped from the roll.

The congregation afterwards called Mr John Downs, Probationer, but he having also been called to Longridge and Kennoway, the matter was referred to the Synod, which, on 10th May 1826, preferred Boardmills, and appointed his ordination to be gone about in due form, and thus the Rev. John Downs was ordained Second Minister in 1827. Along with the congregation he joined the Irish General Assembly, but in 1854 he emigrated to Australia, where after some years he died.

Bolay and Myroe, Ireland (Burgher), now Irish Presbyterian Church.

The Rev. David Lynch was ordained First Minister, and his name added to the Synod Roll in May 1826, but the congregation along with its pastor having withdrawn from the Presbytery of Derry and united with the Synod of Ulster, its connection with the Synod was declared at an end in May 1826.

At a subsequent period, however (13th April 1841), a connection with the remanent Burgher Synod was again formed, and on 19th May 1841, the Rev. Thos. Meharry was ordained to the pastorate of the congregation, when the Rev. Andrew Thomson began the services with a sermon from Acts v. 8, the Rev. George Hill suitably addressed pastor and people, and the Rev. David Headrick, of Longridge, concluded the services by delivering a sermon from Rev. xiv. 1.

Brechin (Antiburgher), now United Presbyterian Church.

Brechin is a burgh town in Forfarshire, about 27 miles north from Dundee, and 70 from Edinburgh.

This congregation was formed in 1765, when their first church was built, which contained 573 sittings.

First Minister, John Gray (from Nicolson Street, Edinburgh). Called to Elgin and Brechin, and ordained at latter place on 27th December 1768. Died 8th September 1802, in the thirty-fourth year of his ministry.

Second Minister, James Gray, who was ordained colleague and successor to his father, 16th April 1794.

Along with a minority of his congregation, Mr Gray refused to accede to the union with the Burghers in 1820, and having obtained from the majority, who retained the place of worship, a sum equivalent to half its value, another church at South Port was erected, where he preached till his death, on 5th July 1848, in the seventy-seventh year of his age, and the fifty-fifth of his ministry.

Having, on 13th February 1850, called Mr David Simpson, Probationer, who was also called to Dollar, the Synod,

on 26th November 1850, preferred Brechin, and appointed his ordination there.

At this time the congregation consisted of twenty-seven male and fifty-seven female members, of whom twelve males and thirty-one females signed the call, and the stipend offered was £60, and £8 for sacramental expenses. Both pastor and people having united with the Free Church of Scotland in 1852, Mr Simpson was, in 1854, translated to the Free Church of Laurencekirk, after which the majority of the congregation re-united with the brethren from whom they had separated in 1820, and consequently are now in the United Presbyterian Church.

Statistics for 1884 are:—Members, 331; total income, £453; stipend, £280.

Burntshields (Burglher), now Bridge of Weir Free Church.

Burntshields is the name of a farm in Kilbarchan parish, 1 mile west of the village.

"The congregation, the late Mr Matthew Gemmell states, had its origin in the parish of Kilmalcolm in the year 1738, in this way. That parish became vacant by the death of the Rev. Robert Maxwell in the year 1735. The Earl of Glencairn, patron, presented Mr John Fleming, a young preacher, to the charge. The people refused him and opposed his settlement. A great struggle ensued, which lasted for two years. The patron and his presentee prevailed, Mr Fleming was forced *in*, and a large number of the parishioners came *out*, and applied to Ebenezer Erskine, then at Stirling, for supply of sermon.

"The Secession of the Four Brethren had taken place in 1733. About the year 1737 almost all the adherents of the Secession throughout the country had formed themselves into associations for prayer and religious conference, and corresponded with each other, and also with the Associate Presbytery.

"The usual place of meeting for the Kilmalcolm Society was at the farm house of 'Killochries,' belonging to Mr William Clark, a staunch Seceder. He was 'Laird' of four contiguous farms, viz., Killochries, Pomillan, and the two Newtouns, all in the parish of Kilmalcolm.

"The 'Society' petitioned the Associate Presbytery in July 1738, praying to be taken under the inspection of the Presbytery, as persons adopting their 'Testimony.' The prayer of the petition was granted, and the Rev. Messrs Moncrieff, of Abernethy, and Thomson, of Burntisland, were appointed to observe a Fast at 'The Mearns,' in Renfrewshire, on the 24th of August following, with the Seceders now in accession, resident in the counties of Renfrew and Ayr, and then to preach at Kilmalcolm the Sabbath after, being the fourth Sabbath or 27th day of the month. All this was done accordingly, so that the origin of the congregation dates from 27th August 1738, and from the above circumstances.

"The congregation increased, and met at the Killochries farm, open air or barn, according to weather, from 1738 to 1745. People gathered from surrounding parishes—Kilbarchan, Kilmalcolm, Port-Glasgow, Greenock, Paisley, Neilston, Beith, Dalry, Kilbirnie, Lochwinnoch, Kilellan, Houston, Erskine, and 'The Shore.' They shifted sometimes to accommodate parishes, as Port-Glasgow, Gourock, Kilbarchan, &c. In 1745 they built two places of worship as centres—Burntshields in Kilbarchan parish, and Cartsdyke at Greenock. These held about 600 each. Cost not now known. Burntshields was left in May 1826. New church at Bridge of Weir opened in May 1826. Held about 600. Cost of church and manse about £1000.

"First Minister, the Rev. John M'Ara, ordained in the 'open air' at Burntshields, 12th September 1744. The church was not then built. Mr M'Ara preached two Sabbaths at Burntshields and the third at Greenock, for the people as forming one charge, till Greenock, or Cartsdyke, obtained a minister. At the 'Breach' in 1747 Mr M'Ara went with the Burgher party. In 1767 he resigned his charge, and soon after retired to Stirling, where he died. He had no charge there. Publication—Mr M'Ara was charged in conjunction with Mr Fisher, 'of framing and publishing a pamphlet, entitled, "A Review of a Pamphlet" (A Serious Inquiry into the Burgess Oaths of Edinburgh, Perth, and Glasgow).'

"Second Minister, the Rev. John Lindsay, ordained at Burnt-

shields, 14th April 1773. Removed to Johnstone in February, and inducted minister on 14th April 1792. Died 24th March 1806, in seventy-second year of his age, and thirty-fourth of his ministry. The Johnstone congregation was formed off Burntshields in 1791. Mr Lindsay had it in his option to remain at Burntshields or remove with the new congregation to Johnstone. He chose the latter, and went to the 'little village' in February 1792.

"Third Minister, the Rev. David Stewart Wylie, ordained 19th March 1793, resigned September 1795. Adopted Independent views. Became pastor of a Baptist Church, first in Paisley, afterwards in Liverpool. Died 6th August 1856, in eighty-sixth year of his age, and sixty-fourth of his ministry. He was a native of the parish of Riccarton. Brought up in Secession Congregation of Kilmarnock, under the ministry of Rev. Mr Jaffray. Studied at Glasgow College, and at Selkirk under Professor Lawson for Theology. He was licensed by the Secession Presbytery of Glasgow. He had left the Secession *before* the division into 'Old and New Lights.' It was because he became opposed to the 'Imposition of the Covenants' that he left the Secession. Publications—A Treatise entitled, 'The Kingdom of Christ not of this world;' a Pamphlet on the Baptism Controversy, in answer to one by Mr Stewart of Liverpool; Strictures on a Sermon by a previous Bishop of Chester, and some papers in Magazines, &c., &c."

The congregation having applied for a moderation, stipend offered £60 with house and garden, the 23rd December 1800 was appointed for the election, when Mr George Moscrip, Probationer, was chosen, and his call subscribed by eighty-one persons. This call having proved abortive, another moderation was granted for 30th April 1801, the Rev. Ebenezer Hyslop, of Shottsburn, to preach and preside, when Mr Alex. Brown, Probationer, was elected, and his call signed by 113 members.

Fourth Minister, the Rev. Alexander Brown, ordained 20th October 1801, when the Rev. Patrick Connal, of Bathgate, began the service by preaching from 2 Cor. iv. 7, the Rev. E. Hyslop preached the ordination sermon from Col. iv. 17, and

the Rev. Wm. Willis, of Greenock, ordained and addressed pastor and people. This occasion was interesting as being the first ordination by the Old Light Burghers.

Mr Brown died on February 25th, 1819, and at his desire his remains were interred in the church, under the Communion table. He was the author of "An Essay on Britain's Sin and Britain's Danger, 1809." Also a series of Letters to the Rev. Neil Douglas, who had adopted Universalist views.

On 11th April 1819 applied for a moderation, stipend offered £60 with house and garden, but the Presbytery judging the amount inadequate, referred the matter to the congregation with the view of increasing it. The result was that £5 additional having been promised, the moderation was appointed to be on 13th July 1820, the Rev. Robert Torrance, of Airdrie, to preside. The call was for Mr Wm. Scott-Hay, Probationer, and was subscribed by eighty-two members and thirty adherents.

Fifth Minister, Rev. Wm. Scott-Hay, ordained 20th March 1821, when the Rev. Jas. Gardner, of Kilpatrick, began the services by preaching from Eph. iv. 11-13, the Rev. Peter Campbell, of Kilmarnock, preached the ordination sermon from Acts xiii. 2, and thereafter addressed minister and congregation.

On 24th July 1832 this congregation petitioned the Glasgow Presbytery to inform them "Whether did our Lord in the dispensation of the Supper, bless the bread and wine separately or together?" and the Court, after taking the subject *ad avizandum*, replied on the 11th September 1832, that they were not competent as a Presbytery to give a decision on the point.

On 8th May 1838 the congregation petitioned the Synod in favour of union with the Church of Scotland.

The Church, manse, and glebe at Burntshields were sold on 20th March 1826, and the congregation removed to a new church which they had erected in Bridge of Weir, and which was opened for public worship in June following.

Along with the congregation Mr Hay united with the Church of Scotland in 1839, and adhered to the Free Church of Scotland in 1843. He afterwards retired "Emeritus," and

was subsequently inducted to the Bankhead or Midmar congregation, Aberdeenshire, where he died on 15th December 1851, in the thirty-first year of his ministry.

The subsequent pastors of the congregation have been—

Rev. James Findlay, ordained 5th November 1846, died 1847.

Rev. Andrew L. Peock, ordained 23rd September 1847, died 1851.

Rev. Geo. C. M. Douglas, D.D., ordained 1851, and removed in 1856 to Glasgow Free Church College, of which he is now Principal.

Rev. John F. M'Gregor, ordained 1857, and translated to Free St Luke's Church, Glasgow, in 1867.

Rev. Thos. Carruthers, M.A., the present incumbent, who was ordained in 1868.

Statistics for 1884:—Members, 176; adherents, 75; average attendance, 200; total raised, £324; stipend, £203 with manse.

Burrelton (Burgher), now Free Church.

Burrelton is a village in Perthshire, 10 miles east by north from Perth.

This congregation originated about the year 1821, since on 28th February of that year, twenty-six families not only petitioned the Perth and Dunfermline Presbytery for supply of sermon, but also desired that they might be regarded as a vacancy. The building of a church was begun, and on 14th September 1823 they requested the aid of the Presbytery in its erection, when they were encouraged to go on with the promise that as far as their respective congregations can assist, the Presbytery shall be glad that immediate aid be afforded.

On 8th June 1824, the Rev. Professor Taylor of Perth was appointed to moderate in the election of two elders and one deacon on the 22nd curt., with the result that John Bruce and Peter Dewar were chosen for elders, and Alexander Anderson as deacon. The two former were ordained to the eldership on the first Sabbath of the following September by Mr Taylor.

On 1st February 1825, the congregation applied for a moderation, stipend offered £70, with house and garden, together with £5 for communion expenses, when Professor Taylor was appointed to officiate on 23rd inst. The call was for Mr John Waddel, Probationer, and was subscribed by twenty-one members and seven adherents.

On 20th July 1825 the Rev. John Waddel was ordained First Minister, when the Rev. Wm. Dalziel of Dunfermline began the services by preaching from Prov. xi. 30, last clause, and the Rev. Wm. Taylor of Perth delivered the ordination sermon from Phil. ii. 29, presided at the ordination, and thereafter addressed minister and congregation. Along with the congregation Mr Waddel united with the Church of Scotland in 1839, and adhered to the Free Church of Scotland in 1843, but ultimately he was deposed for intemperance on 19th November 1845, and removed to Ireland.

The Rev. Alex. Robertson, the present Minister, was ordained in 1853.

Statistics for 1884 :—Members, 152 ; adherents, 8 ; total income, £184 ; stipend, £232 with manse.

Bushiel (Constitutional), now extinct.

This preaching station, which first petitioned for supply on 10th May 1808, was at the farm steading of Mr Hood, Bushel Hill, near Grant's House, Berwickshire ; and for a period formed an appropriate centre for the Old Lights in that part of the country.

Cabrach (Antiburgher), now extinct.

Cabrach is a district in Aberdeenshire, about 20 miles from the town of Huntly, the Seceders in which had occasional supply of sermon from 1827 till December 1829, when all mention of them drops from the records.

Carluke (Burgher), now United Original Secession Church.

Carluke is a town in Lanarkshire, 5 miles north-west from Lanark and 20 south-east from Glasgow.

This congregation, which is a branch from that of Davies Dykes,[1] originated in 1798.

On 7th January 1800 application was made for supply of sermon, which was appointed accordingly for the third Sabbath of that month, when the Rev. James Russel, of Townhead of Mearns, preached.

In compliance with a request for a moderation for elders, the Presbytery appointed the Rev. Ebenezer Hyslop to preach and preside on the 28th of April following, when Walter Stark, formerly an elder in Lanark congregation, William Wallace, and James Inglis were elected.

On 25th November 1801 the congregation petitioned that a member of Presbytery be appointed to preside among them, and give them direction in taking measures towards an election of elders. This was done, and the congregation having further petitioned for one to preside in an election of elders, the Rev. Patrick Connal of Bathgate was appointed in February 1802.

On 27th April following application was made to have the elders-elect ordained, and also to have a moderation in a call for a minister, the stipend offered being £70, with a house and garden. These requests were granted, and the Rev. E. Hyslop was appointed to preach and preside on 9th June, whilst on the day preceding the moderation he was appointed to admit Walter Stark, James Young, and Thomas Gilchrist to the Session, and also ordain Alexander Smellie and William Jack to the eldership.

The moderation proved to be in favour of Mr James Gardner, Probationer, and was subscribed by 128 members, but as he had also been called to Kilpatrick, the matter was referred to the Presbytery, which, on 3rd August, decided in favour of Kilpatrick.

On 11th January 1803 the congregation again petitioned for a moderation, which was appointed to be on the first Tuesday of February next, the Rev. Eben. Hyslop, of Shottsburn, to preach and preside, and to observe a Fast and Thanksgiving with said congregation on the Friday preceding. The call was for Mr William Graham, Probationer, who at the

[1] See "M'Kelvie's Annals," p. 461.

time was under call to Bannockburn, and was subscribed by 138 members. On its being sustained by the Presbytery, Mr Alex. Smellie, elder and commissioner from the congregation, craved an extract from the Presbytery's minute.

On 12th April 1803 the Presbytery, after hearing commissioners from Bannockburn and Carluke, unanimously preferred the latter, and on 14th June appointed Mr Graham to be ordained on the 29th inst., public worship to begin at 12 noon, that said day be observed as a day of fasting till public worship is over, and that this be intimated to the congregation of Carluke.

First Minister, Rev. Wm. Graham. Ordained 29th June 1803, when the Rev. Jas. Gardner of Kilpatrick began the service by preaching from Gal. i. 20; the Rev. Patrick Connal of Bathgate then preached the ordination sermon from 2 Cor. v. 20, presided at ordination, and thereafter addressed pastor and people.

Mr Graham died in Glasgow, 17th September 1806, and the congregation on 20th January 1807 applied for a moderation, offering as stipend £80, with house and garden, and all the minister's "taxations" to be paid.

The petition was granted on the understanding that the congregation shall in addition furnish their minister with a horse, and the Rev. E. Hyslop was appointed to moderate on 2d March. The call was for the Rev. James Watson of Edinburgh, and was subscribed by 221 members; but the Synod having declined to translate him, the congregation, on 1st March 1808, again applied for a moderation, offering as stipend £95, with house and garden, and the Rev. E. Hyslop was appointed to officiate on 22d March. Mr Alex. Stark, Probationer, was elected, the call being signed by 225 members, but as he had been also called to Falkirk, Alloa, and Kirkintilloch, the matter was referred to the Synod, which preferred Falkirk.

On 25th July 1808 the congregation petitioned the Synod, through the Presbytery, to have Carluke disjoined from the Presbytery of Edinburgh, and annexed to the Presbytery of Glasgow, but the Presbytery refused to transmit the petition.

On 15th November 1808 applied for a moderation, offering as stipend £85, with a house and garden, but the Presbytery, considering that "whereas they had formerly offered £95, with house and garden, agree to let their petition lie on their table till next meeting of Presbytery, and instructed the commissioners to inform his constituents that the Presbytery wish the congregation to furnish their minister with a horse, and report at their next meeting." This application was at length dropped.

On 6th February 1810 application for a moderation was renewed, stipend offered £80, with house and garden, and £15 for a horse, when the Rev. P. Connal was appointed to preside on 15th March. The call was for Mr Ebenezer Dawson, Probationer, and was subscribed by 253 members, but as Mr Dawson was also under call to Dalkeith and Kirkintilloch, the matter was referred to the Synod, which preferred Carluke.

Second Minister, Rev. Ebenezer Dawson. Ordained 18th September 1810, when the Rev. P. Connal of Bathgate began the services by preaching from Eph. iii. 8, the Rev. Robt. Shirra of Yetholm preached the ordination sermon from 1 Tim. v. 17, presided at ordination, and thereafter gave suitable exhortations to both minister and congregation. Mr Dawson having retired, and the Session having been constituted, Mr William Forrest, elder, was returned as their representative to the Presbytery, and his name was accordingly added to the Presbytery's roll. Mr Dawson died 30th April 1817, in the thirty-fourth year of his age, and the seventh of his ministry, and the congregation was declared vacant on 9th June 1817.

On 24th February 1818 application was made for a moderation, the stipend to be £115, with a free house, and the gardens possessed by their former minister, when the Rev. Jas. Watson of Edinburgh was appointed to preach and preside on 26th March. The call was for Mr John Russell, Probationer, and was signed by 324 members and 48 adherents, but as he had also been called to Cupar, Paisley, Lesmahagow, and Kirkintilloch, the matter was referred to the Synod, which decided in favour of the last mentioned congregation.

On 13th October 1818 a moderation was asked, but owing

to lack of harmony in the congregation, the matter was delayed.

On 9th December 1818 a moderation was again desired, stipend to be as formerly; and though the congregation was not unanimous, yet as a considerable majority requested a moderation, the Rev. George Hill of Shottsburn was appointed to moderate on the Thursday after the second Sabbath of March 1819, when the Rev. P. Connal of Bathgate would be present to assist. The call was for Mr James Anderson, probationer, and was subscribed by 233 members and 42 adherents.

Third Minister, Rev. James Anderson. Ordained 27th October 1819, when the Rev. James Watson, of Edinburgh, began the service by preaching from Eph. iv. 11, 12; the Rev. John Inglis of Greenlaw delivered the ordination sermon from Acts xx. 28, presided at the ordination, and thereafter addressed suitable exhortations to pastor and people. Mr Anderson having retired, and the session having been constituted, Mr Wm. Jack was returned as their representative, and his name added to the roll of Presbytery.

That this congregation, like some others, was disturbed by innovations in the service of praise, appears from the following document :—

"To the Associate Presbytery of Edinburgh, to meet at Longridge on the 25th February 1834, the Associate Session of Carluke beg leave to refer the following case for advice :—

"In the month of June last year the Associate congregation of Carluke held their usual annual meeting, at which it was agreed that till the following June the reading of the line in singing of psalms should be discontinued twice a day. This decision gave much offence to a considerable number of the congregation, and of these a small number held a meeting, at which a paper of resolutions was presented, and nearly unanimously agreed to, one of which was that till the congregation returned to the old practice in singing they (the subscribers of these resolutions) would neither pay seatrents nor give collection. The session are well assured that this resolution was written out by one of the members of the congregation, although on his being examined in relation to it he declared that he did not recollect whether it was or not, and they crave advice from the Presbytery how to deal with those in the congregation who are acting on this resolution, and especially with that

member who wrote out the resolution, and whom they consider as the instigator of all the mischief resulting from that measure."

Along with the congregation Mr Anderson united with the Original Seceders, or Antiburgher Synod, in 1842, and died 21st March 1861, in the sixty-seventh year of his age, and the forty-second of his ministry.

Fourth Minister, Rev. Thos. Hobart, M.A. Ordained 1856.

First church was built in 1801, and contained about 440 sittings. This building was removed, and on its site a new church, containing about 500 sittings, has been erected, which was opened on 28th October 1881. During the demolition of the old building the remains of Mr Graham, the First Minister, which had been buried under the communion table, were removed, and interred in the graveyard plot in which his successors in office, Messrs Dawson and Anderson, had been buried.

Statistics for 1884:—Members, 256; adherents, 30; total income, £378; stipend £207, with manse; average contribution per member, £1, 9s. 6½d.

Carnoustie (Constitutional), now United Original Secession Church.

Carnoustie is a village in Forfarshire, about 10 miles east from Dundee, and 7 miles south-west of Arbroath.

This congregation, which was never large, applied to the Constitutional Presbytery for sermon in 1809, and on 23d July of the following year that a session should be constituted.

On 29th January 1828 a moderation was applied for, when the stipend offered consisted of £70, with manse and all the communion collections. The Rev. Alex. Duncan, of Dundee, was appointed to officiate on 13th February, with the result that Mr James Meek, Probationer, was called.

First Minister, Rev. James Meek. Ordained 1828.

On 10th May 1837 the Synod cancelled a bill for £30 which it held against this congregation.

Along with the great majority of the congregation Mr Meek united with the Free Church of Scotland in 1852, and on 18th June 1859 he died, in the thirty-first year of his ministry.

This congregation subsequently from 1862 to 1875 was in union with the Reformed Presbyterian Church, but is now in connection with the United Original Secession Synod.

The pastors subsequent to Mr Meek are as follows :—

Second Minister, Rev. Mr Whyte, removed to Pitrodie United Presbyterian Church.

Third Minister, Rev. Alex. D. King, now pastor of Braehead Free Church, Kilmarnock.

Fourth Minister, Rev. James Patrick, formerly of Dromore.

The church, which was erected in 1810, and which contains about 200 sittings, was the subject of a famous law plea, which, after reaching the House of Lords, was decided against the minority, who declined uniting with the Free Church, on the ground that they had not objected to the union in due form at the proper time, and thus had no title to sue. It is worthy of remark that after more had been spent in fruitless litigation than probably the property was worth, the congregation of their own free will united with the party who had been contending with them, and the property is again used in connection with the United Original Secession Church

Statistics for 1884 :—Members, 67 ; adherents, 13 ; total income, £99 ; stipend, £77 with manse ; average contribution per member, £1, 9s. 9½d.

Carnwath (Burglier), now extinct.

Carnwath is a village in Lanarkshire, 6 miles east from Lanark, and 27 east-south-east from Glasgow.

The first supply of sermon that was given to this preaching station was in September 1831, and on 11th December 1832 a petition from forty-five individuals friendly to the cause was read to the Edinburgh Presbytery, which requested continued supply of sermon, but stated that they could not give the preachers more than ten shillings per Sabbath. The Presbytery, whilst they felt inclined to encourage and assist the Carnwath people as much as they can, considered the sum they proposed to give too small. They granted them, however, continued supply of sermon, but enjoined them to pay the preachers as formerly until next meeting of Presbytery, when this subject shall be resumed.

On 26th February 1833 they petitioned the Presbytery to discontinue sending preachers, inasmuch as their funds were in such a reduced state that they found it impossible to support the Gospel among them. After deliberation, the Presbytery appointed the Rev. William Logan, of Lesmahagow, to preach on Sabbath first, and hold a meeting with the people on the following Monday to inquire into the state of their funds, and to give a report of his proceedings at next meeting of Presbytery. Mr Logan accordingly reported, and the Presbytery, on 4th March 1833, agreed to continue sermon at Carnwath for some time longer, and to fall upon ways and means to refund Mr William Russell, treasurer to the vacancy, for the arrears into which the vacancy has fallen to this date. The Presbytery did not promise them any more assistance, and stated that they would not be responsible for any future debt that might be incurred by them.

Instructions to this effect were given to the Commissioners, followed up with a recommendation that they stir up the people to increased liberality.

On the 16th May following, however, the Presbytery declared that they deemed it inexpedient to continue sermon any longer at Carnwath. But at the same time they enjoined each of the ministers connected with the Presbytery to make up the sum due to Mr William Russell, treasurer of the vacancy at Carnwath, either by collections or otherwise, with all convenient speed.

Clola (Antiburgher), now Free Church.

Clola is a hamlet in the parish of Old Deer, Aberdeenshire, about 16 miles east of Craigdam, and 2 south-east of Stewartfield.

This congregation originated through a visit which was paid by James Ferguson, Esq., of Kinmundy, and his wife, Mrs Elizabeth Dean, to Burntisland in 1741. Whilst there, they worshipped with the congregation of Rev. Jas. Thomson, of the Secession Church, at whose communion in spring that year the Rev. Alex. Moncrieff, of Abernethy, was an assistant. Mr and Mrs Ferguson having then become acquainted with

Mr Moncrieff, cordially invited him to visit Aberdeenshire, which he did the same year, and preached several Sabbaths in Kinmundy House, as well as in other parts of the county. The result was the formation of the Secession Church at Craigdam, whose First Minister, the Rev. William Brown, was ordained on the 23d July 1752, with a stipend of only £15.

As a goodly number of this congregation came from the district of Clola and Whitehill, the praying societies of these places in July 1769 sent, through the Session of Craigdam, a petition asking the Presbytery to constitute them into a separate congregation, which was granted in the following month, when supply of sermon was sent them.

In April 1770, application was made for a moderation, with the result that Mr William Mitchell, Probationer, was called.

First Minister, Rev. William Mitchell, from Old Deer. Ordained 14th or 19th November 1770, when the Rev. Wm. Brown, of Craigdam, preached and presided.

Though the beginning of this congregation was not large, consisting as it did of about 100 members, it rapidly increased, since four years after the settlement of their minister their numbers were upwards of 250.

Mr Mitchell's labours, preaching as he did for upwards of fifty years three times every Sabbath, besides pastoral visitation and congregational examinations, were very abundant, and the fruits of his ministry were numerous.

On four different occasions during his ministry Covenanting was solemnly engaged in by the congregation.

In 1820, along with the majority of his flock, Mr Mitchell declined uniting with the New Light Burgher Synod, and cast in his lot with the ten brethren who formed the Synod of Protesters. Those of his congregation who approved of the union then separated, and formed the Stewartfield congregation, now in the United Presbyterian Church.

In 1827, owing to the union of the Protesters and the Constitutional Presbytery, in which Mr Mitchell and his flock cordially concurred, the Fergusons of Kinmundy and other Old Lights were again annexed to the congregation.

Regarding Mr Mitchell, who was in many respects a remarkable man, it is narrated that he occupied his pulpit

about five hours every Sabbath in expounding the Scriptures and preaching therefrom. He would not consent to publish any of his sermons, stating that Christ had sent him to preach and not to publish. Considering that purity of doctrine could do little good without purity of Church fellowship, he upheld and encouraged his elders in strictness of discipline, though at the same time he declared that if we wished to have a Church perfectly pure we must wait till we get to heaven. He was a man of prayer, loved Christians of all denominations, and was a diligent observer of Providential dealings. Some people thought he read too much, but certainly he did not think little, since meditation was with him a familiar duty.

His appearance in the pulpit was apostolical, or rather patriarchal—tall, portly, ruddy complexioned, with hair silvered with age. He was truly venerable in aspect as he stood in the pulpit, with his left hand leaning on the side of it, or on the top of his staff, if he felt the pulpit too low, and sometimes he leant over the side of the pulpit shaking with emotion, the energies of his mind and the sympathies of his soul beaming in his countenance, and expressing themselves by the tremulous sounds of his broken voice. Mr Mitchell loved his children, but this fondness was tempered by discretion, and on beholding the children of his children's children even to the fourth generation, he exclaimed: "How encouraging it is that the entail of God's mercy is not cut off, but descends even to thousands of generations of them that love Him and keep His commandments."

In his dotage he believed every day was the Sabbath, and would go out into the fields and reprove the people for working, saying, "Things had come to a pretty pass when, within sight of a Secession church such conduct could be tolerated." He would go up to the church, too, that he might preach, and sit down and weep when he could not obtain entrance.

As, owing to the infirmities of old age, it was now necessary that a colleague to their minister should be obtained, the congregation, on 5th February 1828, petitioned for a moderation, which was granted for Thursday, 28th inst., the Rev. Benjamin Laing to preach and preside. The call was for Mr Matthew Murray, Probationer, and was subscribed by thirty-

two male members, but as he had been appointed by the Synod to Glasgow, to which congregation he had also been called, another moderation took place on 9th October 1828, the Rev. John Aitken, of Aberdeen, having preached and presided. The stipend offered was £60, so long as the senior colleague survives, but on his death £90, with a house and ten acres of ground. The Rev. Thos. M'Crie, formerly of Crieff, was then elected pastor.

Second Minister, Rev. Thomas M'Crie. Inducted 16th April 1829, when the Rev. Alex. Duncan, of Dundee, conducted the opening devotional services, the Rev. James Meek, of Carnoustie, preached from Isaiah xi. 9, the Rev. John Aitken, of Aberdeen, put the Questions of the Formula, inducted Mr M'Crie, and thereafter addressed minister and congregation, and the Rev. Benjamin Laing, of Arbroath, concluded by preaching from Ps. xlix. 8.

During his ministry of seven years, the two most notable events were the death of the senior colleague on 16th April 1832, aged eighty-four, and the observance of Covenanting by the congregation.

Having been called to succeed his father as minister of Davie Street Church, Edinburgh, in March 1836, and the Synod having on 11th May following sanctioned the translation, it was carried into effect on 9th June 1836.

Application having been made for a moderation, stipend offered £70, with manse and glebe, and £10 for communion expenses, the Rev. John Aitken was appointed to officiate on 16th February 1837, when Mr George M'Crie, Probationer, was called.

Third Minister, Rev. George M'Crie. Ordained 10th August 1837, when the Rev. Alex. Brown, of Coupar-Angus, conducted the opening devotional exercises, the Rev. James Anderson, of Kirriemuir, preached from Jer. iii. 15, the Rev. John Aitken presided at ordination, the Rev. James Meek, of Carnoustie, addressed minister and people, and the Rev. John Sandison, of Arbroath, concluded by preaching from Psalm xlv. 17.

In 1852 both pastor and congregation, with only a few exceptions, united with the Free Church of Scotland, and Mr

M'Crie died on 1st June 1878, in the sixty-eighth year of his age, and the forty-first of his ministry.

The present pastor is the Rev. W. M. Sutherland, B.D., who was ordained in 1879.

The first church, which was thatched with heather, was built in 1770. A more comfortable building, however, was erected in 1784, and this has been supplanted by the present church, which cost £1500, and was opened for divine worship on 17th March 1864.

Statistics for 1884:—Members, 131; adherents, 13; average attendance, 180; total income, £229; stipend, £190, with manse.

Colmonell (Antiburgher), now extinct.

Colmonell is a village 5 miles north-east of Ballantrae, and about 12 south of Girvan.

This congregation was an offshoot from the Secession Church of Kilmaurs, which is many miles distant, and was constituted into a separate charge in 1750. The first church was at the Ford, on the south side of the river Stinchar, near the original manse, and was built in 1755. The second church, which is in the village, and now unoccupied, was erected in 1799-1800, and has nearly 200 sittings.

Before obtaining a minister the congregation called Mr Henderson, who had been licensed while only a fourth year's theological student, with a view of emigrating to America, and consequently the Synod declined to permit his settlement.

First Minister, Rev. Thomas Russell. Ordained 21st May 1760; translated to Dunblane, 24th July 1769, where he died on 13th February 1803, in the eightieth year of his age, and thirty-fourth of his ministry.

The congregation then called Mr James Pattison, Probationer, who was afterwards ordained at Moniaive.

Second Minister, Rev. John Blair. Ordained 19th April 1780.

Along with his congregation, Mr Blair declined to unite with the New Light Burgher Synod in 1820, and adhered to the Synod of Protesters. He died in 1824.

On 7th May 1830 the congregation applied for a moderation,

which after hesitancy about the smallness of the stipend offered, was agreed to, and the Rev. Peter M'Derment, of Auchinleck, was appointed to preach and preside on the Tuesday after the last Sabbath of May. The call was unanimous, and in favour of Rev. B. Laing.

Third Minister, Rev. Benjamin Laing, formerly of Arbroath, who was inducted 24th November 1830, when the Rev. P. M'Derment preached from John xxi. 15-17, and inducted Mr Laing. The Rev. Robert Smith, of Kilwinning, addressed pastor and people, and the Rev. George Stevenson, of Ayr, concluded the service with a sermon.

On 13th May 1831, the Synod granted £5 to aid in reseating the church.

In 1839 he was appointed Professor of Hebrew in the Original Secession Hall, and afterwards received the degree of D.D. from an American College.

Having, along with a portion of his congregation, united with the Free Church of Scotland in 1852, and having been called by the Colmonell Free Church congregation, which was then vacant, he was inducted thereto on 27th January 1853, and died 12th October 1862, in the forty-second year of his ministry.

The remaining section of the congregation which adhered to the remanent United Original Secession Synod, and had subsequently two ministers—viz., the Rev. Ebenezer Ritchie, formerly of Kirkwall, who died on 15th May 1869, and the Rev. Benjamin Brown, who leaving the district joined the Established Church in 1877—is now extinct.

Coupar-Angus (Constitutional), now United Original Secession Church.

Coupar-Angus is a town partly in the shires of Forfar and Perth, 15 miles north-west from Dundee, and 12½ miles north-east from Perth.

The first petition for sermon was made to the Constitutional Presbytery on 10th May 1808, but this, along with Alyth and Rattray, were regarded as only preaching stations, which, when united, formed one congregation.

A number of Seceders who declined to unite with the New

Light Burgher Synod having applied to the Synod of Protesters for sermon on 13th October 1824, and whose petition was signed by four elders, twenty-four members, and four adherents, were united to the Constitutional party in 1827, and formed into a regular congregation, which thereafter erected a church.

On 9th January 1828, application was made for a moderation; stipend offered, £70, a house, £10 for sacramental expenses, and a promise to drive, free of charge, the minister's coals. The Rev. Alex. Duncan, of Dundee, was appointed to officiate on 22nd inst., when the call was for Mr Matthew Murray, Probationer, but he having been also called to Pitcairngreen and Glasgow, the matter was referred to the Synod, which preferred Glasgow. On 18th March 1829, the congregation again applied for a moderation, stipend offered, £80, and £12 for sacramental expenses, when the Rev. Jas. Beattie, of Balmullo, was appointed to moderate on 1st April. The call was for Mr James Wright, Probationer, but as he had been also called to Midholm, the matter was referred to the Synod, which, on 13th May, preferred Coupar-Angus. On the 17th June following, therefore, the call was presented to Mr Wright at the Perth Presbytery, but he declined it, though offered him three times, owing to his unwillingness to undertake to preach three times every Sabbath; but on this difficulty being removed, he was duly ordained.

First Minister, Rev. James Wright, ordained 3rd February 1830, when the Rev. Thos. Manson, Perth, preached, the Rev. Richard Black, Perth, presided at ordination, the Rev. Jas. Beattie, of Balmullo, addressed pastor and people, and the Rev. Andrew Lambie, of Pitcairngreen, concluded the service by delivering a sermon.

Mr Wright, having been called on 29th April 1834 to be colleague and successor to the Rev. Professor Paxton, of Infirmary Street Congregation, Edinburgh, the case came before the Synod, which, on the 14th May following, continued him at Coupar Angus. Mr Wright, however, was again called to Edinburgh on 8th July 1834, and on the case being remitted to the Synod, that court, on 11th September, sanctioned the translation.

The congregation then called Mr Alexander Brown, Probationer, who was also called by the Auchinleck congregation, but the Synod on 11th May 1836 preferred Coupar-Angus.

Second Minister, Rev. Alexander Brown, M.A., ordained November 1836.

Along with the congregation Mr Brown declined to unite with the Free Church of Scotland in 1852. He died on 24th April 1854. His successors have been the Revs. John Barr, Peter M'Vicar, and George Anderson, which last was ordained in 1881.

Statistics for 1884:—Members, 50; adherents, 3; total income, £95; stipend, £70, without manse; average contribution per member, £1, 18s. 0½d.

Crieff (Constitutional), now extinct.

Crieff is a town in Perthshire, 6½ miles east from Comrie, and 17 west from Perth.

This congregation, which was an offshoot from that of Rev. Jas. Barlas', applied to Constitutional Presbytery for sermon on 9th May 1808, when, in response, the Rev. Dr M'Crie was appointed to preach on the first Sabbath of June following.

On 13th November 1820, a moderation was applied for, stipend offered, £80, with a house for minister, when the Rev. Alex. Duncan, of Dundee, was appointed to preach and preside on 14th February 1821. The call was for Mr Thos. M'Crie, Probationer, was subscribed by forty-eight men, and on 7th May was sustained by the Presbytery, and accepted by Mr M'Crie, on the condition that the congregation enlarge their meeting-house.

First Minister, Rev. Thos. M'Crie. Ordained 1821, but loosed from his charge 19th July 1826.

On 3rd August 1829 Messrs Alex. M'Glashan and Duncan M'Laren were ordained to the eldership.

On 8th August 1831, the Perth Presbytery appointed the Rev. Messrs Richard Black, James Beattie, and Thomas Manson, to go to Crieff and settle affairs there.

This congregation having agreed to co-operate with the Dunning congregation, in order to have a pastor settled over

them jointly; in February 1833 called Mr Cunningham Aitcheson, Probationer, the stipend offered being £30 from each congregation, or £60 in all. Owing, however, to Mr Aitcheson having been called also to Arbroath and Alyth, the Synod appointed his settlement to be at the place last named.

Gradually this congregation became extinct, and its meeting-house having passed into the possession of the Free Church Congregation, was familiarly designated "the Wee Kirk," and was used for prayer-meetings and evangelistic purposes.

Cumbernauld (Burgher), now Free Church.

Cumbernauld is a village in Dumbartonshire, 14 miles east from Glasgow, 9 west from Falkirk, and 13 south from Stirling.

This congregation originated from the servile compliance of ministers of the Established Church in reading the notorious Porteous Act from their pulpits every Lord's Day, though they well knew that their doing so was derogatory to the honour of the Lord of the Sabbath, and offensive to the religious convictions of pious members in their congregations. For about six years the Seceders of this district worshipped in connection with the Falkirk congregation, till in 1743 they were disjoined by the Presbytery, and constituted into a separate congregation, when they erected a church, which was rebuilt, however, in 1825.

First Minister, Rev. Andrew Black. Ordained 7th November 1744. Adhered with the majority of the congregation to the Burgher Synod at the breach in 1747. Called to Killeny, Ireland, in 1749, but declined. Called a second time to Ireland in 1759, and was translated thither. The congregation called the Rev. John Johnston of Ecclefechan in 1763, and on the Synod declining to translate him, Mr Robert Campbell, M.A., Probationer, was called, but the Synod appointed him to Stirling.

Second Minister, Rev. James Moir, who had been called to Dunbar, Cambusnethan, Lochgelly, Tough, Torphichen, and Cumbernauld. Ordained 9th September 1766, but resigned

his charge 5th September 1774. Thereafter he was called to West Linton and Tarbolton, and inducted to the latter congregation on 26th August 1778.

Third Minister, Rev. George Hill, who had been called to Perth, Shotts, and Cumbernauld. Ordained 16th May 1782. Called to Kilpatrick in 1783, but remained at Cumbernauld. Along with his congregation Mr Hill acceded to the Original Burgher or Old Light Presbytery on 20th November 1799.

On 10th August 1803 he was elected Professor of Divinity, and for a time fulfilled the duties of that office.

On 8th September 1806, Mr Hill was called by the Falkirk congregation, but the Synod in April 1807 refused to translate him. He died on 26th June 1819, in the sixty-ninth year of his age, and the thirty-seventh of his ministry.

Fourth Minister, Rev. Peter Currie, ordained 1820. In July 1834 Mr Currie was called by the East Campbell Street congregation, Glasgow, and the matter having been referred to the Synod, that Court on the 1st October following, in compliance with his own request, continued him at Cumbernauld, but the Campbell Street congregation having renewed their call to Mr Currie in June 1835, the matter was again brought before the Synod, which, learning that Mr Currie was now favourable to the translation, on 16th September 1835 appointed it to be carried into effect.

The congregation on 22nd March 1836 called Mr William Elder, Probationer, whose call was subscribed by 180 members in full communion, and 98 adherents; but as Mr Elder had also been called to Cupar-Fife, the matter was referred to the Synod, which on 11th May 1836 decided in favour of Cupar.

The congregation next called the Rev. John Cochrane of Kennoway, the call being subscribed by 168 members and 65 adherents, and as on the matter being brought before the Synod on 5th October 1836, Mr Cochrane expressed a desire for the translation, it was agreed without a vote to carry it into effect.

Fifth Minister, Rev. John Cochrane, inducted 1836. Along with the congregation Mr Cochrane united with the Church of Scotland in 1839. He continued with the Free

Church at the Disruption in 1843, and thereafter was translated to Grangemouth, where he died on 19th January 1869.

The subsequent ministers have been the Revs. D. K. M'Meikan, M.A., ordained 5th December 1844, and Thos. Adam, M.A., ordained colleague in 1883.

Statistics of congregation for 1884:—Members, 160; adherents, 21; average attendance, 195; total raised, £279; stipend, £193 with manse.

Cupar-Fife (Burgher), now extinct.

Cupar is the county town of Fifeshire, and is about 21 miles north-east from Kirkcaldy, and 12 south from Dundee.

This congregation which branched from that of Kennoway, originated in 1815, when a petition signed by thirty-seven persons, asking supply of sermon, was presented to the Perth and Dunfermline Presbytery by John Hodge, commissioner. This was granted, and on 20th June 1816 they requested that they might be constituted into a congregation having four elders and two deacons, which was also agreed to. The congregation then elected as elders, John Hodge, formerly an elder at Kennoway; George Girdwood, John Smith, and Robert Cairns; and as deacons, Messrs Goodsir and Ralph Russell. The Presbytery appointed the induction of the first and the ordination of the others to take place on the third Sabbath of November following, the Rev. Alex. M'Wattie, of Kennoway, to preach and preside.

On 7th April 1817 the congregation applied for a moderation, offering £100 as stipend, with hope of increase. As the meeting of congregation, however, had been called on the Tuesday after an intimation made only on the preceding Sabbath, the Presbytery, on account of the undue haste of this meeting, and no attention having been paid to the legal time of ten free days between the call and the meeting, refused the petition, recommending to the commissioners that their congregation ponder well the path of their feet in their outset on such a great concern, and to be strictly attentive to form in all their proceedings.

Again on 14th July 1817, application was made for a

moderation, but the above recommendation of Presbytery not having been attended to, the application was refused.

On 16th March 1818, applied for a moderation, stipend offered £110, with £9 for sacramental expenses, and a promise to pay the minister's taxes, when the Rev. Alex. M'Wattie was appointed to preside on the Thursday after the fifth Sabbath of March. The call, which was subscribed by 116 members and 67 adherents, was for Mr John Russell, Probationer, who was, however, appointed by the Synod to Kirkintilloch.

On 5th April 1819, applied for a moderation, offering for stipend what was formerly promised. The Rev. Alex. M'Wattie was appointed to moderate on 22d April, and the call was in favour of Mr Ebenezer Anderson, Probationer; 119 members and 82 adherents subscribed it.

First Minister, Rev. Ebenezer Anderson. Ordained 19th October 1819, when the Rev. Jas. Thornton, of Milnathort, began the services by preaching from Ezekiel xxxiii. 7-9; the Rev. Wm. Dalziel, of Dunfermline, delivered the ordination sermon from 1 Thess. v. 12, 13, presided at ordination, and thereafter addressed pastor and people.

On 14th July 1835 the Presbytery, because of a "fama clamosa" involving the charge of fornication, suspended Mr Anderson, and on his afterwards confessing his sin, they, on 25th August following, deposed him from the ministry.

On 2d October 1836, applied for a moderation, the total sum offered as stipend being £90. The petition was complied with, and the Rev. Ralph Robb, of Strathkinnes, was appointed to officiate on Tuesday after the third Sabbath of February 1837. Mr Wm. Elder, Probationer, was then chosen, and the call signed by 117 members and 36 adherents. As he had, however, been also called to Cumbernauld, the matter was referred to the Synod, which decided in favour of Cupar.

Second Minister, Rev. Wm. Elder. Ordained 25th August 1836, when the Rev. Peter Macarthur of Blairgowrie opened the services by preaching from 2 Cor. iv. 7, the Rev. Robt. M'Indoe, of Kirkcaldy, preached the ordination sermon from Isaiah lxii. 6, 7, after which the Rev. John Cochrane, of

Kennoway, presided at ordination, and gave suitable addresses to minister and congregation.

Along with the congregation Mr Elder united with the Church of Scotland in 1839, and after the Disruption of 1843 was translated to the parish of Tealing, near Dundee.

The congregation, which was now considerably weakened, returned to the Secession, and on 13th August 1844 sent to the Presbytery asking advice, as in consequence of not being regularly supplied with sermon their attendance had fallen off so greatly that they were running into arrears. The Presbytery in reply promised to give as regular supply as possible, and reminded them that the Synod would aid in defraying their arrears. On 22d December 1844, however, commissioners from the congregation attended the Presbytery, and represented that they could no longer continue to receive supply of sermon, owing to their inability to support ordinances, and the Court accordingly withdrew their preachers from the congregation, which thereafter was dissolved.

Dalkeith (Burgher), now extinct.

Dalkeith is a town in Midlothian, about 6 miles S.-E. from Edinburgh.

This congregation originated in a secession from the New Light Burgher Congregation, of which the Rev. Dr Thomas Brown was minister, and in compliance with a petition the Presbytery, on 28th December 1803, appointed the Rev. Robert Shirra, of Yetholm, to constitute the elders who had seceded from Dr Brown's congregation into a session on the 5th January 1804.

On 2d October 1804 the congregation petitioned for a moderation, offering as stipend £60, with house and garden. The Rev. Robert Shirra was appointed to officiate on 18th October, when Mr James Watson, Probationer, was elected, and the call subscribed by twenty-eight members and twenty adherents. As Mr Watson had, however, been called to other charges, including Edinburgh, the Presbytery, on 4th December, preferred Edinburgh.

On 3rd September 1806, applied for a moderation, offering

£60, with house and garden, or £70 without house, as stipend, but owing to lack of harmony in the congregation the moderation was not granted. On 11th November 1806, however, the Rev. John Inglis of Greenlaw was appointed to moderate on the 23rd December, when the call proved in favour of Mr Inglis himself. It was subscribed by sixty-three persons, but the Synod declined to translate Mr Inglis.

On 10th November 1807, applied for a moderation, stipend offered £70, with a house, and a promise to increase the stipend as soon as able to do so. The Presbytery appointed the Rev. Ebenezer Hislop, of Shottsburn, to officiate on 1st January 1808, when the Rev. John Inglis, of Greenlaw, was again elected, and the call subscribed by forty-nine members. The Synod, however, still declined to translate.

On 3rd January 1809 again applied for a moderation, stipend to be what was formerly offered, when the Rev. James Watson, of Edinburgh, was appointed to moderate on 18th January. This call, which was for Rev. Ebenezer Hislop, of Shottsburn, and was subscribed by sixty members, proved abortive.

On 6th February 1810, applied for a moderation, stipend offered £70, with house and garden, and the promise of the use of a horse when necessary. The Rev. John Inglis was appointed to officiate on 24th March, when Mr Ebenezer Dawson, Probationer, was chosen, and the call subscribed by sixty-four members and twenty-five adherents, but as he had also been called to Kirkintilloch and Carluke, the matter was referred to the Synod, which preferred Carluke.

On 16th October 1810, applied for a moderation, the stipend to be what was formerly offered, when the Rev. James Watson, of Edinburgh, was appointed to officiate on 31st October. The call was for the Rev. Ebenezer Hislop, late of Shottsburn, and was subscribed by fifty-four members and eighteen adherents.

First Minister, Rev. Ebenezer Hislop, formerly of Shottsburn. Inducted 28th November 1810, when the Rev. John Inglis, of Greenlaw, began the services by preaching from Luke viii. 18; the Rev. Patrick Connal, of Bathgate, delivered the induction sermon from 2 Cor. iv. 7, admitted Mr

Hislop to the pastoral charge, and thereafter addressed suitable exhortations to him and the congregation.

"On 28th December 1819, the Edinburgh Presbytery, in compliance with the recommendation of Synod, met with some of the elders and managers of the congregation of Dalkeith, when they informed them that about nine years ago, when their minister was settled among them, their number in full communion did not exceed fifty; that at present they have about sixty communicants and eighty examinable persons; that the average sum of their weekly collections is about 15s., and their quarterly public collections about 30s.; that last year the sacrament of the Lord's Supper was twice dispensed among them, when after paying necessary expenses they had an overplus of about £6; and that last half-year they had let about sixty-three seats, the average of which is about 5s. 6d. per annum, so that the income of the congregation amounts to about £66, 16s. 6d. The congregation have about £50 of debt on the meeting-house, but are of opinion the property belonging to them is worth £130. The Presbytery find that their minister's stipend is not regularly paid, and that they owe him at present about £80. Agreed to report to the Synod."

For several years this congregation was in troubled waters, and four of the elders, viz., Messrs Thomas Smith, Robert Grieve, Andrew Alexander, and Alex. Paterson, having, on 20th June 1828, applied for a disjunction, the Presbytery granted their request.

On 22nd July, the Presbytery met and effected reconciliation and peace in the congregation, and on 5th May 1830, the Presbytery received Mr Hislop's demission of his charge, owing to the increasing infirmities of old age. He afterwards endeavoured, by legal measures, to recover the arrears of his stipend, and eventually died on the 22nd January 1831, in the eightieth year of his age, and the fiftieth of his ministry.

On 22nd February 1831, the congregation applied for a moderation, offering as stipend £60, with the promise of increasing it as soon as they were able. The Rev. D. Headrick, of Longridge, was appointed to officiate on the Monday after the third Sabbath of April. The call was for Mr Robert

Lindsay, Probationer, and was subscribed by forty members and seven adherents.

Second Minister, Rev. Robert Lindsay. Ordained 31st August 1831, when the Rev. John F. Garven, of Lanark, began the services by preaching from 2 Cor. ii. 15, 16; the Rev. Clement Moscrip, of Bathgate, delivered the ordination sermon from Col. iv. 12, presided at ordination, and thereafter gave suitable addresses to him and the congregation. The Rev. John Garven having retired and constituted the session, Mr Alex. Paterson was returned as representative elder, and his name was accordingly added to the Roll of Presbytery.

On 8th December 1835, the Rev. Robert Lindsay resigned his charge for two reasons, viz., the weak and dying state of the congregation, and their growing inability to fulfil their pecuniary engagements. On 22nd December 1835, the congregation reported to the Presbytery that there was no hope of their keeping together, and requested the Presbytery to settle the arrears of stipend due to Mr Lindsay until the congregation got the church property disposed of, when they would refund the Presbytery. On the same day, however, the Presbytery agreed not to loose Mr Lindsay from his charge until the said arrears are paid, and therefore instruct their Clerk to inform the Dalkeith congregation that the sooner they pay the arrears the better, inasmuch as interest will accumulate thereon until paid.

The church was afterwards sold, and thereafter used as a smith's workshop, whilst the Rev. Robert Lindsay went to Canada.

Dalry (Burgher), now extinct.

Dalry is a town in Ayrshire, about 14 miles north-west from Kilmarnock, and 22 south-west from Glasgow.

The first supply of sermon that was granted to this congregation was on the fourth Sabbath of January 1828, when Mr Clement Moscrip, Probationer, preached, and on the 8th April following a petition for continued supply of sermon, subscribed by ninety-two persons in Dalry and neighbourhood, was laid on the Presbytery's table.

On 3rd February 1829, the Rev. Finlay Stewart, of Pollokshaws, reported that he had gone to Dalry according to appointment, and had conversed with the people respecting their getting sermon, and that he had examined twenty persons with the view of their being admitted members of said congregation. The Presbytery agreed that they should be admitted.

On 14th April 1829, the congregation applied for an election of elders, which the Presbytery appointed to be on the Monday after the third Sabbath of May next, the Rev. James Gardner, of Kilpatrick, who was to preach on the previous Sabbath, to preside on the occasion. The following were elected, viz., Messrs Bryce Kerr, James Orr, Robert Kerr, James Laird, James Barr, William Alexander, William Crawford, William Anderson, and William Kerr. Mr Gardner also reported that he had examined James Orr, Robert Kerr, James Laird, William Alexander, and William Crawford, and was satisfied with their knowledge, and the Presbytery appointed their edict to be served.

On Wednesday after the first Sabbath of August at 6 P.M., the Rev. Michael Willis, of Renfield Street Church, Glasgow, ordained Messrs Robt. Kerr, William Alexander, William Crawford, and James Orr; the others who were also chosen having declined to accept office.

On 11th March 1830 the congregation applied for a moderation, stipend offered £70, with a promise of increasing it. The Rev. Wm. Scott-Hay of Burntshields was appointed to preach and preside on Thursday after the third Sabbath of March. The call was for Mr James Mushet, Probationer, and was subscribed by forty-seven members and forty-seven adherents.

First and only Minister, Rev. James Mushet. Ordained 4th August 1830, in a tent near the church. The Rev. M. Willis of Glasgow began the services by preaching from Col. iv. 17. The Rev. William Tannahill, of Kirkintilloch, delivered the ordination sermon from Luke xi. 5-14, put the questions of the Formula, and thereafter addressed suitable exhortations to minister and congregation.

On 15th January 1833 the congregation applied for sermon, as Mr Mushet, from illness, was unable to preach.

On 11th July 1838 several members of the congregation petitioned the Presbytery to appoint a Committee to enquire into the circumstances of the congregation. This was done, when it appeared that for some time the congregation had been in pecuniary difficulties. These were alleged to be caused by the intemperance of the minister. Mr Mushet was accordingly libelled, and having been found guilty, was deposed from the ministry on 19th March 1839.

Afterwards the congregation was dissolved, and the church, which for some time after the Disruption of 1843 was occupied by the Free Church during the erection of their own place of worship, was finally sold to the Established Church, who erected on its site a Chapel of Ease.

Dollar (Antiburgher), now Free Church.

Dollar is a village in Clackmannanshire, about 12 miles north-east from Stirling.

This congregation was originated by a schism in Dollar Parish Church, then under the ministry of the Rev. Dr Milne, and on the settlement of its first pastor, several families from the Original Burgher Congregation of Alloa joined it.

A petition, signed by ten persons desiring supply of sermon, was presented to the Original Secession Presbytery of Edinburgh on 19th June 1827, and in response the Rev. Prof. George Paxton was appointed to preach at Dollar on the third Sabbath of July.

On the 11th October following a petition for continued supply of sermon was presented, which was subscribed by forty-nine Secéders and sixty-five other persons.

An election of elders was appointed, and Messrs Andrew Malloch, David Drysdale, and George Young having been chosen, they were ordained to office, and the Session constituted by Professor Paxton on the third Sabbath of February 1829.

On 1st April 1829 the congregation petitioned for a moderation, offering as stipend £90, but hoping soon to increase it. The Rev. Robert Shaw of Whitburn was appointed to officiate on the Tuesday after the second

Sabbath of April, and the call, which was for Mr James Wright, Probationer, was subscribed in all by forty-nine members and forty-one ordinary hearers.

Mr Wright having been appointed to Coupar-Angus, the congregation again applied for a moderation on 4th August 1830, stipend to be £90, inclusive of sacramental expenses. The Rev. Archd. Brown, M.A., of Leslie, was appointed to preside on Tuesday, 31st August, and the call was for Mr Jas. Aitken Wylie, M.A., Probationer.

First Minister, Rev. Jas. A. Wylie, M.A. Ordained 20th April 1831, when the Rev. Thos. Gray, of Kirkcaldy, preached from Jer. xv. 19, and presided; the Rev. Dr M'Crie of Edinburgh addressed minister and people, and the Rev. Archd. Brown, A.M., closed by preaching from 1 Cor. i. 23.

On 27th April 1846 Mr Wylie demitted his charge to the Presbytery, and the commissioners from the congregation gave in a written representation, in which the Memorialists express their regret that from the smallness of their number, they have not been able to give their pastor anything like a competency, and thereby secure a continuance of his valuable services among them, and that the circumstances in which he has been recently placed render it impossible for him to continue among them. The demission was accepted on 21st August following, the Presbytery expressing their deepest sympathy with him and the congregation.

On 10th June 1850 the congregation again petitioned for a moderation, stipend to be £65, with £5 for sacramental expenses. The Presbytery recommended the congregation to give £10 additional for a house for the minister, and appointed the moderation to take place on 27th June at 12 noon. The call was for Mr David Simpson, Probationer, and was subscribed by twenty-four male and nineteen female members, but as he had also been called to Brechin, the matter was referred to the Synod, which preferred the latter place.

The union of the Original Secession with the Free Church of Scotland having taken place shortly afterwards, and the Free Church congregation of Muckhart having migrated to Dollar, this congregation united with them in forming what is now known as Dollar Free Church.

Statistics of 1884:—Members, 302; adherents, 35; average attendance, 400; total raised, £470, 1s. 9d; stipend, £304 with manse.

Doune (Burgher), now in Kilmadock Free Church.

Doune is a village in Perthshire, about 9 miles north-west from Stirling.

This congregation, which was also designated Bridge-of-Teith, was formed by an offshoot from the New Light congregation, of which the Rev. Wm. Fletcher was minister. Four elders besides members having seceded, application was made for sermon on 17th June 1800, and the Rev. Jas. Russell was appointed to preach to them on the third Sabbath of July following. The session was thereafter constituted on the third Sabbath of October 1801, by the Rev. Francis Archibald.

On 28th February 1804 application was made for a moderation, the stipend promised being £60, with a house for the minister. The Rev. Wm. Willis, of Stirling, was appointed to preside on 17th April, when the call, which was for Mr John Inglis, Probationer, was subscribed by 122 members. The Presbytery, however, preferred Greenlaw, to which Mr Inglis had also been called.

On 25th February 1806, applied for a moderation, stipend to be £60, with a house and garden. The Rev. Wm. Willis was appointed to moderate on 24th March. The call was for Mr David Jardine, Probationer, and was subscribed by 127 members.

First Minister, Rev. David Jardine. Ordained 10th September 1806. The Rev. Wm Watson of Glasgow began the services by preaching from Isaiah lii. 7; the Rev. Wm. Willis preached the ordination sermon from Acts xxvi. 16, presided at ordination, and thereafter addressed minister and congregation.

A member having complained repeatedly to the Presbytery, the congregation was presbyterially visited on 18th July 1809, when the said member was admonished. The funds of the church showed, however, that whilst the past year's income was £66, the expenditure was £82.

On 3rd October 1809, with the consent and at the request of the congregation and minister, the pastoral relation between the Rev. D. Jardine and the congregation was dissolved; but as Mr Jardine desired to remain in connection with the Synod, his name was placed on the Preachers' list.

The Dunblane congregation having been united to this congregation in 1812, a petition for a moderation was made on 14th April 1812; stipend offered £75, but afterwards raised to £80, with £10 for house rent. The Rev. Alex. Stark of Falkirk was appointed to moderate on 12th May. The call was for Mr Samuel Armour, Probationer, and was subscribed by 140 members. As he had also been called to Dunfermline, the matter was referred to the Synod, which, however, preferred this congregation.

Second Minister, Rev. Samuel Armour. Ordained 25th August 1813. The Rev. Alex. Stark of Falkirk began the services by preaching from Ezekiel iii. 17; the Rev. Wm. Willis of Stirling delivered the ordination sermon from Jeremiah iii. 15, put the questions of the Formula, and thereafter addressed pastor and people.

Mr Armour having demitted his charge and left the church, the Synod, in May 1820 dropped his name from the roll.

Third Minister, Rev. Thos. Hyslop, formerly of Kirkcaldy. Inducted 1824.

Along with its minister, this congregation united with the Church of Scotland in 1839, and adhered to the Free Protesting Church in 1843.

In 1871 Mr Hyslop, owing to age and infirmities, retired from the active duties of the pastorate, retaining his ministerial status and emoluments, and at the same time, by Act of General Assembly, the congregation was united to Kilmadock congregation, the other Free Church of Doune.

Mr Hyslop died 9th September 1879, in the ninetieth year of his age, and the sixty-third of his ministry.

Dunblane (Burgher), now extinct.

Dunblane is in Perthshire, 6 miles north-west from Stirling, and 4 miles east from Doune.

This congregation, which was originally an offshoot from the New Light congregation (Rev. Michael Gilfillan's), and was afterwards united to the Original Burgher congregation of Doune, received its first supply of sermon on the third Sabbath of August 1800, when the Rev. Francis Archibald officiated.

On 2nd February 1808 application was made for an election of elders, which was appointed to be on 28th March, when the Rev. David Jardine of Doune was appointed to preach and preside. Messrs Walter Lennox, James Morrison, Thomas Bayne, William M'Lean, and James Patrick, having been duly elected, examined, and found qualified, their edict was issued, and they were appointed to be ordained to the eldership by the Rev. Francis Archibald on the second Sabbath of July 1808.

On 3d March 1812 the congregation petitioned to be united to the Doune congregation, which was granted ; and on the 14th April following the united congregations called Mr Samuel Armour, Probationer, who was duly ordained as their pastor on 25th August 1813.

In 1818, however, this congregation was disjoined from that of Doune, and speedily thereafter became extinct.

Dundee (Burgher), now Willison Free Church.

Dundee is a large town in Forfarshire, 23 miles east from Perth, and 43 north-east from Edinburgh.

This congregation was formed in 1808 by an offshoot from the New Light congregation of School Wynd, of which the Rev. James Black was then minister. For a time it met in an old factory, but in 1814 a church was erected in Barrack Brae, which place of worship was in 1868 almost rebuilt, and is now Willison Free Church, so named from the Rev. John Willison, whose theological writings are well known in Scotland.

On 8th November 1808 Messrs William Taylor and Thomas Millar, commissioners from the congregation, attended the Original Burgher Presbytery of Perth and Dunfermline with a petition from eleven elders and above two-thirds of the

members, together with about forty adherents of the Burgher congregation there, asking supply of sermon. The petition, moreover, stated a difference that existed betwixt them and the Courts of their former connection, in consequence of complaints preferred by them against their minister. In response to this application the Presbytery declared that, whilst they do not interfere with these disputes, either with their former minister, or the Courts they have left, they admit the petitioners to the enjoyment of gospel ordinances under their inspection, solely upon their attachment to the principles of the Covenanted Church of Scotland, in the maintenance of which the Original Seceders lifted up their testimony, and which is still maintained as at the beginning by this association, and grant them supply accordingly. The Rev. William Taylor of Perth was then appointed to preach to them on the third Sabbath of November.

On 6th December 1808 a paper of accession to the Body was presented from Dundee to the Presbytery, signed by eight elders, 174 members, and 38 adherents.

On 8th April 1811 the congregation applied for a moderation, stipend offered £140, including a dwelling-house, which moderation was granted for 22d April, the Rev. William Taylor to officiate. The call was for Mr Robert Aitken, Probationer, and was signed by 251 members and 132 adherents; but the Synod having appointed him to be ordained at Kirkintilloch, the congregation on 2d December 1811 again applied for a moderation, stipend to be £90, with £50 for house rent and other expenses. This was granted, and the Rev. Alex. M'Wattie of Kennoway was appointed to preside on 19th December. The result was that the Rev. Robert Aitken of Kirkintilloch was called by 272 members and 159 adherents. The Synod, however, declined to translate.

On 23d February 1813, applied for a moderation. Stipend to be £150, with hope of increase.

The Rev. Alex. M'Wattie was appointed to officiate on 22d March. Mr Alex. Turnbull, Probationer, was then elected, and the call was subscribed by 259 members and 210 adherents; but as Mr Turnbull had also been called by the

Campbell Street congregation, Glasgow, the Synod appointed his settlement there.

On 7th August 1815 application was again made for a moderation; stipend to be what was formerly offered. This was granted, and the Rev. Alex. M'Wattie was appointed to preside on 19th September. The call was again for Rev. Robert Aitken of Kirkintilloch, who had thus thrice been chosen by the congregation, and was signed by 269 members and 263 adherents. The matter having again been referred to the Synod, the translation was sanctioned.

First Minister, Rev. Robert Aitken, formerly of Kirkintilloch. Inducted 5th June 1816, when the Rev. William Primrose of Aberdeen, began the services by preaching from Jer. iii. 15—"And I will give you pastors," &c.; and was succeeded by the Rev. William Taylor of Perth, who preached from 2 Cor. ii. 16—"And who is sufficient," &c.; and thereafter having inducted Mr Aitken, he suitably addressed pastor and people.

Along with its minister this congregation acceded to the Church of Scotland shortly after the Associate (Burgher) Synod had done so in 1839, and at the Disruption in 1843 both minister and congregation adhered to the Free Church.

Mr Aitken died 1st July 1845, in the fifty-eighth year of his age, and the thirty-fourth of his ministry, and was succeeded by the present incumbent, the Rev. Thomas Hill, who was ordained in 1846.

Statistics for 1884:—Members, 520; adherents, 77; average attendance, 500; total raised, £672; stipend, £417, without manse.

Dundee (Constitutional), now part in Free Church, and part in United Original Secession Church.

This congregation was formed by a few members who had separated from the Antiburgher congregation, of which the Rev. James M'Ewan was then minister. Their first place of meeting was a Masonic Hall in Overgate. The old Relief Church in New Inn Entry was then occupied by them, but on the opening of Reform Street, it was sold and taken down,

whilst a new church was built in Reform Street. In order to procure funds for its erection, the then pastor (Rev. Alex. Duncan) went through the country collecting subscriptions, but so large was the debt that remained on the building, that the congregation was nearly ruined. It was sold to the Mariners' Free Church, by whom it was afterwards sold to the Evangelical Union denomination, who in their turn sold it, and now it is let in flats as offices. After the sale of the church the congregation met for some time in the High School, but removed to the Watt Institution Hall, where they called the Rev. E. A. Thomson. In November 1850 the congregation leased the old Reformed Presbyterian Church in Meadowside, and removed there. In 1852 the union with the Free Church of Scotland took place, when the portion of the congregation acceding to the Free Church along with minister, remained in the building till he was called and inducted to the neighbouring Dudhope Free Church, when the two congregations were thus united. The other portion of the congregation which declined to unite with the Free Church, ultimately built a new church in Euclid Crescent, where they still worship.

On 10th May 1808 the Constitutional Presbytery was petitioned for supply of sermon, and on 15th May 1810 a moderation was requested, which was granted, and the Rev. Thos. M'Crie, of Edinburgh, was appointed to preach and preside on 19th July. The call was for Mr John Aitken, Probationer, but owing to an informality occurring through the illness of the Rev. James Andrew, who had been appointed to intimate it, the call was set aside.

On 12th November 1810 the Presbytery read a petition from Dundee, expressing their dissatisfaction with the deed of last ordinary meeting laying aside their call, but the Presbytery, after hearing the people's complaint, agreed to make no reply.

The Rev. James Aitken, of Kirriemuir, was appointed by the Presbytery to preach on the second Sabbath of November 1816, and ordain four elders.

Application having been made for a moderation, the Rev. James Aitken was appointed to officiate on 16th June 1818,

and the Presbytery at the same time stated that in addition to the stipend promised, they expected the congregation to give £10 sterling yearly towards paying the rent of a house for their minister. The call, which was for Mr Alex. Duncan, Probationer, was sustained on 20th July, and the stipend promised was £100.

First Minister, Rev. Alexander Duncan. Ordained in New Inn Entry Meeting House, 25th March 1819. The Rev. James Aitken conducted the opening devotional exercises, the Rev. John Aitken, of Aberdeen, preached the ordination sermon, the Rev. James Aitken addressed minister and congregation, and the Rev. Robert Shaw, of Whitburn, preached the concluding sermon. Mr Duncan, on 14th February 1843, demitted his charge, and though subsequently called to Kirkwall, was from illness never located there, and died in Edinburgh, 6th June 1845.

On 6th February 1844 the congregation applied for a moderation, which was appointed to take place on 19th inst., the Rev. James Beattie, of Balmullo, to preach and preside. The call was in favour of Mr Edward A. Thomson, Probationer, but as he had also been called to Kirriemuir, the matter was referred to the Synod, which appointed his ordination to take place at Dundee.

Second Minister, Rev. Edward Anderson Thomson, ordained 15th August 1844, when the Rev. James Beattie, of Balmullo, preached from Eph. iii. 8, the Rev. Alex. Brown, of Coupar-Angus, put the questions of formula, the Rev. James Gray, of Brechin, addressed pastor and congregation, and the service was concluded by the Rev. Thomas Manson, of Perth, preaching from 2 Thess. iii. 1, "Brethren, pray for us."

In September 1848 and March 1849, Mr Thomson was called to the second congregation of Kirkintilloch, but the Synod on both occasions declined to translate him.

From February 1853 he was pastor of Dudhope Free Church till 18th October 1859, when in consequence of the state of his health he demitted his charge, but on his recovery he was inducted to Free St Stephen's Church, Edinburgh, on 10th April 1862.

As stated above, whilst the minister and a portion of the

congregation united with the Free Church of Scotland in 1852, the other section chose to abide with the remanent Synod, and have had as pastors the Revs. Wm. Robertson and Peter M'Vicar. Their statistics for 1884 are:—Members, 126; adherents, 24; total income, £242; stipend, £174, with manse; average contribution per member, £1, 18s. 5d.

Dunfermline (Burgher), now in Free Church.

Dunfermline is a town in Fifeshire, 16 miles north-west from Edinburgh, and 15 west from Kirkcaldy.

This congregation was an offshoot from the New Light Burgher congregation of the town, of which the Rev. James Husband was then pastor.

The church was built in Canmore Street at the foot of Open Yards Close in 1800, and had 600 sittings. In 1841, however, owing to its insecure condition, the congregation left it and worshipped in a hall in town, till on the Disruption of 1843 the building and feu were acquired by the Free Abbey congregation, who, removing the edifice and using the materials, erected on its site the Free Abbey Church, which in its turn was demolished in 1882, and a new church for the same congregation was erected in its room.

The first supply of sermon was granted by the Presbytery to the congregation in 1799, when the Rev. Ebenezer Hislop, of Shottsburn, was appointed to preach on the fourth Sabbath of November.

The Rev. Francis Archibald was appointed to preside at an election of elders to be made on 25th August 1800, when Messrs Thomas Wilson, David Martin, Peter Macnaughton, sen., David Reid, Thomas Chalmers, and John Hutton, were unanimously chosen. They were ordained to office on the third Sabbath of November 1800, by the Rev. Thomas Porteous, of Milnathort.

On 3rd August 1802, the congregation applied for a moderation, stipend offered £90, when the Rev. Thomas Porteous was appointed to preach and preside on 31st August. The call, which was for the Rev. Robert Shirra, of Yetholm, was sub-

scribed by 108 members and 58 adherents. The Presbytery, however, on 9th November, declined to translate him.

On 11th January 1803, petitioned for a moderation, which was agreed to, and the Rev. Thomas Porteous was appointed to officiate on the second Tuesday of February. The Rev. Robert Shirra was again elected, and the call signed by 206 members, but the Presbytery, on 12th April, continued him at Yetholm.

On 9th August 1803, applied for a moderation, stipend to be £80. The Rev. Patrick Connal, of Bathgate, was appointed to preach and preside on 20th September. Mr John Inglis, Probationer, was chosen, and his call subscribed by 148 members, but on his being appointed to Greenlaw, to which place he had also been called, the congregation again applied for a moderation, stipend to be what was formerly offered. Rev. P. Connal was appointed to officiate on 26th July. This call was for Mr James Watson, Probationer, and was subscribed by 182 members, but as Mr Watson had also been called by other congregations, the matter was referred to the Presbytery, which, on 4th December 1804, appointed him to Edinburgh.

On 11th March 1806, applied for a moderation, stipend to be £90, a dwelling-house included, and salary to increase as congregation increases. The Rev. Wm. Raeburn, of Bannockburn, was appointed to moderate on Thursday, 27th inst. Mr John Campbell, Probationer, was then chosen, and his call subscribed by 221 members, but as he had been also called to Falkirk and Linton, the matter was referred to the Synod, which, on 7th May, preferred Dunfermline.

First Minister, Rev. John Campbell. Ordained 1st September 1806, when the Rev. Wm. Raeburn, of Bannockburn, began the services by preaching from 2 Cor. v. 20, "Now, then, we are ambassadors," &c.; the Rev. Wm. Taylor, of Perth, delivered the ordination sermon from 2 Cor. ii. 16, put the Questions of the Formula, and addressed pastor and congregation.

Mr Campbell died 7th January 1810, in the twenty-eighth year of his age, and the fourth of his ministry, much lamented, and his saintly character and devoted ministry were long remembered in the locality.

On 8th April 1811, the congregation applied for a moderation, offering £120 as stipend, besides the promise of defraying travelling expenses. The Rev. Wm. Raeburn was appointed to officiate on 25th April. The call was for Mr Robert Aitken, Probationer, and was signed by 284 members, but the Synod having appointed him to Kirkintilloch, the congregation again applied for a moderation; stipend to be £90, and £20 for house rent. The Rev. Wm. Raeburn was appointed to moderate on 14th May. The call was for Mr Samuel Armour, and was subscribed by 111 members and 38 adherents, but at the same time a petition was lodged desiring the Presbytery not to sustain the call. The case was referred to the Synod, which appointed Mr Armour to be ordained to the united congregation of Doune and Dunblane, which had also called him.

On 28th September 1813, the Presbytery visited the congregation, and after repeated sederunts, "were happy in getting all differences composed, and recommended it to the session and congregation that the order of deacons be introduced with all convenient speed, as the likeliest method of preserving a good understanding among all concerned in time coming."

On 4th April 1814, applied for a moderation, the stipend promised being £90, with £20 for house rent, and all taxes to be also paid by the congregation. The moderation was appointed to be on 21st April, but owing to an informality the call was not sustained. The session then sent a letter to the Presbytery, for which they were reprimanded.

On 4th July 1814, a moderation was again applied for, the stipend to be the same as formerly offered. The Rev. James Smith, of Alloa, was appointed to preside on 11th August. The call, which was for Mr William Dalziel, Probationer, was subscribed by 110 members and 41 adherents; but as he had also been called by the congregations of Milnathort and Shottsburn, the matter was referred to the Synod, which preferred Dunfermline.

Second Minister, Rev. William Dalziel. Ordained 11th October 1815, when the Rev. Alex. M'Wattie, of Kennoway, began the service by preaching from Matt. xxviii. 20, and

was succeeded by the Rev. James Smith, of Alloa, who delivered the ordination sermon from 2 Cor. iv. 1, 2, offered the ordination prayer, and thereafter gave suitable addresses to minister and congregation. Along with the congregation Mr Dalziel united with the Church of Scotland in 1839, but though he in the following year subscribed a declaration against Lord Aberdeen's Bill, he remained in the Establishment after the Disruption of 1843, and accepted a presentation to Thurso, where he ministered till his death on 10th October 1859.

After his removal from Dunfermline, most of the congregation adhered to the Free Church of Scotland, and became members of the Free Abbey Congregation, which occupies the site of the Old Light Secession Church.

Statistics for 1884:—Members, 519; adherents, 150; total raised for religious purposes, £2037; stipend, with manse, £331.

Dunning (Antiburgher), now extinct.

Dunning is a village in Perthshire, about 9 miles south-west from Perth, and 5 east from Auchterarder.

This congregation originated in 1820, and was formed of about fifty or sixty persons, who separated from the Dalreoch congregation, about two miles distant, and joined the Protesters. The church was built in 1825, and was used till 1852, when the Synod acceded to the Free Church of Scotland. It was then adapted to private purposes.

This congregation having united with that of Crieff, gave, in 1833, a call to Mr Cunningham Aitcheson, Probationer, who had also been called to Arbroath and Alyth, and was appointed by the Synod to the last named place.

That the congregation was pecuniarily straitened is evident from a document sent to the Presbytery on 26th March 1833, which stated that "they declined to gave the usual talent to preachers, but offered instead to give them as payment for their services all that was collected at the church door on the Sabbaths they preached."

First and only Minister, Rev. Wm. Mathews. Ordained

20th May 1841, when the Rev. J. A. Wylie, M.A., of Dollar, preached from Zech. iv. 6, the Rev. Thos. Manson, of Perth, put questions of Formula, and offered the ordination prayer, the Rev. James Beattie, of Balmullo, addressed pastor and congregation, and the Rev. Alex. Brown, M.A., of Coupar-Angus, concluded with a sermon from Rev. ii. 1.

Having been called to Ballylintagh, Ireland, Mr Mathews was translated thither on 17th August 1843, and after his removal the congregation gradually declined till it was dissolved in 1852, though a few persons who were resolved to adhere to the remanent Synod placed themselves in connection with the United Original Secession Congregation of Perth.

Edinburgh, South Gray's Close (Burgher), now Free Tron Church.

Edinburgh, the metropolis of Scotland, is 392 miles north from London.

On 5th August 1800 the founders of this congregation made their first application for sermon to the Original Burgher Presbytery, which was granted by the appointment of the Rev. Francis Archibald to preach to them on the fifth Sabbath of that month.

On 9th January 1801 it appears from the Session Record that "a number of people of the Secession in and about Edinburgh, well satisfied with the original principles of the Secession as a religious body, and resolved to abide by them in opposition to the system of innovation pursued by the Associate Synod, applied to the Presbytery that meets at Glasgow to be taken under their inspection, and have supply appointed them as one of their vacancies."

This meeting was held in the house of Mr Finlayson, was constituted with prayer by the Rev. Wm. Taylor, and consisted besides him of the following individuals, viz., Robert Brown, George Deas, Francis Pringle, Robert Duncan, Alex. Finlayson, Alex. M'Lennan, Robert Cossar, James Murray, James Watson, George Millar, George Duncan, John Paterson, Claud Cunningham, and Alexander Gibson. They also agreed at

the same meeting to apply to the Original Burgher Presbytery at their first meeting to admit members, and take the necessary steps towards the constitution of a Session. Signed, Wm. Taylor, *Preses.*

An old Communion Roll, written on the fly-leaf of the Minute Book, shows that the membership about that time must have been from sixty to seventy persons, many of whom came from Leith, and some from the surrounding district, including the towns of Dalkeith, Slateford, and Ratho. They then rented and afterwards purchased a place of worship in Skinner's or South Gray's Close. The sum that was paid for it was £490, and this building, when removed from by the congregation subsequently became a low theatre, then a mission church in connection with Broughton Place and Rose Street U.P. congregations, and ultimately it was demolished by the City Improvement Commissioners.

On 27th January the petition referred to above was granted by the Presbytery, and the Rev. Ebenezer Hislop, of Shotts, was appointed to constitute a Session in the usual manner.

On 27th April 1802 application was made for a moderation, the stipend offered being £100, but the matter was delayed. Having, however, on 15th June renewed the application, with the promise of £12 additional "to help to pay the rent of an house," the moderation was granted for 6th July, the Rev. Patrick Connal of Bathgate to preach and preside. The call was for the Rev. Wm. Taylor, of Levenside, and was subscribed by seventy-six members and forty-one adherents. The stipend offered was afterwards raised to £130, but on 28th September the Presbytery refused to translate.

On 9th November 1802 the congregation again applied for a moderation, but the Presbytery repeatedly delayed acceding to the request till the 22d February 1803, when the Rev. George Hill, of Cumbernauld was appointed to preach and preside on 10th March. The Rev. Wm. Taylor was again called, the call having been subscribed by 103 members and 90 adherents.

Mr Taylor, having been also called by the Perth congregation, the case was decided by the Presbytery on

14th June, setting aside both calls, and continuing him at Levenside.

On 9th August 1803, application was again made for a moderation, the stipend offered being £130. After deliberation,this was granted by a majority, and the Rev. Ebenezer Hyslop was appointed to officiate on 20th September. The Rev. Wm. Taylor was for the third time chosen, and the call, which was signed by 116 members and 106 adherents, was sustained by the Presbytery on 4th October 1803, whilst on the 29th November following, the same Court declined to translate, the Rev. Messrs Hill and Watson dissenting.

The congregation, however, once more applied for a moderation, offering as formerly £130 as stipend, when the Rev. P. Connal was appointed to preach and preside on 3rd April 1804. This call was for Mr James Watson, Probationer, and was subscribed by 114 members and 84 adherents, but as Mr Watson had also been called to Pollokshaws, Alloa, Aberdeen, Dunfermline, Kennoway, and Dalkeith, the Presbytery, after deliberation, on the 4th December preferred Edinburgh, and thereafter appointed his ordination to be on 6th March 1805, which day was to be observed by the congregation as a day of solemn fasting till the public service is over.

First Minister, Rev. James Watson. Ordained 6th March 1805. The Rev. Wm. Taylor of Levenside began the service by preaching from Romans x. 15. The Rev. Wm. Watson of Glasgow preached the ordination sermon from Exodus iii. 14, ordained his nephew, and thereafter addressed pastor and people.

On 2nd March 1807 Mr Watson was called to Carluke and also to Kennoway, but both calls were set aside. On 10th November following, however, the Presbytery agreed "to ask the Session and Managers to be in readiness to give information to the Presbytery at its next meeting as to the real state of their Congregation, and their prospects as to obtaining a proper place of worship." The meeting accordingly took place on 5th January 1808, when it was learned "that the congregation was considerably increased as to number, that they had punctually paid up their minister's stipend and the rent of the Meeting-house; that their

subscriptions for building a new house amounted to about £148; that their situation with respect to temporalities was easier than ever; that any debt they owe is to members of the congregation; and that no demands are made upon them. When they consider the expense of materials they deem it inexpedient to build a House at present, but that they intend to obtain a proper Place of Worship, as soon as public affairs shall take a favourable turn." Whilst this excerpt gives us a lucid description of the financial state of this congregation in its early history, it may be stated that from the following extracts from the congregational records, a glimpse is obtained of the religious habits of the people about the same period. Thus, before sending representatives to the Presbytery in connection with Mr Taylor's call, it is minuted that the congregation "resolved to spend the night in prayer," and when the call was set aside by the Presbytery, the congregation resolved "to devote a day to humiliation, fasting, and prayer."

Mr Watson, whose dwelling-house at one time was in West Richmond Street, died 8th March 1830, in the forty-ninth year of his age, and the twenty-sixth of his ministry. When dying he bequeathed £195 to the congregation; and his flock, who deeply lamented his loss, erected a monument to his memory in the churchyard of Gargunnock, near Stirling, where his remains are interred.

On 29th March 1831 the congregation applied for a moderation, stipend offered £100, with sacramental expenses. The Rev. David Headrick was appointed accordingly to officiate on the Monday after the third Sabbath of April, at six o'clock P.M. Mr Andrew Mackenzie, Probationer, was then elected, and his call subscribed by 106 members and 15 adherents.

Second Minister, Rev. Andrew Mackenzie. Ordained 30th August 1831. The Rev. Clement Moscrip, of Bathgate, began the services by preaching from Col. ii. 6, 7. The Rev. David Headrick, of Longridge, delivered the ordination sermon from Psalms lxxxvii. 3, offered the ordination prayer, and thereafter addressed minister and congregation. The Rev. Mr Garven, of Lanark, having retired and constituted the session, Mr Watson was returned as Representative Elder, and his name was added to the Roll of Presbytery.

On 14th August 1835, the Presbytery received a letter from the Session of this congregation, stating "that one of their number had avowed himself a voluntary, and craving advice how to deal with him. The Presbytery were unanimously of opinion that no avowed voluntary can hold office in our Church, and therefore remit the case to the Session to deal with him in such a manner as shall maintain the purity of the principles of the Body."

The income of the congregation about this period was £250 per annum, which was made up of seat rents and church door collections. The former were, for sittings in gallery, 3s., and in area, 2s. per half-year, whilst the collections at door amounted to about £80 annually.

Along with the congregation Mr M'Kenzie united with the Church of Scotland in 1839, after which the name of the meeting-house became Henderson Church.

At the Disruption in 1843 both pastor and congregation cast in their lot with the Free Protesting Assembly. Mr M'Kenzie shortly after this event was translated to the Free Church congregation of Penicuik, and died 13th March 1871.

After being some time vacant, during which they formed a union with a small congregation worshipping in Leith Wynd, under the pastorate of the Rev. James Simpson, who now retired, they gave a call to the Rev. Andrew Milroy, the Disruption minister of Crailing. He accepted the call, was inducted on 11th April 1844, and the congregation removed to the old Commercial Bank buildings in the High Street. The name of the congregation became henceforth Tron Free Church.

The Rev. John Fleming, of Forfar, was afterwards admitted colleague and successor to Mr Milroy, and at his death in 1875 became sole pastor.

In 1877, having again disposed of their place of worship, the congregation removed to the church in which they now worship in Chambers Street, and which has been erected at the cost of £8000.

Statistics for 1884:—Members, 250; total raised for religious purposes, £455; stipend, with manse, £191.

Edinburgh, Davie Street (Constitutional), now M'Crie-Roxburgh Free Church.

This congregation was formed by a section of the late Rev. Adam Gib's congregation, which, owing to a division of sentiment in the calling of a minister, separated from the Nicolson Street congregation, and erected a meeting-house for themselves in what was afterwards called Simson's Court, Potterrow. The church, which was built in 1796, contained 885 sittings and cost £1290, but was sold and demolished in 1867.

First Minister, Rev. Thomas M'Crie, D.D. Ordained 26th May 1796. Having united with those who formed the Constitutional Presbytery in 1806, and the majority of the congregation having resolved to continue with him to maintain the original principles of the Secession in opposition to the new or voluntary views that had then become prevalent, a law plea for the possession of the church was for several years carried on betwixt them and the minority, which had resolved to abide with the General Associate Synod.[1] On 20th February 1809 the Court of Session decided that the minister and his party should be ejected from their church, though they were not only the majority, but had also clearly shown, what indeed was never denied, viz., that they continued to adhere to the principles hitherto held by the congregation. An appeal was therefore made to the House of Lords, but before the case was carried thither the matter was compromised by the minority paying a sum of money to the minister and congrega-

[1] The following note appears in the Session Record, and indicates that though the majority of the congregation adhered to Mr M'Crie, it was not so with the session :—

"At the breach which took place in September 1806 only three elders remained with their minister, viz., James Aitken, John Paterson, and Thomas Craig; while the following elders deserted him, viz., James Wright, James Pillans, Andrew Ewart, James Ramage, John Roxburgh, —— Mein, John Mitchell, session clerk, and John M'Intyre.

"At the Sacrament in November 1806 Matthew Stobie, lately a member of Dalkeith session, and William Chisholm, lately a member of the session at Leith, were assumed by the session, and in May 1807 there was an ordination of five new elders, viz., George Caw, John Hay, Thomas Grieve, Thomas Laidlaw, and Alexander Robb."

tion, who, after worshipping temporarily in Whitefield Chapel, Carrubber's Close, removed in May 1813 to the church they had built at corner of Davie and West Richmond Streets, and which is now designated M'Crie Free Church.

After an honoured and eminently useful career, Dr M'Crie, whose place of residence was successively in Buccleuch Street, Pleasance, Nicolson Street, South Gray Street, and Salisbury Place, died on 5th August 1835, in the sixty-third year of his age, and the fortieth of his ministry.

On 1st March 1836 the congregation applied for a moderation, which was appointed to take place on the Tuesday after the third Sabbath of that month, the Rev. James A. Wylie to preach and preside. The Rev. Thomas M'Crie of Clola, son of the former minister, was chosen, and the call subscribed by 95 male members, 165 female members, and 73 ordinary hearers. The stipend promised was £200. The matter having been referred to the Synod, that Court, on 11th May, sanctioned the translation.

Second Minister, Rev. Thomas M'Crie, D.D., LL.D., formerly of Crieff and Clola. Inducted 9th June 1836. The Rev. Robert Shaw, of Whitburn, preached from Col. i. 7, and presided, the Rev. James A. Wylie, of Dollar, addressed minister and congregation, and the Rev. James Wright, of Infirmary Street, Edinburgh, concluded the services by preaching from Luke viii. 18.

Along with the congregation Dr M'Crie united with the Free Church of Scotland in 1852.

In October 1856 he demitted his charge, and removed to London to act as a Theological Professor in the English Presbyterian College, where he laboured for ten years, after which he returned to Edinburgh, and resided there till his death on 9th May 1875. His place of residence in Edinburgh was successively George Square and Minto Street.

Third Minister, Rev. Robert Philip, formerly of Ellon. Inducted 1857, and retired in 1880.

Fourth Minister, Rev. Neil P. Rose, formerly of Rousay, who was inducted 9th September 1880, but retired with an allowance in August 1885, when the charge was reduced to a preaching station.

On 10th January 1886 a union was formed with Roxburgh congregation, the members of which, along with their pastor, Rev. G. Macaulay, came to M'Crie Church, when appropriate services were conducted by Rev. Dr Laidlaw in forenoon, Rev. G. Macaulay in afternoon, and Rev. E. A. Thomson in evening.

In this church the Original Secession Synod usually met; and in the session-house was held for many years the Theological Hall, which was successively presided over by Drs Paxton, M'Crie, sen. and jun., with the last of whom was associated Dr Laing, of Colmonell. The remains of the Theological chair or pulpit, with the canopy of that of the church, were removed to the John Knox House Museum, where they are preserved.

The records of this congregation have been accurately kept, and are in excellent preservation. The following elders successively held the office of session-clerk, viz.:—Mr George Caw, from 1808 till his death on 7th May 1823; William Whytock, writer, Register House, from 12th July 1823 till his resignation owing to ill-health, 1st March 1842, when Robert Halley was appointed his successor. Amongst many interesting items they note Robert (afterwards Dr Shaw, of Whitburn) joining the congregation on 7th November 1811; Thomas (afterwards Dr M'Crie, jun., of Edinburgh) also doing so on 9th May 1816; and that owing to illness Dr M'Crie, sen., had to cease from pastoral work for six weeks in 1822.

The Register of Baptisms, which consists of two volumes, begins in 1796 and closes in 1857. For the most part the entries in it are by the pens of Drs M'Crie, father and son; and the register has not only been admirably kept, but the volumes are also in good preservation. In these lists are names of persons who afterwards rose to eminence in the Church and the world.

Statistics for 1884:—Members, 159; average attendance, 80; total raised for religious purposes, £174; stipend, with manse, £207.

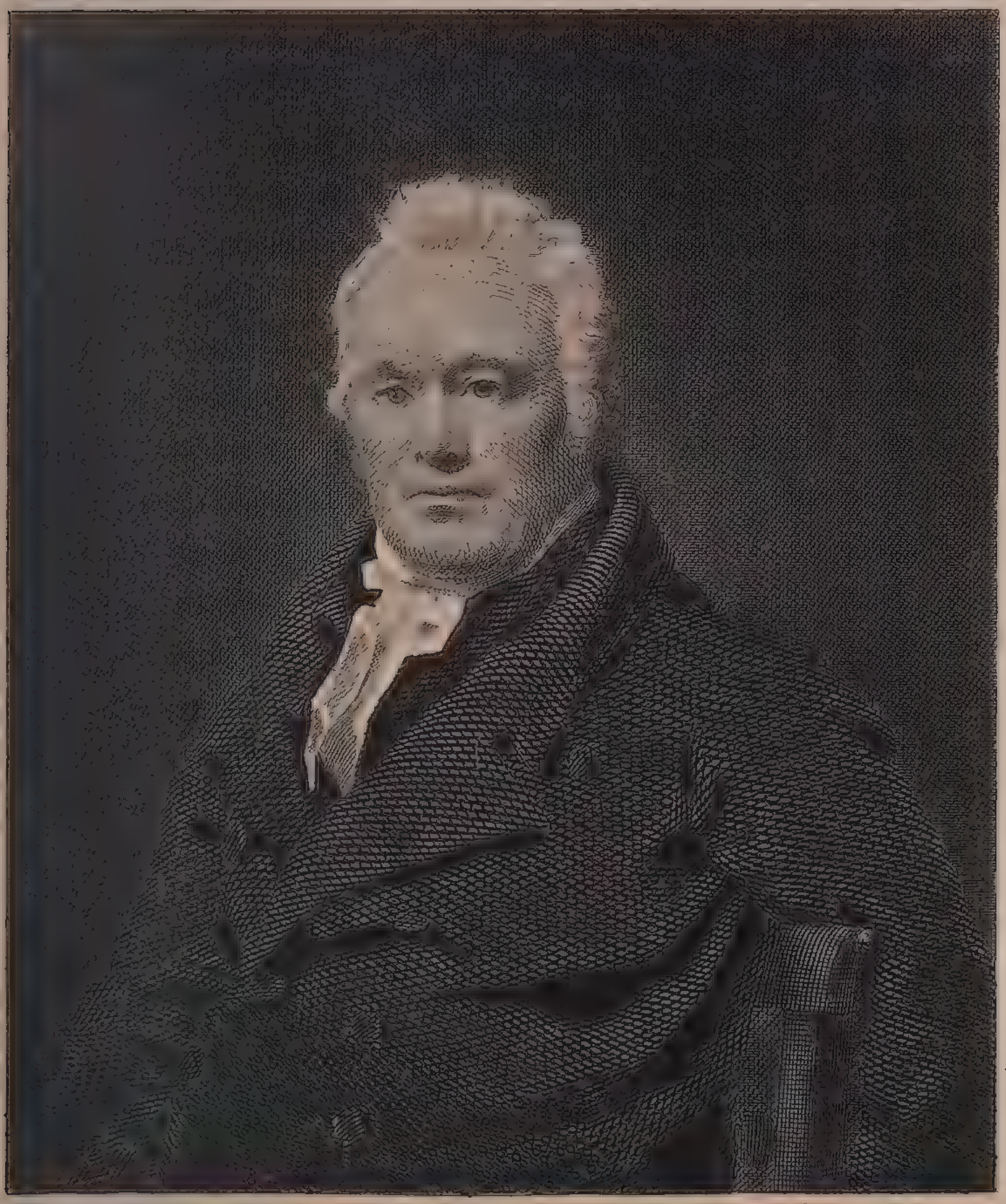
Edinburgh, Infirmary Street (Antiburgher), now Lauriston Street Original Secession Church.

This congregation was formed by the Rev. George Paxton, Professor of Theology to the General Associate Synod, who, having united with others in 1821 to form the Synod of Protesters, was requested by sixteen members of different congregations to preach to them and take them under his pastoral care. This request he complied with, and the old Gaelic Chapel in Castle Wynd having been rented, he delivered to them a sermon from Dan. vi. 22—"My God hath sent His angel and hath shut the lions' mouths that they have not hurt me."

Owing chiefly to the Divine blessing on the natural fervid eloquence of Professor Paxton as a preacher of the gospel, the congregation rapidly increased, and though Dr Paxton never was regularly inducted over them, the Synod on 30th May 1821 approved of the connection which had thus so peculiarly been formed betwixt Dr Paxton and this congregation. A church at the east end of Infirmary Street, containing 980 sittings, having been erected, the congregation removed to it, and the audiences that were attracted thither by the fame of the preacher were frequently so large that standing room could scarcely be had.

In this church, moreover, the union of 1827 betwixt the Constitutional Presbytery and Synod of Protesters was consummated, and the Synod of Original Seceders formed, who in the same place gave their imprimatur to the historico-doctrinal declaration entitled the Original Secession Testimony.

On 22d April 1834, in consequence of the advanced age and infirmities of their pastor, the congregation petitioned the Presbytery for a moderation for a colleague and successor to him. Stipend offered, £150, and Dr Paxton's stipend not to be interfered with. This was granted, and the Rev. Thomas Gray, of Kirkcaldy, was appointed to preach and preside on 29th inst. The Rev. James Wright, of Coupar-Angus, was elected, the call having been signed by 106 members and 151 adherents. This call was sustained, and referred to the Synod, which continued Mr Wright at Coupar-Angus.



Painted by W. Nicholson

On 17th June 1834 the congregation again applied for a moderation, which was granted for 8th July, the Rev. James A. Wylie, of Dollar, to officiate. The Rev. James Wright was again elected, and the call subscribed ultimately by 385 members and 68 adherents. The matter was referred to the Synod, which sanctioned the translation.

Second Minister—Rev. James Wright. Inducted 2d October 1834, when the Rev. James A. Wylie, of Dollar, preached from Jer. xxiii. 22, and presided, the Rev. Robert Shaw, of Whitburn, addressed minister and people, and the Rev. David Sturrock, of Midholm, concluded the service by preaching from Psalm cxxxii. 8.

The Rev. Prof. George Paxton, D.D., the founder and first minister of the congregation, died on 9th April 1837, in the seventy-fifth year of his age, and the forty-eighth of his ministry. His successive places of residence were in St Leonard's Street and 12 Archibald Place, and his remains were interred in St Cuthbert's churchyard, where a monument erected by the congregation marks the spot.

In May 1839, the Session sent, *viâ* the Presbytery, a representation and petition to the Synod relating to "Occasional hearing," "Granting certificates to members leaving their profession, and supporting certain societies." The Presbytery agreed to transmit the petition with the observation, "that they cannot recommend it to the consideration of the Synod, as they view the discussion of the subjects therein mentioned as unseasonable and unprofitable."

On 27th April 1840 a petition was read in the Presbytery from a member of this congregation, which stated that the petitioner thought himself unjustly denied the privilege of baptism for his child, inasmuch as he could not comply with the form proposed to be used in laying on the vows, that is, absolutely to hold up family worship morning and evening, which professional and other unavoidable circumstances might at times prevent, though he did not decline the duty of holding up the worship of God morning and evening in his family as God in his providence gives him opportunity. Parties were heard, and the case was amicably settled by mutual explanations being given.

On 4th April 1842 a disruption of this congregation took place, the minister and major part of Session and congregation having resolved to stand out against the decision of Synod to unite with the Original Burghers, and three elders and the minor portion of congregation having resolved to adhere to the Synod, which had resolved to unite with the remanent Synod of Original Burghers in May following.

There being considerable debt and other burdens on the congregational property, matters were thus arranged, viz., that the majority shall retain the church with these burdens, and that the minority, on payment of a stipulated sum, shall receive the congregational library.

In the following year the majority sold Infirmary Street Church to the Free Tolbooth congregation, and after worshipping temporarily in Free Mason's Hall, Niddry Street, they removed to a new church which they had erected in Lauriston Street in 1844. In this place of worship, Mr Wright ministered to the reduced congregation, which experienced another disruption shortly before his decease, which took place at Trinity, near Edinburgh, on 24th February 1879, in the seventy-sixth year of his age, and the forty-ninth of his ministry. His places of residence were successively, Lauriston, Rankeillor Street, Montague Street, Buccleuch Place, Park Street, Argyle Square, Loanhead, Trinity.

Infirmary Street Church was afterwards sold by the Free Tolbooth congregation to the Protestant Institute for £1750, and was resold in 1856 to the Cowgate United Presbyterian congregation for £1500. It is now designated Infirmary Street United Presbyterian Church.

After removing to Lauriston Street Church[1] the congregation had a varied career, for although for several years subsequent to 1850 the building was crowded to excess on Sabbath evenings, whilst lectures on the Apocalypse were being delivered,

[1] According to title-deeds, dated 4th February 1845, Lauriston Street Church belongs to "the members who adhere to and maintain the testimony emitted by the Associate Synod of Original Seceders in the year 1827, and now held by the Associate Presbytery of Original Seceders for the Second Reformation of the Covenanted Church of Scotland attained unto between 1638 and 1650, and against the several steps of defection therefrom both in former and in present times."

no marked increase of the membership took place, and by the renewed disruption above referred to, the congregation was rendered very small. The dissentients removed first to the Oddfellows' Hall, Forrest Road, where they were ministered to by the Rev. Andrew Lambie, of Pitcairngreen. Here, however, they were subdivided, and whilst the minority remained under the pastorate of Mr Lambie, the majority removed to a small church or hall in South Clerk Street, which had formerly been occupied by the late Rev. Archibald Brown's congregation.

On Sabbath, 9th January 1882, the attendance at public worship of the various sections into which Infirmary Street Original Secession congregation has now been divided was as follows :—Lauriston Street, representing original congregation, 59 ; Victoria Terrace, representing first disruption party, 152 ; South Clerk Street, representing second disruption party, 34 ; Oddfellows' Hall, representing minority of second disruption party, probably 20.

Edinburgh, Heriot's Bridge (Burgher), now extinct.

This congregation was originated by the Rev. John Reid, formerly minister of the United Secession Church, Dalry, Kirkcudbrightshire, where he had been ordained on 8th October 1829. Owing to an alleged breach of promise of marriage he had been suspended by the United Secession Synod in 1833, and on refusing to submit, was declared to be no longer connected with that church. Having come to Edinburgh (to the Cowgate United Secession Congregation of which city he had several years previously been called), he originated this congregation, and applied to the Associate Burgher Synod for admission on 29th September 1837. After some delay he and this congregation were admitted to fellowship by the Edinburgh Presbytery on 23rd January 1838, when the Rev. Peter Sawers, of Lanark, preached from Acts xi. 23, and the Rev. Andrew Mackenzie, of South Gray's Close, detailed the procedure in Mr Reid's case. The questions of the Formula were then put to Mr Reid, the right hand of fellowship given him, and suitable exhortations were

addressed to him and the congregation. The Session having afterwards been constituted, Mr John Sutherland was returned as Presbytery elder, and his name was added to the Roll of Presbytery.

In 1838 the Rev. John Reid was translated to Bathgate, and after his removal, the congregation which had acceded to the Church of Scotland in 1839, united with West Port in giving a call to the Rev. Thos. Davidson, Probationer, who, however, declined the call, and was settled at Musselburgh. The congregation then became extinct, though a few years afterwards the Rev. Dr Chalmers commenced in that district the famous West Port Mission, and gathered a large congregation.

Edinburgh, Adam Square (Antiburgher), now United Original Secession Church, Victoria Terrace.

This congregation was formed by the minority that separated from Infirmary Street Congregation on 4th April 1842. A *pro re nata* meeting of Presbytery having been hurriedly called on the 8th inst., that Court appointed the Rev. Wm. White, of Haddington, to give them supply of sermon on the following Sabbath (10th April).

This congregation first met in School of Arts, Adam Square; and afterwards in Merchant's Hall, Hunter Square; till the erection of their church in Adam Square.

On 19th July 1842 the congregation applied to the Presbytery for a moderation, when they stated their membership to consist of sixty males, and ninety-eight females, or 158 in all, and that they offer as stipend £120 and £10 for sacramental expenses, with the hope of increasing said stipend. The petition was granted, and the Rev. Jas. Black, of Kirkcaldy, was appointed to preach and preside on 28th inst. at 6.30 P.M. The call was for the Rev. Archd. Brown, M.A., Kirriemuir, and was subscribed by 126 members and 29 hearers. This call having proved abortive, application was again made on 21st November 1842 for a moderation, the stipend to be what was formerly offered. The Rev. Adam Ross, of Kennoway, was appointed to moderate on

Thursday, 8th December, at 6.30 P.M. The Rev. Archibald Brown, M.A., was again called. His induction, however, was delayed by the Presbytery until appointed to do so by the Synod, when it was carried into effect.

First Minister, Rev. Archd. Brown, M.A. Inducted 24th May 1843, when the Rev. Jas. Black, M.A., preached from Luke vi. 20, and presided. Rev. Professor Thos. M'Crie addressed minister and people, and the Rev. Adam Ross, of Kennoway, concluded the service by preaching from Ps. xx. 5.

Owing to a diversity of sentiment respecting the lawfulness of Sabbath-schools and other matters, this congregation became divided in 1857, when one section, after worshipping for about six years in a hall in Infirmary Street, and three years in Temperance Hall, Nicolson Street, removed in July 1866 to a church which they had erected in Victoria Terrace at a cost of £1935, and where they have been ministered to by the Rev. Jas. Smellie, who died in 1875, and subsequently by their present pastor, the Rev. John Sturrock.

The remanent section after some years sold their church to the Improvement Commissioners, who required it for the formation of Chambers Street, and removed to a new church or hall which had been erected for them in South Clerk Street, where Mr Brown ministered till his death on 5th February 1879, in the seventy-fifth year of his age, and the fiftieth of his ministry.

After this event, the congregation, which was very small, dissolved, several of its members uniting with their former brethren in Victoria Terrace, and the place of worship was let to, and is now occupied by the party which had separated from the Oddfellows' Hall section.

Statistics of Victoria Terrace Church for 1884:—Members, 154; adherents, 40; total income, £554; stipend, £232, with manse; average contribution per member, £3, 12s. 0¾d.

Elgin (Antiburgher), now extinct.

Elgin is the county town of Morayshire, and is 38 miles east from Inverness, and 64 west of Aberdeen.

This congregation was originated by a portion of the United Secession congregation of South Street, who being dissatisfied with the decision of the Church Courts in an ecclesiastical case, separated, and applied to the Original Secession Synod for sermon. This was granted in 1829, and they were sanctioned as a vacant congregation in September 1833. They then rented a disused Baptist chapel, and in May 1836 gave a call to Mr Joseph Wilson, Probationer, which he accepted on 18th July following. As, however, Mr Wilson was afterwards called to Auchinleck, the matter was referred to the Synod, which decided in favour of Elgin. Mr Wilson being dissatisfied with the Synod's judgment, left the Original Seceders and joined the Reformed Presbyterian Synod, for which he was censured by the Original Secession Presbytery of Aberdeen in 1839. This congregation, always small, became discouraged, and ceased to exist in 1840. Their place of worship was burnt some years after.

Falkirk (Burgher), now in West United Presbyterian Church.

Falkirk is a town in Stirlingshire, 24 miles west from Edinburgh, and 24 miles east by north from Glasgow.

This congregation was an offshoot from the Erskine Church of which the Rev. Henry Belfrage, D.D., was then minister. Its members desired to cleave to the original principles of the Secession, in opposition to the new or voluntary views which had been adopted by the majority of the Synod.

On 9th August 1803, application was made by them to the Original Burgher Presbytery for sermon, which was granted. Having applied for a moderation for elders, the Rev. Patrick Connal of Bathgate was appointed to officiate on 30th April 1804, and on the following day it was reported to the Presbytery that Messrs Robert Hodge, John Hamilton, William Dow, James Rattray, Thomas Aitken, and Alexander Stark, had been elected to office. The Presbytery thereupon appointed their edict to be served by the Rev. Jas. Russell at Falkirk on Sabbath first, and they were subsequently ordained

to the eldership by the Rev. Wm. Willis, of Stirling, on the second Sabbath of August 1804.

On 25th February 1806 the congregation applied for a moderation, offering as stipend £100, when the Rev. George Hill was appointed to preach and preside on 24th March. The call was for Mr John Campbell, Probationer, and was subscribed by 155 members and 43 adherents; but as Mr Campbell had also been called to Dunfermline, the case was referred to the Synod, which preferred Dunfermline.

On 22nd July 1806, applied for a moderation, stipend to be as formerly—£100, but the Presbytery delayed their decision till next meeting, when the moderation was appointed to take place on 8th September, the Rev. William Watson, of Campbell Street, Glasgow, to preach and preside. The call was for the Rev. George Hill of Cumbernauld, and was subscribed by 141 members. The matter was referred to the Synod, which, in April 1807, declined to translate.

On 2nd February 1808, applied for a moderation, stipend to be £90. This was agreed to by the Presbytery, who at the same time recommended that £10 be added to the stipend. The Rev. Wm. Willis was appointed to moderate on 29th inst. Mr Alexander Stark, Probationer, was called, the document being subscribed by 173 members; but as he had also been called to Kirkintilloch, Alloa, and Carluke, the matter was referred to the Synod, which preferred Falkirk.

First Minister, Rev. Alex. Stark, M.A. Ordained 10th August 1808. The Rev. Robert Torrance of Airdrie began the services by preaching from 2 Tim. iv. 2; the Rev. George Hill of Cumbernauld delivered the ordination sermon from Phil. ii. 29, offered the ordination prayer, and thereafter gave suitable exhortations to pastor and people.

Mr Stark having demitted his charge in 1817, the Synod after some delay agreed to accept the same. He afterwards joined the Church of Scotland, and became minister of Sandwick, Shetland, in 1830. Having subscribed the deed of demission in 1843, he was afterwards translated to Closeburn, which charge he resigned in 1849, and retired to Tighnabruich, where he died 12th August 1881, in the ninety-sixth year of his age, and the seventy-fourth of his ministry.

Having applied for a moderation, the congregation called Mr John Russell, Probationer, but as he had been also called to Kincardine-on-Forth, Lesmahagow, Carluke, Cupar, Paisley, and Kirkintilloch, the case was referred to the Synod, which, in April 1818, preferred Paisley. This call from Falkirk to Mr Russell had been subscribed by 214 members in full communion, 140 members not in full communion, and 65 adherents.

A moderation having again been applied for and granted, a call was given to Mr William Logan, Probationer, which was subscribed by 193 members in full communion, and 140 members not in full communion; but as Mr Logan had also been called to Lesmahagow, the matter was referred to the Synod, which, on 12th May 1819, preferred the latter congregation.

A moderation having been once more obtained, a call was given to Mr Thomas Gordon, Probationer.

Second Minister, Rev. Thomas Gordon. Ordained 1819. Along with the congregation Mr Gordon united with the Church of Scotland in 1839, and continued with the Free Church of Scotland in 1843, after the Disruption.

Mr Gordon removed to Eaglesham Free Church, where he ministered till his death on 22nd July 1869, in the fortieth year of his ministry. The congregation afterwards blended with that of the West United Presbyterian Church.

Falkirk (Constitutional), now extinct.

This congregation was formed in 1756, and originally belonged to the General Associate, or Antiburgher Synod. Along with the Rev. Josiah Hunter, their minister, they separated from the Synod in 1781, and their pastor, along with the Rev. Messrs Smyton, of Kilmaurs, and Proudfoot, of Leith, formed a Presbytery, the distinguishing tenet of which was the lifting of the Bread and Cup before the thanksgiving prayer in the administration of the Lord's Supper.

This Presbytery was formed in 1785, but soon ceased to exist. Mr Proudfoot, of Leith, having expired after attending its first meeting, and Mr Smyton having died in 1789,

leaving Mr Hunter alone, who, along with his congregation, on 10th August 1812, applied for admission into the Constitutional Presbytery. On 9th November 1812, the Rev. Robert Chalmers, of Haddington, was appointed to give a day's preaching to the congregation, and converse with the people. During the progress of the negotiations Mr Hunter died on 24th February 1813, in the eighty-fifth year of his age, and the fifty-fifth of his ministry.

On 16th June 1813 the Rev. Dr M'Crie, of Edinburgh, was appointed to hold a Fast Day with the congregation, and in the evening to converse with the people regarding the mode of administering the Lord's Supper.

On 9th August 1813 the Presbytery agreed to receive the petitioners under their care.

On 9th November following the congregation petitioned that a Session be constituted, but though compliance with this request was for a time delayed, the Presbytery on 9th February 1814 appointed the Rev. Professor Archibald Bruce of Whitburn, "to preach at Falkirk on the first Sabbath of March, and to constitute the two elders there, together with Thomas Stark, into a Session, after satisfying himself by conversing with them that they had formerly taken the Formula agreed upon by the Associate Presbytery and Synod, and presently in use among us; and that he appoint a sermon on Monday for giving the congregation an opportunity to elect one or more to be added to the number of elders." This effort on the part of this congregation appears to have been like the flicker of the flame in the socket, since speedily afterwards it became extinct.

Falkland (Burgher), now extinct.

Falkland is an ancient burgh in Fifeshire, 23 miles south from Dundee, and 15 south-east from Perth.

On 10th February 1830 several Seceders in this district petitioned the Perth and Dunfermline Presbytery for supply of sermon, which was granted with grateful thanks to the magistrates of that burgh, for the countenance and favour

they have shown to our ministers and preachers, who have delivered unto them the Word of Life.

On 9th March 1830 the same Presbytery recorded their thanks to the councillors, as well as to the magistrates, for the handsome manner in which they have accommodated the audience under our care with the Town House for Divine service, and for all the other attentions experienced by those whom they have sent to them.

On 12th April 1831 the Rev. Ebenezer Anderson, of Cupar, was appointed to organise this congregation on Tuesday after the fourth Sabbath of April, and on the 4th October following the Rev. Robert Macindoe, of Kirkcaldy, was appointed to ordain Messrs James Muckersie, Robert Stevens, Robert Hislop, and Peter Johnston, to the elder-ship on the Wednesday preceding the second Sabbath of November.

On 9th July 1833 a moderation for a minister was requested. Stipend offered £60, and £8 for sacramental expenses. This petition was granted on the understanding that a manse, or a sum for house rent be added, with the hope of increasing the stipend. The Rev. James Thornton, of Milnathort, was then appointed to preach and moderate on Monday after the second Sabbath of May. The call was for Mr James Stark, Probationer, and was subscribed by fifty-nine members and twenty-four adherents, but as Mr Stark had also been called to Greenock, he was appointed by the Synod to be ordained there.

After the union with the Church of Scotland in 1839, this congregation collapsed.

Garvagh, Ireland (Burgher), now in Irish Presbyterian Church.

This congregation, now known as the third congregation of Garvagh, Presbytery of Coleraine, in connection with the Irish Presbyterian Church, originated in consequence of the Burgher Secession Synod accepting the "Regium Donum" on the principles of classification in 1809. The party forming it withdrew from the congregation, now known as second

Garvagh, which was in connection with the Secession Synod, before the union of that Synod with the Synod of Ulster. They erected a church, which still is occupied by them, and which, with additional improvements, can now accommodate about 500 persons.

On 3rd November 1811 the Glasgow Burgher Presbytery received a petition for supply of sermon from the United Congregations of Crossgates and Garvagh.

On 4th August 1813 the United Congregations of Garvagh and Ballylintagh applied for a moderation, the stipend offered being £80. To this request the Presbytery agreed, on condition that the stipend be paid in British currency, and also that a convenient house be given to the minister. The Rev. Alex. Brown, of Burntshields, was appointed to preach and preside. The call was for Rev. James Smith, of Alloa, and was subscribed by 238 members and 16 adherents. The Synod having declined to translate him, the congregation on 16th August 1814 again applied for a moderation, the stipend to be what was formerly offered. The Rev. John M'Kinlay, of Renton, was appointed to officiate on 22nd September. Mr Thomas Hislop, Probationer, was elected, and the call signed by 186 members and 59 adherents. Though, however, Mr Hislop delivered his trial discourses for ordination, he declined accepting the pastoral charge of the congregation, and having afterwards been called to Kirkcaldy, he was ordained there, and eventually died Free Church minister of Doune, Scotland, in 1879.

On 14th January 1817 applied for a moderation, offering as stipend £80 in British currency, when the Rev. John Shaw, of Boardmills, was appointed to moderate on 28th February. The call was for Mr William Stewart, Probationer, and was subscribed by 207 members and 10 adherents.

First Minister, Rev. William Stewart. Ordained in East Campbell Street Church, Glasgow, 9th October 1817, to the pastorate of Garvagh congregation. The Rev. Peter Campbell, of Kilmarnock, began the services by preaching from Acts xx. 22-24. The Rev. John M'Kinlay, of Renton, delivered the ordination sermon from Acts xx. 28, and after the ordination gave Mr Stewart suitable exhortations. The

Rev. John Shaw, of Boardmills, was afterwards appointed to introduce the Rev. Wm. Stewart to the united congregations of Garvagh and Ballylintagh.

Mr Stewart's ministry having been closed, probably by his decease, the congregation, in 1833, gave a call to Mr Robert Hosie, Probationer, from Pollokshaws, but this proving abortive, the congregation next elected Mr James Young, Probationer, whose call was subscribed by 150 members in full communion. As, however, Mr Young had also been called by the Greenlaw congregation, the matter was referred to the Synod, which, on 14th May 1834, notwithstanding the declared preference of Mr Young for Garvagh, appointed him to be ordained at Greenlaw.

The congregation thereafter elected Mr John Hastie, Probationer, whose call was subscribed by 192 persons, but as he had also been called to Yetholm, the matter was referred to the Synod, which preferred the latter congregation. The congregation once more applied for a moderation, and called the Rev. Andrew Thomson, formerly of Paisley, which call was accepted.

Second Minister, Rev. Andrew Thomson, formerly of Paisley, whose induction was reported to Synod in May 1835.

This congregation, together with their minister, after some years' isolation, united with United Original Secession Synod on 2nd October 1844, and afterwards in 1852 with the Free Church of Scotland. After a time, on the advice of the Glasgow Free Church Presbytery, they joined with the Irish Presbyterian Church, at the expense of a schism in the congregation, when the non-unionists withdrew and cast in their lot with the Irish Reformed Presbyterians.

Mr Thomson died on 20th June 1871, and was succeeded by the Rev. James O. Moore.

Statistics of congregation for 1882—Members, about 180; total contributions, £112, 8s. 6d.

Glasgow, East Campbell Street (Burgher), now Free Church.

Glasgow is a city in Lanarkshire, the commercial metropolis of Scotland, and 44 miles west from Edinburgh.



This was a friend to Scotlands Cause,
Her Reformation, and her Laws,
Yea for the truth he did contend,
And in his station help did lend,
To Build a Kirk in Campbell Street,
Of Glasgow, which is now compleat,
On the west side where now it stands,
Reard with Gifts from many hands,

That them, and theirs, enjoy might
the Gospel free from all new light,
While others are led down the stream
For which their leaders are to blame,
Who wished to break, these sacred bonds
which holds these Covenanted lands,
The bounty given is here expresst,
although the Giver be at rest.

A Donation of £ .. .. „ „

_____ *Clerk*

Fac-simile of Receipt given to Subscribers for erecting Original Secession, now Free Church, East Campbell Street, Glasgow. The blank line at top was for the Name of the Subscriber.

This congregation was chiefly formed by an offshoot of Old Lights from the Associate Congregation of Shuttle Street, of which the Rev. Alex. Pirie was then minister, who afterwards erected for themselves, in 1800, the capacious meeting-house, originally containing 1600 sittings, but now much curtailed internally, and known as East Campbell Street Free Church.

From the congregational records, it appears that for nearly a year prior to the separation of the Old Lights from the Synod, on 2nd October 1799, there had been meetings held by sympathisers, doubtless for prayer and conference, on week-day evenings. The place of rendezvous was the Laigh or Tron Kirk Session House.

As they were in the habit of having a collection at all their meetings, it appears that, previous to 9th October 1799, they had collected £8, 3s. 0d.; and when, in response to their application to the Associate Presbytery, the Rev. Wm. Watson preached to them on 13th October following, the collection amounted to £12, 15s. 6d. Their place of meeting was originally a tent, and it is interesting to observe among the items of expenditure 5s. being given to the officer or beadle for setting the seats, and going about the tent; whilst from the Gorbals officer receiving 2s. 6d. for attending one afternoon at the tent, &c., and 1s. 3d. being paid for bringing "tent over and tolls," it is not unlikely that it was hired from Gorbals Parish Church authorities. Though, however, the Established Church favoured the Old Lights, in whose views they sympathised with the use of some of their ecclesiastical structures, this was not done gratuitously, since 1s. 6d. was paid every time the Laigh Kirk Session House was used for a meeting, and two guineas were given for the tent. The Trades Hall was next used by the congregation as their place of worship at a rent of £40 per annum, until 7th December 1800, when the church in East Campbell Street was opened. This was done by the Rev. George Hill, of Cumbernauld, who preached at the regular Sabbath diets of worship, when the collection amounted to £9, 10s. 8d. Previous to the settlement of a pastor, the fee of 30s. was given to a preacher for a Sabbath's services, and when an ordained minister officiated, not only was one guinea given him, but the preacher who

occupied his pulpit during his absence was paid 30s. The horses of the itinerant preachers were properly housed at the expense of the congregation, and the preachers themselves were boarded with an aged minister, as appears from the treasurer's statement of 24th July 1800, "By Rev. John Thomson, for keeping ye ministers, £10."

The first supply of sermon was given by the Rev. Wm. Watson, of Kilpatrick, who preached on the second Sabbath of October 1799; and that the nucleus of this congregation was large is evident from the report given to the Presbytery on 7th January 1800, which stated 543 as the number of their membership.

On the 21st January the Rev. William Willis, of Greenock, preached and presided at an election of elders, when the following were chosen, viz., Messrs Peter Stewart, John Lockhart, and James Morrison, formerly elders of the body, together with James Leck, Robert Rattray, William Hill, John Stewart, Archibald Cassils, George Dennie, and James Cowan.

On the third Sabbath of the following April, the Rev. William Watson, of Craigs, Kilpatrick, accordingly inducted Messrs Stewart, Lockhart, and Morrison, and ordained all the rest, save Messrs Leck and Rattray, to the eldership in the congregation.

On 27th January 1801 the congregation applied for a moderation, offering £180 as stipend, the granting of which petition was delayed by the Presbytery till 17th March, when the Rev. Wm. Willis was appointed to preach and preside on the 14th April. The call was for the Rev. Wm. Watson, of Craigs, Kilpatrick, and was subscribed by 657 members and 112 adherents. This call, however, proved abortive, since the Presbytery, on 30th June, refused to translate Mr Watson.

Another moderation having been granted for 22nd December, when the Rev. George Hill, of Cumbernauld, was appointed to officiate, the Rev. Wm. Watson was again chosen, the call being signed in all by 691 members and 70 adherents. On 23rd February 1802, the Presbytery agreed to translate Mr Watson, and his induction was appointed to take place on the 23rd March, which day the Presbytery

appointed should be observed by the congregation as a Fast till the public work is over.

First Minister, Rev. William Watson, formerly of Craigs, Kilpatrick. Inducted 23rd March 1802, when the Rev. George Hill, of Cumbernauld, preached from Phil. ii. 29, the Rev. William Willis, of Greenock, then preached the admission sermon from 2 Cor. v. 20, put the Questions of the Formula, and addressed pastor and people.

On 3rd November 1807, the Presbytery of Glasgow "read a reference from the Session, bearing that Mr William Robertson, a lay member of the congregation of Glasgow, had been employing himself in preaching on Sabbath evenings for some months past. The Presbytery unanimously referred the case to the Synod, and Mr Robertson was summoned *apud acta* to attend the Synod meeting."

Mr Watson died on 10th March 1811, in the fifty-fourth year of his age, and the twenty-ninth of his ministry, and the Presbytery, on 9th April, appointed the congregation to be preached vacant on Sabbath first.

On 4th February 1812, the congregation petitioned for a moderation, stipend offered £180, with £30 for house rent. The Rev. Alex. Brown, of Burntshields, was appointed to moderate on 20th inst. The call was for the Rev. Robert Aitken, Kirkintilloch, and was subscribed by 744 members and 42 adherents. The matter was referred to the Synod, and meanwhile the Presbytery appointed the Rev. Alex. Brown to dispense the Lord's Supper to the congregation at the usual time (viz., the second Sabbath of April), when they also appointed the Rev. Messrs Gardner, Stewart, Stark, and Jardine to assist.

The Synod having declined to translate Mr Aitken, the congregation again, on 5th January 1813, applied for a moderation, the stipend to be what was formerly offered, when the Presbytery appointed the Rev. Finlay Stewart, of Pollokshaws, to preach and preside on 21st inst. The call was for Mr Alexander Turnbull, Probationer, and was signed by 1020 members and 150 adherents, but as Mr Turnbull had also been called to Dundee, the matter was referred to the Synod, which preferred Glasgow.

Second Minister, Rev. Alexander Turnbull. Ordained 14th September 1813. The Rev. John Mackinlay, of Renton, began the services by preaching from Psalms cxxxii. 16; the Rev. James Gardner, of Kilpatrick, delivered the ordination sermon from Heb. xiii. 17, offered the ordination prayer, and thereafter addressed suitable exhortations to pastor and people.

During Mr Turnbull's ministry the congregation increased so greatly that the church was insufficient to contain the people, and hence in 1819 the Presbytery, with the hearty concurrence of the Session, sanctioned the disjunction of a goodly number of members into a separate charge, afterwards known as Renfield Street congregation.

Mr Turnbull died 31st December 1833, in the forty-third year of his age, and the twenty-first of his ministry, and was buried in the congregational lair in the Ramshorn Burial Ground, Glasgow. His residence, like that of his predecessor, who was his father-in-law, was in Bellgrove Street, Glasgow, but the house has now been removed.

On 16th June 1834 the congregation applied for a moderation, offering as stipend £210, together with sacramental expenses, when the Rev. Finlay Stewart was appointed to moderate on the Tuesday after the first Sabbath of July at twelve noon, and be assisted by the Rev. James Gardner. The call was for the Rev. Peter Currie, of Cumbernauld, and was subscribed by 660 members and 113 adherents; but in compliance with Mr Currie's request, this call was set aside by the Synod.

On 16th June 1835 the congregation again petitioned for a moderation, the stipend to be the same as formerly offered, when the Rev. William Scott-Hay, of Bridge of Weir, was appointed to moderate on the Thursday after the fourth Sabbath of June current. The Rev. Peter Currie was again elected, and the call was subscribed by 772 members and 250 adherents.

Third Minister—Rev. Peter Currie, formerly of Cumbernauld. Inducted 6th October 1835, when the Rev. John Mackinlay, of Renton, began the services by preaching from 1 Cor. vii. 25, last clause; the Rev. James Gardner, of Kilpatrick, then preached the admission sermon from Num. xiv. 24, put

the Questions of Formula, and thereafter addressed suitable exhortations to minister and congregation.

On 14th October 1840 a petition from the Session was read to the Presbytery, stating that as the majority of the congregation had voted against the Session recommending the adoption of measures for effecting union with the Church of Scotland, the Session were of opinion that they could not any longer, with comfort to themselves, or for the edification of the majority, exercise their office in the congregation, and craving a disjunction. Another paper was also read from the majority of the congregation acceding to the petition from the Session craving a disjunction, and craving a regular supply of sermon, and the dispensation of the sacrament of the Lord's Supper at the usual time. The Presbytery having by a majority agreed to delay the matter till a *pro re nata* meeting of the Synod be called, the Rev. Finlay Stewart, of Pollokshaws, dissented, and the Rev. Peter Currie, of Glasgow, protested in the following terms, viz., "Mr Currie in his own name, and in the name of his Session, and of all who may adhere to him, protests against this deed of Presbytery, and holds himself at liberty to adopt what course may seem in Providence called on, and holds himself free of all the consequences that may ensue."

On 27th October 1840 application was made for the Records of Session which were now in possession of the Rev. Peter Currie and those adhering to him, when the Presbytery instructed their Clerk to attend to this application, and report at a future meeting.

Mr Currie, the Session, and a number of members having separated from the congregation, united with the Church of Scotland on 4th November 1840, and after worshipping temporarily in the Trades Hall, and a church in Blackfriar's Street, founded the Stockwell Street Church, where Mr Currie laboured till his death on 30th September 1859, in the sixty-third year of his age, and the thirty-ninth year of his ministry.

On 13th April 1841 the congregation applied for a moderation, stipend offered £150, with promise of increase. The Presbytery appointed Rev. John M'Kinlay, of Renton, to preach and preside on the Thursday after the fourth Sabbath

of April. The congregation called the Rev. Adam Ross, of Kennoway, the call being subscribed by 302 members and 60 adherents. This call having proved abortive, another moderation was applied for on 24th August, and granted, with the result that on 27th September following, a call, subscribed by 283 members and 84 adherents, in behalf of the Rev. Adam Ross was again sustained. The translation, however, was not effected.

In May 1842, along with the remanent Original Burgher Synod, this congregation united with the Original Secession Synod.

In August 1842 the Rev. Robert J. Watt, of Stranraer, was elected pastor, stipend offered £160, with hope of increasing it, and the call subscribed by 300 members and 100 adherents; but on the recommendation of the Synod, the call was on 15th September withdrawn.

In March 1843 the Rev. R. J. Watt was again called to the pastorate, but the Synod, at his request, declined to translate him from Stranraer. The congregation then gave a call, signed by 207 members and 50 adherents, to Mr John Clark, Probationer, which was accepted, the stipend to be £130, with sacramental expenses.

Fourth Minister, Rev. John Clark. Ordained 14th September 1843. The Rev. William Tannahill, of Kirkintilloch, preached from 2 Thess. iii. 1, and presided, and the Rev. Clement Moscrip, of Pollokshaws, addressed pastor and people.

A contention having arisen in the congregation, the minister and a minority of the people withdrew, and Mr Clark demitted his charge on 30th March 1847.

On 14th July 1847 the Synod, whilst censuring the conduct of the majority of the congregation, who continued to occupy the church, agreed to give them supply of sermon.

The congregation, for the third time, on 26th February 1848, elected the Rev. R. J. Watt to be their minister, this call having been subscribed by 200 members and 73 adherents, and the stipend offered being £180, together with £12 for communion expenses; but the Synod, on 3rd May 1848, again declined to translate.

On 26th September 1848, application was made for a

moderation. Stipend offered, £150, together with £10 for communion expenses. The Rev. David Headrick was appointed to preside on 13th October. The Rev. John D. Paxton, of Kirriemuir, was elected, and the call subscribed by 165 members and 53 adherents. The Synod, to which the case was referred, continued Mr Paxton at Kirriemuir.

The congregation again, on 26th February 1849, applied for a moderation on the same terms as formerly offered, and the Rev. D. Headrick was appointed to officiate on 16th March. The Rev. J. D. Paxton of Kirriemuir was again chosen, and on the case being carried to the Synod, that court agreed to his translation.

Fifth Minister, Rev. John Dunlop Paxton, formerly of Kirriemuir. Inducted 23rd May 1849, when the Rev. John Blakely, Kirkintilloch, preached, and the Rev. George Hill of Shottsburn inducted Mr Paxton, and gave suitable addresses to minister and congregation.

Along with the congregation Mr Paxton united with the Free Church of Scotland in 1852, and though subsequently called to Kirkintilloch, Forfar, and Toronto, he remained with the congregation, till, in January 1858, he was translated to Musselburgh Free Church, where he laboured till his death on 10th January 1864, in the forty-fourth year of his age, and the eighteenth of his ministry.

Sixth Minister, Rev. Wm. Rossborough, from Rathfriland. Inducted 5th August 1858.

Seventh Minister, Rev. David Brown from Kimberley. Inducted as colleague 19th January 1882, and translated to Lyon Street Free Church, Glasgow, 21st January 1886.

The church, which was frequently the meeting-place of the Original Burgher Synod, and in which the Disruption of Synod in 1852 took place, is externally comparatively untouched, though internally it has been greatly abridged and improved.

The Deacons' Court having procured a new set of communion plate, gifted, in 1885, the communion vessels formerly used by the Seceders to the Free Church Congregation of Lamlash.

Statistics for 1884:—Members, 350; total income, £439; stipend, £362, without manse.

Glasgow, Renfield Street (Burgher), now Renfield Free Church.

This congregation branched from that of East Campbell Street, as is evident from the following statements :—

On 13th May 1819 the Associate Burgher Presbytery of Glasgow read a petition from a number of persons connected with East Campbell Street Congregation, requesting sermon in another place of worship, as they could not get seats in the present one, while they were unwilling to abandon their principles. The Presbytery, after hearing the commissioners, unanimously approved of the spirit of the petition, and the Session's conduct in this business; and understanding that they had got a temporary place of worship, agreed to give them sermon without a disjunction till next meeting of Presbytery.

On 15th June 1819 the Presbytery read a petition from eighty-three persons, all members in full communion with the Associate Congregation of East Campbell Street, Glasgow, stating that owing to the overcrowded state of the congregation they could not get seats, and craving a disjunction and supply of sermon as a distinct congregation. Read also an extract from the minutes of the Associate Session of Glasgow, transmitting said petition, and expressing their hearty concurrence in it. The Presbytery unanimously granted the disjunction, and agreed to receive them under the designation of the Second Associate Congregation, Glasgow.

The first meeting-place of the congregation was in the Old Grammar School, now Andersonian University, East George Street, from which they shortly afterwards removed to the church in North Albion Street, vacated by the congregation of the Rev. Dr Wardlaw, which had removed to the building now occupied as offices by the North British Railway, at their Queen Street terminus.

On 17th August 1819 they petitioned for an election of elders, when the Rev. Peter Campbell, of Kilmarnock, was appointed to preside at an election to be made on 2nd September, and Messrs James Douglas, John Glendinning,



RENFIELD CHURCH.

(Built at north-west corner of Renfield and Gordon Streets, in 1823, taken down in 1856).

Where the Original Burgher Synod latterly held several of its Meetings.

John Mushet, John Scott, and George Smellie having been elected, were afterwards duly constituted into a Session.

On 11th April 1820 the congregation applied for a moderation, offering as stipend £160, with £35 for house rent, and £15 for travelling expenses. Rev. Alexander Turnbull was appointed to officiate on 27th April, when Mr Michael Willis, M.A., Probationer, then in the twenty-first year of his age, was chosen, and the call subscribed by 167 members and 94 adherents.

A second disjunction was given from Campbell Street Congregation to members desirous of joining this congregation in 1820.

First Minister, Rev. Michael Willis, M.A., from Stirling, of which his father was minister. Ordained 23rd January 1821.

The Rev. John Russell, of Kirkintilloch, began the services by preaching from Ezekiel iii. 17; the Rev. Alex. Turnbull, of East Campbell Street, then preached the ordination sermon from 2 Cor. ii. 14, offered the ordination prayer, and thereafter gave suitable exhortations to pastor and congregation.

Under the ministry of Mr Willis the congregation so prospered that it was soon resolved to build a church for themselves, and a site was obtained at the west corner of Renfield and Gordon Streets, on which, at a cost of about £2000, a church containing 1330 sittings was erected, and there the congregation worshipped, till, after disposing of the building and site for commercial purposes, they in 1856 removed to their present place of worship in Bath Street, called Renfield Free Church.

On 15th September 1835 the Rev. Mr Willis, who shortly afterwards received the degree of D.D., was chosen Professor of Theology to the Synod, but still, as was usual in the Secession, he retained the pastorate of his congregation.

Dr Willis took a leading part in urging on the union of the Original Burgher Synod with the Church of Scotland, which took place in 1839, and in 1843, with his whole congregation, he continued with the Free Church of Scotland. Fortunately they were not disturbed in the occupancy of their

place of worship by the Disruption, as so many other congregations were, since, through the caution of Dr Willis, a clause securing the church to the congregation was inserted in the deed of union with the Establishment.

Dr Willis had many difficulties to contend with in the early days of his ministry. The congregation was poor, and occasionally was unable to pay him punctually his full stipend. But the cheerfulness with which he stated his willingness to take what they could give him, and await their ability to pay him all, only showed more clearly his attachment to his people, and bound him more closely to their affections. He had also a good deal of trouble with many of the older members of his congregation, owing to the stiffness with which they insisted on the old forms and customs being observed in worship, and their intolerance of any changes. The gown was, for instance, looked on with great dislike, and on the first occasion on which Dr Willis appeared in the pulpit with it, one of the original elders left the church with his family. When a paraphrase was given out, it was invariably followed by the Bibles of a few old people being closed violently. Dr Willis was minister of this congregation for twenty-seven years, and when in November 1847 he removed to Toronto, Canada, to become a Theological Professor in Knox's College, he left a congregation very warmly attached to him, and each member felt that they were losing a personal friend.

After acting as Professor of Divinity and Principal of the Knox College from 1847 to 1871, Dr Willis retired to London, and expired suddenly at Aberlour, Banffshire, on the 19th August 1879, in the eighty-first year of his age and the fifty-ninth of his ministry.

The congregation has since been ministered to successively by the Rev. John Bonar and the Rev. Duncan M'Nab, and is now presided over by the Rev. Dr Marcus Dods.

Statistics for 1884:—Members, 605; adherents, 150; average attendance, 650; total raised, £2756; stipend, £800.

Glasgow, Mains Street (Constitutional), now United Original Secession Church.

This congregation was formed by some members of the Duke Street and Cheapside Street congregations, among whom was the Rev. John Turnbull, formerly Secession minister at Ayton, but then a teacher of languages in Glasgow. His class-room in Havanna Street was for a period their place of meeting. Their number was always small, and they never had a stated pastor.

During 1807, whenever supply of preaching could be had from any of the ministers of the Constitutional Presbytery, the nucleus of this congregation rented the Trades' Hall, and in that place accordingly there was sometimes preaching during two, and occasionally during three, Sabbaths in a month.

The congregation was constituted in 1808. The Rev. Robert Chalmers, of Haddington, preached on 14th February, and moderated in an election of elders, when Dr James Steel and William Struthers (both formerly in the office of eldership), Alexander Miller, Walter Hamilton, and John Gardiner were unanimously chosen. Their ordination (with the exception of J. Gardiner, who declined office) took place on 8th June 1808, when the Rev. Thomas M'Cric, of Edinburgh, presided and preached from Ps. lxxvi. 11.

In 1820 another party or congregation was formed by those members of the Antiburgher Secession who disapproved of the union that took place betwixt the New Light Burgher and Antiburgher Synods in that year. This party of seceders was also small, and regarding them it is recorded that, on 15th November 1826, "the Synod of Protesters proceeded to consider a petition which was laid upon their table from one of their friends in Glasgow, stating the condition of those adhering to the Synod in that place, and from their circumstances craving some pecuniary aid. After considering the case, the Synod agreed to recommend to the members of court that the sum required be made up as soon as possible, in whatever manner each member shall find most convenient. That this be intimated to our friends in Glasgow, informing them that the Synod deeply sympa-

thise with them in their present circumstances, and that they strongly recommend them to sell the property at the earliest opportunity. Mr Paxton was appointed to communicate the above to our friends in Glasgow."

By the union of the Synod of Protesters with the Constitutional Presbytery, the parties who represented these bodies in Glasgow were combined, and acquired as their place of worship an old building in M'Alpine Street, which had formerly been used as a Lancasterian School. This meeting-house, however, was afterwards sold, and is now used as a store, and the congregation for several years met in different halls, among which were the Andersonian University, East George Street, and the Mechanics' Institution, North Hanover Street.

In the year 1837, however, a church was erected by the congregation at the north-western corner of Mains and Holm Streets, Anderston, in which they worshipped for over forty years. This building was removed in 1881, and an improved and more capacious church now occupies the same site.

On 17th January 1810 the congregation petitioned for a moderation, with the view of calling one to be their minister, which petition the Presbytery granted, whilst at the same time they reserved to themselves the liberty of conversing with the congregation of Glasgow respecting the sum offered by them for supporting the gospel, and do not pledge themselves to proceed to a settlement there on what is presently offered. The Rev. Professor Bruce, of Whitburn, was then appointed to preach in Glasgow on the third Sabbath of March, and moderate in a call on any convenient day that week.

On 15th May following the Rev. Professor Bruce reported a call from Glasgow congregation to Mr John Aitken, Probationer, subscribed by seventeen men, and an adherence paper subscribed by five men, all in full communion, with another paper subscribed by four men, not in full communion. As, however, the congregations of Aberdeen and Kelso had also called Mr Aitken, the matter was seriously considered by the Presbytery, who ultimately decided in favour of Aberdeen.

On 12th May 1814 the Presbytery recommended the Rev. John Turnbull, if recovered from distress, to preach as often at Glasgow as he can.

That the party connected with the Constitutional Presbytery was becoming very feeble appears from a paper which they sent to the Presbytery on 8th May 1819, in which they state that they had given up their place of worship, but at the same time petitioned that a minister might be sent them to preach on the third Sabbath of May, and baptize a child. Just at the time, however, when the prospects of the Constitutional party in Glasgow were becoming very gloomy a brightening beam cheered their horizon in 1820, by the springing up of a party of Antiburghers, who protested against the union of the General Associate (Antiburgher) and the Associate (Burgher) Synods, which had been consummated that year.

This new Protesting party appears to have been supported to some extent by the now much enfeebled Constitutionalists, since on 18th May 1822 Adam Ferguson and others applied to the Synod of Protesters for sermon. And though, as stated above, they were in the year 1826 greatly discouraged, yet in the following year after the union of the Synod of Protesters with the Constitutional Presbytery, they were so cheered by symptoms of prosperity as to use efforts for the calling of a minister. Hence on 26th December 1827 the now combined congregations petitioned the Presbytery for a moderation to call a pastor. "The commissioner (Mr Scott) stated that the congregation propose as pecuniary support the sum of £100 for the first year, with board and lodgings to the minister for the first three months, that he may have time to look out for a proper situation, at the same time adding that the congregation were satisfied that this was inadequate as a permanent stipend for a minister in Glasgow, and that they entertained good hopes that they would be able, and were resolved according to their ability to increase it."

"After deliberating on the subject the Presbytery agreed to grant the prayer of the petition, and accordingly appoint Rev. Robt. Shaw, of Whitburn, to moderate in a call in Glasgow congregation on Tuesday 1st January 1828, to preach

there on the Sabbath preceding, and previously to meet with the two elders and constitute the Session, to admit members, or do any other competent business."

The call was for Mr Matthew Murray, Probationer, and was subscribed by seventeen members, but a paper of adherence was also produced, signed by seventy persons, of whom fourteen were members in full communion. As Mr Murray had been also called by the congregations at Pitcairngreen, Coupar-Angus, and Clola, the matter was referred to the Synod, which preferred Glasgow, and so on 18th June 1828 he formally accepted the call from that congregation.

First Minister, Rev. Matthew Murray, from North Berwick, of which his father had been parish minister. Ordained 11th November 1828, when Rev. Professor Paxton, of Edinburgh, preached from Rev. xiv. 6, and presided. The Rev. Dr M'Crie, sen., of Edinburgh, addressed pastor and congregation, and the Rev. Robert Shaw, of Whitburn, closed the service by preaching from Col. i. 7. The Rev. Messrs Stevenson of Ayr, Smith of Kilwinning, and M'Derment of Auchinleck, having been present, were associated with the Presbytery on the occasion.

Having petitioned for aid in building a meeting house, the Synod, on 13th May 1836, appointed £20 to be given to this congregation for that purpose.

In 1842, along with the congregation, Mr Murray united with the remanent Synod of Original Burghers, and in 1852 both they and he declined uniting with the Free Church of Scotland. From the latter date till his death, Mr Murray held the office of Theological Professor to the remanent Synod. In 1868 he had the degree of D.D. conferred on him by the Glasgow University. He died on 2nd May 1876, in the seventy-second year of his age, and forty-eighth of his ministry. Two years prior to his decease the Rev. Wm. F. Aitken, M.A., of Midholm, who now ministers to the congregation, was inducted as his colleague.

Statistics for 1884:—Members, 253; adherents, 43; total income, £531; stipend, £305, without a manse; average contribution per member, £2, 2s.

Grallagh or Ballymogra, Ireland (Burgher).

It was reported to the Original Burgher Synod on 30th September 1834, that the Presbytery of Down had ordained Mr James Patterson minister of this congregation, and his name, and that of Mr James Little, ruling elder, had been added to the roll of Presbytery, and it was again reported to the Synod, on 26th September 1837, that the Rev. James Patterson had demitted to the Presbytery of Down his charge at Grallagh.

Greenlaw (Burgher), now in Free Church.

Greenlaw is a burgh in Berwickshire, about 37 miles south-east from Edinburgh, and 20 west from Berwick.

This congregation acceded to the Original Burgher Presbytery on 17th July 1800, the Rev. George Moscrip having preached to the people there on the fourth Sabbath of the preceding June.

Having petitioned for an election of elders, the Presbytery appointed an election to take place on 22nd March 1803, and that the Rev. Robert Shirra, of Yetholm, shall preach and preside on the occasion. Messrs John Charters, Thomas Stobo, Robert Lauder, Thomas Hume, and William Nisbet were then elected, and their edict having been afterwards served, and no objections offered, they were appointed by the Presbytery to be ordained to the eldership on the first Sabbath of July following by the Rev. Robert Shirra.

On 29th November 1803 the congregation applied for a moderation, stipend offered £65 and a house, which moderation was granted for 15th December, the Rev. R. Shirra to officiate.

The call was for Mr John Inglis, Probationer, and was subscribed by sixty-eight members.

First Minister, Rev. John Inglis. Ordained 31st October 1804. The Rev. Wm. Graham, of Carluke, began the service by preaching from 1 Cor. iv. 17, the Rev. Robert Shirra preached the ordination sermon from 2 Cor. iv. 5, and after the ordination addressed minister and congregation.

On 23rd December 1806, Mr Inglis having been called to Dalkeith, the matter was referred to the Synod, which declined to translate.

On 13th October 1818 a complaint was made to the Presbytery that the Session did not pay to their pastor the stipend that had been promised, when the Presbytery requested that the last receipt given for stipend should be laid on their table.

On 9th May 1820 the congregation applied to the Presbytery for pecuniary aid, and on 6th March 1821 a letter from the elders and managers of the congregation was read to the Presbytery, from which it appeared that at present they have about seventy communicants; that the average sum of their weekly collections is about twelve shillings; that they let about seventy seats, the average of which is seven shillings per annum; that the total income of the congregation is about £56, 14s.; that they have settled with their minister up to the 10th October last, and that they are making exertions according to their ability to liquidate debt contracted by repairing their church.

On 9th April 1821 the Rev. John Inglis confirmed the above report, and added that whilst the membership was sixty at his ordination sixteen years before, it was now seventy, together with eighty examinable persons. The total annual income was about £67, 6s. per annum, and it was also learned that the meeting house is the property of the minister.

The Rev. John Inglis died in the beginning of the winter of 1832.

On 15th January 1833 the Presbytery agreed that, in consequence of the pecuniary difficulties of this congregation, they shall be allowed to pay the probationers with twelve instead of fifteen shillings each Sabbath, until their circumstances assumed a more favourable aspect.

On 10th September 1833 the congregation applied for a moderation. Total stipend offered £60, with the promise that they shall willingly add to it when circumstances assume a more prosperous appearance. This was granted, one minister dissenting on the ground that the stipend was too

small to meet a minister's expenditure, and the Rev. David Headrick, of Longridge, was appointed to moderate on the Friday after the fourth Sabbath of the month. The call was for Mr James Stark, Probationer, and was subscribed by forty-five members and forty adherents, but as he had also been called to Falkland and Greenock, the matter was referred to the Synod, which preferred the last named congregation.

On 28th November 1833 the congregation again petitioned for a moderation, offering £65 as stipend, when the Rev. Robert Lindsay, of Dalkeith, was appointed to officiate on Thursday after the second Sabbath of December. The call was for Mr James Young, Probationer, and was subscribed by forty-three members and fifteen adherents, but as he had also been called to Garvagh, Ireland, the matter was referred to the Synod, which, on 14th May 1834, preferred Greenlaw.

Second Minister, Rev. James Young, ordained 3rd June 1834. The Rev. David Headrick of Longridge, began the services by preaching from Ps. cxxii. 9, the Rev. Andrew Mackenzie, of Edinburgh, delivered the ordination sermon from Acts xvi. 17, offered the ordination prayer, and thereafter gave suitable exhortations to pastor and congregation. Mr Young having retired and constituted the session, Mr Robert Lauder was returned as representative elder, and his name was added to the Roll of Presbytery.

Along with his congregation Mr Young united with the Church of Scotland, and shortly after the union he demitted his charge, and emigrated in 1841 to Berbice, and on returning to Scotland in 1844 eventually made his residence at Broughty Ferry. At the Disruption of 1843 the members of this congregation united with those parishioners who formed the Free Church congregation of Greenlaw, who, having rebuilt the Old Light Church, now occupy it as their place of worship.

Greenock (Burgher), now Well Park Free Church.

Greenock is a seaport in Renfrewshire, about 22 miles west from Glasgow, and 15 west from Paisley.

This congregation was originally a part of the syndicate of

congregations known as the Correspondence of Kilmalcolm. Along with the congregation of Burntshields, with which it was united, it had as its

First Minister, Rev. John M'Ara, ordained 12th September 1744, and who for eight years preached alternately at Burntshields and Greenock. In 1752, however, the congregations were disjoined by the Presbytery, and whilst Mr M'Ara continued at Burntshields, the Greenock congregation called Mr D. Cock, Probationer.

Second Minister, Rev. Daniel Cock. Ordained 25th March 1752; missioned by the Synod to America, 1769; became minister of a congregation in Truro, Nova Scotia, 3rd March 1771; and died there 17th March 1805, in the eighty-eighth year of his age, and the fifty-third of his ministry.

Third Minister, Rev. Wm. Richardson. Ordained 11th March 1773, and died in March 1780, in the seventh year of his ministry.

Fourth Minister, Rev. Wm. Willis. Ordained 16th August 1780. Was one of the founders of the Original Burgher Presbytery in 1799, and was chosen Professor of Theology to their students on 17th June 1800.

On 2nd September 1801 Mr Willis was called to Stirling, but the Presbytery, on 25th November following, declined to translate him. The Stirling congregation having again, on 4th February 1802, called Mr Willis, the Presbytery, on 27th April, agreed to the translation, and appointed the Greenock congregation to be declared vacant by the Rev. Wm. Taylor, of Levenside, on the fourth Sabbath of May.

On 3rd August 1802, the congregation applied for a moderation; stipend offered, £80, and £12 for house-rent. The Rev. Wm. Taylor was appointed to moderate on 24th August. The call was for Mr George Moscrip, Probationer, and was subscribed by 201 members and 94 adherents.

Fifth Minister, Rev. George Moscrip. Ordained 24th November 1802, when the Rev. Patrick Connal of Bathgate opened the service by preaching from Eph. iii. 8; the Rev. Wm. Willis of Stirling then preached from Acts xxvi. 16, and after the ordination addressed pastor and people.

On 11th June 1833 the congregation applied for a supply

of preachers with the view of having a colleague to Mr Moscrip, their present minister, which was granted.

On 3rd September 1833 application was made for a moderation for a colleague, the stipend to the junior colleague to be £80, but when he succeeds to the whole charge, the stipend to be £150, with travelling expenses; and the stipend to the senior colleague to be as originally promised, viz., £80, and £12 for house-rent. The Rev. Jas. Gardner, of Kilpatrick, was appointed to moderate, assisted by the Rev. Finlay Stewart of Pollokshaws, on the Thursday after the third Sabbath of September 1833. The call was for Mr James Stark, Probationer, and was subscribed by 242 members and 99 adherents; but as Mr Stark was under call to two other congregations, viz., Falkland and Greenlaw, the matter was referred to the Synod, which preferred Greenock.

Sixth Minister, Rev. James Stark. Ordained as colleague to Mr Moscrip, 22nd January 1834. The Rev. Jas. Cleland, of Stewarton, began the services by preaching from Isaiah xi. 10; the Rev. Jas. Mushet, of Dalry, delivered the ordination sermon from Isaiah lxii. 6, 7, and after the ordination addressed suitable exhortations to the minister and congregation.

On 27th October 1835, the Presbytery appointed that several of the minutes of the Session Record be amended. Mr Moscrip the senior colleague died 21st September 1838, in the thirty-sixth year of his ministry, and Mr Stark succeeded to the full charge of the congregation.

Along with the congregation Mr Stark united with the Church of Scotland in 1839, and continued with the Free Church of Scotland after the Disruption of 1843. In 1854 the congregation removed to the church which they had erected in Well Park, and in 1873 Mr Stark, owing to infirm health, obtained the Rev. Matthew Reid, M.A., B.D., the present incumbent, as colleague, and retired to Gourock.

Statistics for 1884:—Members, 399; adherents, 66; average attendance, 320; total raised £560; stipend, £375 with manse.

Haddington (Constitutional), now extinct.

Haddington is the county-town of East Lothian, and is about 17 miles east from Edinburgh, and 38 north-west from Berwick-upon-Tweed.

This congregation was originated in October 1737 by one of a number of praying societies which were designated "the Correspondence of East Lothian." The meeting-place was in the open air during summer, and in some barn during winter, till, in 1743, they took possession of a place of worship they had just erected.

First Minister, Rev. Robert Archibald. Ordained 19th September 1744. Having, along with the minority of the congregation adhered at the Breach of 1747 to the General Associate, or Antiburgher Synod, Mr Archibald was deprived of his church, and had for a time to worship in the open air. In 1752, however, the congregation bought a malt barn, and fitted it up as a church, to contain 385 sittings, and to this building the congregation eventually removed.

Mr Archibald died in 1762, in the fifty-eighth year of his age, and the nineteenth of his ministry.

Second Minister, Rev. Laurence Wotherspoon. Ordained 10th July 1776, and died in 1779, in the thirty-seventh year of his age, and the thirteenth of his ministry.

Third Minister, Rev. Robert Chalmers. Ordained 17th August 1780.

Having, along with the majority of the congregation, refused to accept the Narrative and Testimony as a term of communion, Mr Chalmers united with the Constitutional Presbytery in 1806, and in consequence, he and his adherents were subjected to a law plea for the church property, which ultimately resulted in their retaining it on payment of £350 to the minority, who withdrew to another place of worship.

On 26th August 1834 the congregation petitioned for a moderation in a call for one to act as colleague and successor to Mr Chalmers, stipend offered £70, whilst the senior colleague shall have the same sum, besides house and garden; and in the event of there being only one minister, the stipend shall be £100, together with the manse and garden as at present. The moderation was appointed to take place on Tuesday, 9th September, the Rev. Thomas Gray, of Kirkcaldy, to officiate. The call was for Mr William White, Probationer, and was subscribed in all by 105 members and 56 adherents.

Fourth Minister, Rev. William White. Ordained 1st July 1835, when the Rev. Archibald Brown, A.M., of Leslie, preached from Matt. xxviii. 20, and presided; the Rev. Dr M'Crie, of Edinburgh, addressed minister and congregation; and the service was closed by the Rev. Robert Shaw, of Whitburn, preaching from 1 Cor. iii. 7.

Mr Chalmers died 29th December 1837, in the fifty-eighth year of his ministry, leaving Mr White in full charge of the congregation.

In February 1838 Mr White was called to Kirkcaldy, and though desirous of accepting said call, the Synod, on 4th May following, declined to translate him.

In 1849 the church was taken down, and a new one containing 300 sittings was erected on its site, which was opened on 17th February 1850.

In 1852, along with the congregation, Mr White united with the Free Church of Scotland, and remained in that communion till his death on 13th October 1871, in the sixtieth year of his age, and the thirty-seventh year of his ministry.

After Mr White's decease an attempt was made to have another minister settled, which did not succeed. In 1873 the church was discontinued as a pastoral charge and erected into a preaching station under the charge of the Presbytery. The station was at length discontinued in 1876 (the last minute of congregation bearing date 17th September), and the congregation dispersed. The church, which is in immediate proximity to St John's Free Church, was thus altogether closed. At the union with the Free Church in 1852 no alteration had been made in the title-deeds, nor had they been given up to the Presbytery, but remained in the possession of the members of the congregation. Some of these were dissatisfied with the procedure which had resulted in the closing of the church, and retained the property, till in 1881 they disposed of the church and manse to the Town Council for a sum of money which they divided amongst themselves. The church has now been converted into a public library and reading-room for the community.

Helensburgh (Burgher), now Free West Church.

Helensburgh is a town in Dumbartonshire, on the opposite bank of the Clyde from Greenock, and 23 miles west-north-west from Glasgow.

The first supply of sermon was given to this congregation on the second Sabbath of June 1822 ; and the people having applied for an election of elders, the Presbytery, on 9th November 1824, appointed the Rev. George Moscrip, of Greenock, to examine those who wish to connect themselves with the congregation previous to the election, and report at next meeting.

On 19th January 1825 the Presbytery appointed the Rev. John Mackinlay, of Renton, to preside at an election of elders to be made on the Monday after the third Sabbath of March 1825.

On 13th May following it was reported to the Presbytery that Messrs Henry Colquhoun, James Breingan, Archibald Turner, and Patrick Houston had been duly elected, and that after examination by Mr Mackinlay they had been found qualified. Their edict having been duly served and returned, the Rev. Alex. Turnbull, of East Campbell Street Church, Glasgow, was appointed to admit Mr Henry Colquhoun, and ordain Messrs James Breingan, Archibald Turner, and Patrick Houston to the eldership on the second Sabbath of July 1825.

The Rev. John Mackinlay was appointed to dispense the Lord's Supper to the congregation on the first Sabbath of September 1825.

On 14th February 1826 the congregation applied for a moderation, stipend offered £90 annually for three years, it being understood that after that period they are to increase it according to the increase of the congregation. The Presbytery agreed to grant the moderation, but at the same time recommended the congregation to give £10 in addition to the sum specified in name of sacramental expenses. The Rev. John Mackinlay was appointed to moderate on 28th March. The call was for the Rev. George Legate, of Kilkinamurray, Ireland, and was subscribed by thirty members and thirteen adherents.

This call having proved abortive, the congregation, on 27th February 1827, again applied for a moderation; stipend offered £70, with £10 for house rent and £10 for sacramental expenses. The petition was granted on the distinct understanding that the congregation shall increase the stipend as soon as circumstances shall permit; and the Rev. Finlay Stewart, of Pollokshaws, was appointed to moderate on the Tuesday after the third Sabbath of March. The call was for Mr John Anderson, Probationer, and was subscribed by thirty-nine members and thirty-six adherents.

First Minister, Rev. John Anderson. Ordained 13th June 1827, when the Glasgow Original Burgher Presbytery met in Mr Breingan's house, and, when constituted, thereafter adjourned to the church, when the public services were begun by the Rev. Wm. Tannahill, of Kirkintilloch, preaching from Rev. xiv. 13, last clause. The Rev. Andrew Thomson, of Paisley, then preached the ordination sermon from Acts viii. 5-8, and after Mr Anderson's ordination addressed suitable exhortations to minister and congregation.

This congregation having along with its pastor united with the Church of Scotland in 1839, remained with the Free Protesting Church of Scotland in 1843, and is now known as the Free West Church.

The Rev. John Anderson died on 10th January 1867, and the subsequent pastors have been the Rev. Alex. Anderson and the Rev. Wm. Leitch, B.A.

Statistics for 1884:—Members, 492; adherents, 80; average, 500; total raised, £1623; stipend, £577, with manse.

Kelso (Constitutional), now extinct.

Kelso is a burgh town in Roxburghshire, about 10 miles north-east from Jedburgh, and 42 south-east from Edinburgh.

This congregation was originated by a branch of the Stitchel congregation in 1747, when they erected a place of worship in the village of Hume. As, however, owing to a variety of circumstances the Secession cause

did not prosper there, the meeting house was demolished, and the materials of it were used in the erection of the church in Kelso.

First Minister, Rev. John Muirhead. Ordained 2nd September 1772. Resigned 1785.

Second Minster, Rev. James Hog. Ordained 1st August 1786. Assisted in the formation of the Constitutional Presbytery on 28th August 1806, and died in 1807, in the fifty-third year of his age, and the twenty-second of his ministry.

Having applied for a moderation, and the petition having been complied with, the Rev. Thos. M'Crie, of Edinburgh, reported to the Presbytery on 15th May 1820, that he had duly presided at Kelso, when Mr John Aitken, Probationer, had been chosen, and the call had been subscribed by thirty-six men in full communion, and an adherence paper had been signed by eleven men and five women, not in full communion. As the congregations of Glasgow, Dundee, and Aberdeen had also called Mr Aitken, the matter on being referred to the Presbytery was decided in favour of the last named congregation.

The congregation having again applied for a moderation, the Rev. Dr M'Crie, of Edinburgh, was appointed to preach and preside on the 29th September 1812. Mr Patrick Mackenzie, Probationer, was chosen, and the call, which was subscribed by twenty-two persons, was reluctantly accepted on 10th May 1813.

Third Minister, Rev. Patrick Mackenzie. Ordained 12th May 1814, when the Rev. James Aitken, of Kirriemuir, preached and presided, and the Rev. Robt. Chalmers, of Haddington, closed the services by preaching a sermon.

On 8th May 1820 the Constitutional Presbytery received a petition from the congregation, representing that owing to the removal of a considerable number of the congregation by death and other ways, they are reduced to a state of inability for supporting their minister, and praying for the counsel and advice of the Presbytery. An interim meeting of Presbytery was appointed to meet at Kelso on 26th June, and converse with the congregation. The congregation having appointed

Messrs William Little, John Thomson, and Wm. Gray, they stated to the Presbytery that as the annual seat rents were £33 or £34, and the church door collections were £30 annually, they could not give their minister the £80 promised as stipend.

On 19th July 1821 the congregation having addressed a paper to the Presbytery, representing their inability to support the gospel among them, according to their engagements to the Presbytery, the following judgment was passed:—"That an intimation shall be made to the session and congregation, that unless a petition from them expressing their desire for Mr M'Kenzie's continuance among them as their pastor shall be sent up to the Presbytery at their meeting in November next, they will then consider of loosing his pastoral relation."

With the consent of all parties the pastoral tie was loosed on 27th June 1837, and the Rev. Patrick M'Kenzie was missioned to the Hebrides, and died about two years after his removal from Kelso.

On 5th November 1838 the congregation informed the Presbytery that they deem it unnecessary to have any more preachers during the winter, and the last recorded supply was given them in 1840.

On 15th May 1840 it was stated in the Original Secession Synod that there was a probability of the congregation at Kelso being soon dissolved, and a committee, consisting of the Rev. Messrs Shaw and M'Crie, and Mr Kemp, Treasurer, with Mr Wm. M'Crie, ruling elder, were appointed to watch over the interests of the Synod in that affair. The result was, that in 1843 the church and manse were sold, and the proceeds given to the Synod fund. The church building is now occupied as a printing office.

Kennoway (Burgher), now in Free Church.

Kennoway is a village in Fifeshire, 8 miles north-east from Kirkcaldy.

This congregation was formed by a section leaving the New Light Burgher Congregation of which the Rev. Donald Fraser, D.D., was minster, and whose father, the Rev. John

Fraser, M.A., of Auchtermuchty, was the originator of the overture proposing an alteration in the preamble to the Formula; the adoption of which by the Burgher Synod led to the controversy which issued in its division, and the formation of the Original Associate (Burgher) Synod. Their first supply of sermon was given them on the fifth Sabbath of March 1800, by the Rev. Francis Archibald, formerly of Newtonards, Ireland. On application the Presbytery appointed an election of elders to take place on 18th April 1803, the Rev. Patrick Connal, of Bathgate, to preach and preside.

On 10th July 1804 the congregation petitioned for a moderation; stipend offered £70, with a house and garden. The Rev. Thomas Porteous was appointed to moderate on 28th August. The call was for Mr James Watson, Preacher, and was subscribed by ninety-six members and five adherents. On 4th December this call was set aside by the Presbytery, which appointed Mr Watson's ordination to be to the Edinburgh congregation.

On 22d April 1806 the congregation applied for a moderation, but the matter was delayed till 3d March 1807, when the stipend offered being £70, with a house for the minister, and the promise of increasing the stipend as the congregation increases, the Presbytery appointed the Rev. Thomas Porteous to preach and preside on 24th inst. The call was for the Rev. James Watson, of Edinburgh, and was subscribed by eighty members and sixteen adherents, but the Synod declined to translate him.

On 27th February 1810 petitioned for a moderation, offering as stipend £90, which the Presbytery granted; whilst at the same time they stated "that they expect the congregation, if at all in their power, to make the living better than they have offered." The Rev. Wm. Taylor, of Perth, was appointed to officiate on 15th March. The call was for Mr James Smith, Probationer, and was subscribed by ninety-three members and twenty-seven adherents.

Mr Smith having been appointed by the Synod to Alloa, to which he had also been called, the congregation, on 8th April 1811, again applied for a moderation; stipend offered £90 and a dwelling-house, with the hope of increasing the

stipend. The Rev. James Smith, of Alloa, was appointed to officiate on 25th April. The call was for Mr Alex. M'Wattie, Probationer, and was signed by ninety-four members and eleven adherents.

First Minister, Rev. Alexander M'Wattie. Ordained 9th October 1811, when the Rev. James Smith, of Alloa, began the service by preaching from 1 Cor. iv. 1; the Rev. Wm. Raeburn, of Bannockburn, preached the ordination sermon from Prov. xi. 30, and offered the ordination prayer; after which the Rev. Wm. Taylor, of Perth, addressed pastor and people.

On 2d November 1818 the congregation petitioned the Presbytery to dissolve the relation between them and their minister, and on 8th March 1820 Mr M'Wattie was suspended *sine die* for drunkenness, and the congregation declared to be at liberty to call another pastor.

On 3d December 1822 the congregation applied for a moderation, but the matter was delayed by the Presbytery.

On 24th January 1826 application was made for a moderation; stipend to be £75, with £7 additional for sacramental expenses. The Rev. James Thornton, of Milnathort, was appointed to moderate on 21st February, with the Rev. Ebenezer Anderson, of Cupar, to assist. The call was for Mr John Downs, Probationer, and was subscribed by sixty-three members and thirteen adherents; but as he had also been called to Longridge and Boardmills, Ireland, the matter was referred to the Synod, which preferred the last-named congregation.

On 9th April 1827 a moderation was again applied for and granted; stipend what was formerly offered—£75, and £7 for sacramental expenses. The Rev. Wm. Dalziel, of Dunfermline, was appointed to officiate on 3d May, with the Rev. James Thornton to assist. The call was for Mr John Cochrane, Probationer, and was accepted.

Second Minister, Rev. John Cochrane. Ordained 2d October, 1827 when the Rev. John Waddell, of Burrelton, began the services by preaching from Ezekiel xxxiii. 33; the Rev. Ebenezer Anderson, of Cupar, preached the ordination sermon from Luke xii. 42, 43, and after the ordination addressed minister and congregation.

In August 1836 Mr Cochrane was called by the Cumbernauld congregation, and on the matter coming before the Synod his translation was appointed on 5th October 1836.

On 4th July 1837 the congregation requested a moderation; stipend offered "£70 per annum, including all charges, with a house, garden, and every conveniency which the locality of the situation can possibly admit." The Rev. Robert M'Indoe, of Kirkcaldy, was appointed to officiate on Monday, 24th inst., at 3 P.M. The call was for Mr James Falconer, Probationer, and was subscribed by ninety-four members and twenty-four adherents; but as he had also been called to Paisley, the Synod preferred that congregation.

On 13th December 1837 applied again for a moderation; stipend offered £70, and £5 for sacramental expenses, wi house, garden, and other conveniences. The Rev. Ralph Robb, of Strathkinnes, was appointed to moderate on Monday after the first Sabbath of January 1838. The call was for Mr Adam Ross, Probationer, and was subscribed by 100 members and 24 adherents.

Third Minister, Rev. Adam Ross. Ordained 2d May 1838, when the Rev. James M'Gown, of Midmar, began the services by preaching from Rom. iii. 31; the Rev. Robert M'Indoe delivered the ordination sermon from Isaiah lii. 8, presided at ordination, and thereafter gave suitable exhortations to pastor and people.

In 1841 Mr Ross was twice chosen pastor by the Campbell Street congregation, Glasgow, but the translation was not effected.

Along with his congregation, Mr Ross in 1842 united with the Original Seceders in forming the United Original Secession Synod.

On 30th June 1845 it was reported to the Presbytery that this congregation having resolved to enter the Free Church, the Rev. Adam Ross felt himself under the necessity of tendering his resignation of the charge. The congregation having declined the Presbytery's authority, the Presbytery, on 5th July, felt that they were shut up to accept of Mr Ross's resignation, and expressed the high sense which they entertain of the honourable and consistent manner in which Mr Ross has acted in the whole of this matter.

Mr Ross subsequently joined the Free Church, and was inducted to the congregation of Rattray, Perthshire.

The church was built in 1802, and the manse in 1831. The church being heavily burdened with debt, and the congregation having resolved to join the Free Church, the Free Church congregation rented the Old Light church for a time till the new Free Church was finished, the first service in connection with the Free Church being held in it on 20th July 1845. Afterwards persons connected with the Established Church rented it for about eighteen months, and it was then sold for about £290, which sum was insufficient to meet the pecuniary claims resting on it. Ultimately the building was taken down, and the manse was sold to a farmer.

Kilkinamurray, Ireland (Burgher), now Irish Presbyterian Church.

This congregation was formed about the year 1820. The period was one marked by great declension in doctrine and practice in connection with the Synod of Ulster, and the zeal of the Original Burgher Seceders of Scotland had a considerable reward. For a considerable time the people met together in a tent, but in 1821 they erected a place of worship of a very primitive kind, since it had neither ceiling nor wooden flooring, and in lieu of the latter the people used either sods or stones as they felt inclined. The more earnest class of Christians flocked to the small and obscure glen of Kilkinamurray, and the humble church became a centre of great blessing in the district.

First Minister, Rev. George Legate. Ordained 1824. On 28th March 1826 he was called to Helensburgh, Scotland, but the translation was not effected. Author of a Tractate or Sermon against the Irish National School System. In 1852, along with his congregation, Mr Legate united with the Irish Presbyterian Church, and thus became a receiver of the Regium Donum, which he and his people had for many years condemned and testified against. In 1872 he retired from the active duties of the ministry, and died in 1875.

Second Minister, Rev. Lawson Burnett, who was ordained near the close of 1872.

Statistics of congregation for 1881 :—Sittings in church, 250; number of communicants, 120; total raised for all purposes, £90.

Kilmarnock (Burgher), now Henderson Free Church.

Kilmarnock is a large town in Ayrshire, about seven miles east from Irvine, and 21 south-west from Glasgow.

This congregation, which had its first place of worship at Gallows-knowe or Galahill, separated from the New Light Burgher Synod owing to their having twice called the Rev. Andrew Young, afterwards of Lochmaben and Lanark, but whom the Synod, notwithstanding Mr Young's desire to accept said call, refused to locate at Kilmarnock.

Being chagrined at this decision of Synod, a congregational meeting was held on 12th September 1814, when three voted for delay, six to continue with the New Light Synod, and 234 to join the Old Light Burghers. The minority, seventy-seven in number, being desirous to retain the property, the church was eventually given them on their paying £265. The majority then erected the meeting-house now called Henderson Church in 1817.

On 28th September 1814 they applied to the Original Burgher Presbytery of Glasgow for supply of sermon. Their number was nearly 600, and their petition was unanimously responded to. The Rev. Jas. Gardner, of Kilpatrick Craigs, was appointed to preach to them on the first Sabbath of October.

On 8th March 1815 application was made for a moderation; stipend offered £160, with a house and garden; and in response the Rev. Alex. Brown, of Burntshields, was appointed to preach and preside on 23d March. The call was for Mr Peter Campbell, Probationer, and was subscribed by 376 members and 94 adherents.

First Minister, Rev. Peter Campbell. Ordained 22d November 1815, when the Rev. Robert Aitken, of Kirkintilloch, began the services by preaching from 1 Thess. v. 12; the Rev. George Moscrip, of Greenock, preached the ordina-

tion sermon from Acts xiii. 31, last clause, offered the ordination prayer, and addressed suitable exhortations to pastor and congregation; after which the Rev. George Hill, of Cumbernauld, concluded the services by preaching from Ps. l. 7.

On 30th April 1817 the congregation petitioned the Synod to aid them in a law plea in which they were engaged. In reply the Synod "agreed to inform their friends in Kilmarnock that they sympathize with them in their present circumstances, request of them to ponder the path of their duty, and, if they consider it a matter of magnitude, to carry on the law process; they recommend it to the different congregations under their inspection to have a collection for their support. It is at the same time to be understood that the Synod do not pledge themselves to support the Kilmarnock congregation any further."

Along with the congregation Mr Campbell united with the Church of Scotland in 1839, and continued with the Free Protesting Church of Scotland after the Disruption of 1843. The church, which at the union was designated Henderson Church in memory of the notable Rev. Alex. Henderson of the seventeenth century, has been since reseated and greatly improved, and is still in possession of the congregation.

Mr Campbell died on 19th March 1850, in the fifty-eighth year of his age, and the thirty-fifth of his ministry, and has been succeeded by the Rev. David Landsborough, who was ordained on 31st July 1851, and still ministers to the congregation.

Statistics of congregation for 1884:—Members, 268; adherents, 54; average attendance, 400; total raised, £359; stipend, £187, with manse.

Kilmarnock, Fowlds Street (Antiburgher), now United Original Secession Church.

This congregation was originated in 1821 by two elders and a few members of the Clerk's Lane congregation, of which the Rev. Dr John Ritchie was then minister. These persons

objected to the union which had in 1820 been formed betwixt the New Light Burgher and Antiburgher Synods, and applied for sermon to the Synod of Protesters on 30th October 1821. That their number and finances were small may be inferred from the Synod in 1827 giving them a donation of £5.

On 23d February 1836 a petition was laid before the Ayr Presbytery by a few persons in and about Kilmarnock, requesting to be formed into a congregation, and to have elders appointed over them, which request was granted, and the Rev. Dr Stevenson, of Ayr, was appointed to preach and preside at an election on 13th March.

On 2d May 1836 the congregation called Mr John Graham, Probationer, to be their pastor, which call was accepted.

First Minister, Rev. John Graham. Ordained 1st September 1836, when the Rev. Robert Shaw, of Whitburn, preached from Rev. i. 16, the Rev. Matthew Murray, of Glasgow, presided at ordination, and addressed pastor and people, and the service was concluded by the Rev. J. A. Wylie, of Dollar, delivering a sermon from Psalm cxxxvii. 1.

After meeting for several years in various halls, and also in the old Kilmarnock Academy, the congregation erected a church in Fowlds Street in 1857, and here Mr Graham continued his ministry till 1863, when, owing to feeble health and bodily infirmity, he demitted his charge.

Two ministers were subsequently appointed, but the congregation, which was always small, is now vacant.

Statistics for 1884—Members, 10 ; adherents, 0.

Kilpatrick-Craigs (Burgher), now United Presbyterian Church.

Kilpatrick is a village in Dumbartonshire, about 10 miles north-west from Glasgow, and 5 east from Dumbarton.

This congregation was formed in 1776 by a secession from the Parish Church, owing to the appointment of an unacceptable assistant to the parish minister, and after meeting for about five years frequently in the open air at Sandyflats and Craigs, the church was built in 1781. The cost of the

erection cannot well be stated, since the stones were mostly quarried by colliers belonging to the congregation, women carried lime on their backs, and the wood was got in the neighbourhood, and "haurled" to the church. The attendance on ordinances at communion seasons was frequently very large, since not only did the people come in goodly numbers from Milngavie and Strathblane, which were congregational districts under the inspection of elders, and having their praying societies, but on extra occasions Seceders travelled in large numbers from the Glasgow and other congregations.

First Minister, Rev. Archibald Wood. Ordained 28th August 1787. Died 28th February 1788, in the twenty-eighth year of his age, and the first of his ministry.

The congregation called the Rev. George Hill, of Cumbernauld, but no translation was effected.

Second Minister, Rev. William Watson, formerly of Largs. Inducted 18th March 1789.

Mr Watson having in 1799 assisted in the formation of the Original Burgher Presbytery, and the majority of the congregation having resolved to abide with him and withdraw from the Synod, which had now adopted New Light views, the minority of members appealed to the civil courts for the possession of the church property. After thirty years' contention, in which the minority expended fully £1600, being far more than the worth of the meeting-house, the matter was amicably settled in 1829 by the majority giving to the minority £200 as their share in its value. And what is further suggestive, not only did the minister and people return to the New Lights eleven years later, but on 13th April 1869 the congregation was reunited to the section that had separated from them seventy years before, and against whose views and conduct they had so vigorously and continuously contended. They now unitedly possess the church property they had so long disputed the possession of, and form what is now called the United Presbyterian congregation of Craigs and Duntocher.

On 14th April 1801, Mr Watson was called to East Campbell Street Church, Glasgow, but the Presbytery on 30th June

declined to translate him. On his being again called by that congregation, however, the Presbytery, on the 23d March 1802, not only translated him, but also agreed that Mr Gardner, Probationer, shall on Sabbath first intimate the church vacant.

Having on 27th April applied for a moderation, stipend to be £70, with manse, garden, and glebe, the Rev. William Taylor, of Levenside, was appointed to preach and preside on the 9th June. The call was for Mr James Gardner, Probationer, and was subscribed by 219 members and 39 adherents. As, however, Mr Gardner had also been called to Carluke, the matter was referred to the Presbytery, which on 3d August preferred Kilpatrick-Craigs.

Third Minister, Rev. James Gardner. Ordained 23d November 1802, when the Rev. Alexander Brown, of Burntshields, opened the service by preaching from 1 Cor. iv. 2; the Rev. William Taylor, of Levenside, preached the ordination sermon from Rom. x. 15, presided at ordination, and thereafter addressed minister and congregation.

On 5th May 1838 the Session petitioned the Synod against union with the Church of Scotland. The Glasgow Presbytery agreed to transmit the petition, but disapprove strongly of a great portion of it as being utterly opposed to the principles of the Associate Synod, in so far as it seems sweepingly to condemn all State endowments for the support of true religion.

Mr Gardner, along with the congregation, not only declined to unite with the Church of Scotland in 1839, but also to continue with the remanent Synod. Having applied to the United Secession, or New Light Synod, he and the congregation were received into fellowship on 14th July 1840.

Mr Gardner died on 28th October 1851, in the forty-ninth year of his ministry.

Fourth Minister, Rev. Robert Mitchell. Ordained as colleague to Mr Gardner, 30th January 1849, and died on 6th January 1869, in the forty-ninth year of his age, and the twentieth of his ministry.

On 13th April 1869 the congregation was reunited to the

section that had separated from them seventy years before, under the designation of "Craigs and Duntocher United Presbyterian Church."

Statistics for 1884:—Members, 179; total income, £386; stipend, £150; average contribution per member, £2, 3s. $2\frac{1}{4}$d.

Kilwinning (Antiburgher), now United Original Secession Church.

Kilwinning is a town in Ayrshire, about 3 miles north-west from Irvine, and 24 south-west from Glasgow.

The Secession cause in Kilwinning originated (says the late Rev. Wm. Orr, of Fenwick) as far back as 1738 (five years after the four "Fathers" had seceded), when a number of the people joined the congregation of Kilmaurs, then being formed because of the forced settlement of a minister in this parish, and which drew its members at the first from Kilmarnock, Fenwick, Stewarton, Dreghorn, Beith, Dalry, Ardrossan, Kilbarchan, Lochwinnoch, Kilwinning, Dundonald, Ayr, Loudoun, Strathaven, Old and New Cumnock. The minister of Kilmaurs was required to preach two Sabbaths in the year at Kilwinning; but at all other times the people travelled to Kilmaurs, about nine miles distant. In 1758 there was formed a separate congregation at Kilwinning, to which came members from the parishes also of Irvine, Dreghorn, Stewarton, Dalry, Ardrossan, and West Kilbride, in all of which moderatism reigned, and a cold rationalism in religion prevailed. The few who remained faithful to evangelical truth sought connection with the Secession Church. The church erected in the Green at Kilwinning in 1759 became the rallying point of the lovers of evangelical preaching. The first Minister was Mr William Jameson, who was ordained in 1763. He was a native of Alloa, and was married to a daughter of the Rev. William Wilson, of Perth, one of the first four seceding ministers. Mr Jameson had but a small stipend, and to eke out their small income Mrs Jameson manufactured thread and sold it. Their son was the well-known Rev. John Jameson, of Methven, who was father of the Rev. William Jameson, pioneer missionary of the

United Presbyterian Church in Calabar. The great-grandson of Mr Jameson, of Kilwinning, the Rev. A. P. Calabar Jameson, is a missionary of the United Presbyterian Church in Ulwar, India. The Rev. Mr Banks, Antiburgher minister, Nicolson Street, Edinburgh, successor to the Rev. Adam Gib there, was brought up under Mr Jameson. Mr Banks was the son of a weaver, and a weaver himself, and fought hard with poverty, till he reached the ministry. While he was driving the shuttle he contrived at the same time, by the help of an apparatus to hold his book, to carry on his studies for the college. Under the direction of Mr Jameson, Mr Banks turned out an eminent minister of the Secession in Edinburgh, and afterwards in Philadelphia.

Large audiences assembled at communion times on the Green at Kilwinning. On one occasion of that kind the Rev. James Robertson, Kilmarnock, occupied the tent, and dwelt largely and long on the impossibility of a sinner of mankind obtaining eternal life on the ground of his fancied goodness. Rising to the importance of the subject, so frequently misunderstood by Gospel hearers, with the Arran hills in his view, and pointing across the Firth of Clyde, he exclaimed—"Ye talk of your good works, as if, forsooth, you had ony claim to God's free grace by your ain merit! I tell you, my frien's, it's a delusion, a diabolical delusion; ye may as weel attempt to sail owre to Arran there on a hen's feather as to get into the kingdom o' heaven by your good works; this is by no means the case—everything's bonnie in its ain place; water, for instance, is good for mony a purpose, although ye're a' aware we canna theek kirks wi't!" The illustration was striking, and is remembered in the district to this day. Mr Jameson's preaching was of the same kind, and produced a salutary effect in the neighbourhood.

A poor but pious woman in Saltcoats was a member of the Kilwinning congregation. She struggled hard with poverty and a sense of her own unworthiness, yet believing that, through the goodness of God, she would not be forsaken. One day her resources failed, and to all appearance starvation was staring her in the face. Suddenly she remembered these words of Scripture, "Thou shalt have plenty of silver." Soon

after a friend called and put money into her hand, which relieved her from want at the time. She, along with others, travelled far to hear the Gospel at communion times, besides regularly worshipping at Kilwinning. It was the custom, on sacramental occasions, for these good people to travel as far as Kilmarnock and Kilmaurs in little groups, and, that they might be well occupied on the way, they put the questions of the Shorter Catechism to one another, with scriptural proofs—thus profitably varying the monotony of their long journey.

Another member of the Kilwinning congregation, but of a different cast of mind, resident in Irvine, which was at the end of last century within the bounds of the Kilwinning Secession congregation, seemed to have been regular in her attendance at church every Sabbath day. Having, however, four miles to walk to the church, and having dairy work on hand, she generally arrived late at church on Sabbath morning. She was found fault with for thus disturbing the congregation. The Session found it necessary to appoint one of their number to speak with her on the subject, and to induce her to arrive in time for the commencement of public worship. Mr Howie, who was the elder employed, found it difficult to convince her of her error, for she made various excuses—for instance, the length of road, and her dairy work, and if she appeared at all, she did not see the harm of being a little late. Mr Howie reasoned with her still further, but she still vindicated her conduct by saying that the Saviour did not refuse any who came at the eleventh hour, and surely the Session would excuse her coming late. Mr Howie replied, "We do not find fault with you for coming at the eleventh hour, but it's near *twelve* when you come"—at which the woman was silenced, if not convinced.

The congregation in Kilwinning refused for years to allow the Saltcoats portion of the church to obtain a disjunction, and it was not till the death of Mr Jameson that the Presbytery granted the disjunction of those members to form a congregation in Saltcoats of the Antiburgher denomination.

All that was mortal of Mr Jameson was committed to dust on the south side of the church in which he so long laboured.

The grave is marked by a table stone, which bears the following inscription :—

The Associate Congregation of Kilwinning,
Erected this stone,
In memory of their beloved pastor,
William Jameson,
a man whose mind, manners, and
ministrations were characterised by
a simplicity, sweetness, and sagacity,
and
Savour of Piety, seldom so happily united.
He died, November 23rd, 1792,
in the 57th year of his age, and 30th of his ministry.

The present church, which was built upon the site of the former meeting-house, was erected in 1825, and contains about 550 sittings. There is also an excellent and commodious manse, which was acquired about the year 1861.

The congregation, on 19th November 1760, called Mr Thos. Herbertson, Probationer, who was appointed by the Synod to Dumfries.

On 5th May 1762, a call was given to Mr William Jameson, Probationer, which was accepted.

First Minister, Rev. William Jameson. Ordained 6th April 1763. Died 23rd November 1792, in the fifty-seventh year of his age, and the thirtieth of his ministry.

Second Minister, Rev. Robert Smith, from Auchinleck, of which his father was minister. Ordained 15th June 1796. Mr Smith and the majority of the congregation having declined to unite with the New Light Burgher Synod in 1820, were connected with the Synod of Protesters from that date till it united with the Constitutional Presbytery in 1827, and thus formed the Synod of Original Seceders.

Mr Smith died on 22nd June 1835, in the sixty-sixth year of his age, and the thirty-ninth of his ministry, and his remains were interred beside those of his ministerial predecessor beside the church.

On 29th March 1836, the congregation applied for a moderation, when the Rev. Matthew Murray, of Glasgow, was appointed to preach and preside on 14th April. The call was for Mr George Stevenson, Probationer, who had also been

called to be colleague and successor to his father, the Rev. Dr Stevenson, of Ayr, but which latter call was set aside by the Synod.

Third Minister, Rev. George Stevenson. Ordained 21st December 1836, when the Rev. Matthew Murray, of Glasgow, preached from 2 Cor. iii. 11, and presided, the Rev. Professor M'Crie, of Edinburgh, addressed pastor and people, and the Rev. John Graham, of Kilmarnock, concluded the service by delivering a sermon from Isaiah lxii. 6.

Mr Stevenson died on 1st June 1859, in the forty-eighth year of his age, and the twenty-third of his ministry.

Fourth Minister, Rev. Andrew Anderson, formerly of Dromore, Ireland. Inducted, 24th July 1860. Demitted his charge, 13th May 1863, and emigrated to New Zealand, but returned to Scotland, and was inducted to Free Church, Cowdenbeath.

On 22nd March 1864, the congregation called Mr Wm. B. Gardiner, Probationer, but he having been also called to Pollokshaws, the Synod appointed his ordination to that congregation. On 22nd March 1865, Mr John Sturrock, Probationer, was called to the pastorate, but having on the same day been called to Stranraer, he was ordained there.

Fifth Minister, Rev. Thomas Robertson. Ordained 12th July 1866, when the Rev. Wm. Robertson, of Dundee, conducted the opening devotional exercises. The Rev. John Sturrock, of Stranraer, preached from Matt. xxiv. 14, the Rev. George Roger, M.A., of Auchinleck, presided at the ordination, and the Rev. Ebenezer Ritchie, of Colmonell, addressed minister and congregation.

Statistics for 1884:—Members, 90; adherents, 20; total income, £189; stipend, £153, with manse; average contribution per member, £2, 2s. 0¾d.

Kincardine-on-Forth (Burgher), now in Free Church, Tulliallan.

Kincardine-on-Forth is a village in Perthshire, on the north bank of the Forth, 5 miles north from Alloa, and 10 west from Dunfermline.

This congregation was originated by persons who separated from the Alloa congregation, and who, along with some residents at Tulliallan, applied for supply of sermon on 2nd July 1810.

Regarding them the Presbytery Record states "that the people of Kincardine having written the Presbytery in their petition for supply that they will rather want sermon than hear *one* of their preachers, the Presbytery desire their Clerk to advise that people that they either prefer the objections they have against said preacher in a regular manner, or not presume to dictate to them what preachers they shall send or not send."

On 28th June 1813, the Presbytery, "in relation to the state of the vacancy at Kincardine, appoint Mr M'Wattie to go there betwixt this and next meeting to receive accessions, and to point out to them the regular steps to have a Session formed, and themselves organised as a regular congregation, and to report."

On 2nd August 1813, Mr M'Wattie reported that there were two elders and twenty-five members, besides twenty-seven who intended to become members as soon as opportunity offered. He constituted the two elders into a Session, and the congregation was thereupon regarded as a regular vacancy.

In 1818 this congregation gave a call to Mr John Russell, Probationer, subscribed by eighty-one members and forty-eight adherents, but as Mr Russell had also been called by the congregations of Lesmahagow, Carluke, Cupar, Falkirk, Kirkintilloch, and Paisley, the Synod on 29th April preferred Paisley.

In 1824 Mr Ralph Robb, Probationer, was called, but he declined acceptance.

The congregation afterwards called Mr James Duncan, Probationer, which call was accepted.

First Minister, Rev. James Duncan. Ordained 1825.

In 1839 Mr Duncan and the congregation united with the Church of Scotland, and at the Disruption of 1843 separated from the Establishment; and he having shortly afterwards been translated to Temple and Carrington Free Church, a new church was built by the Free Church people of Tulliallan, who

had now united with this congregation, and who had assisted in defraying the debt on the former Secession Church. Mr Duncan died 11th December 1879, in the seventy-eighth year of his age, and the fifty-fourth of his ministry.

Statistics of Tulliallan Free Church, 1884:—Members, 148; adherents, 24; average attendance, 150. Total raised, £197; stipend, £185, with manse.

Kirkcaldy (Antiburgher), now Dunnikier Free Church.

Kirkcaldy is a seaport in Fifeshire, on the north shore of the Frith of Forth, about 6 miles east from Burntisland, and 14 north from Edinburgh.

This congregation was formed in 1747 by the minority of the Abbotshall Secession congregation, who at the breach cast in their lot with the General Associate or Antiburgher Synod.

Their first place of worship was built at the East Bridge of Kirkcaldy in 1748. This meeting house was superseded by another subsequently erected at Pathhead in 1763, and containing 795 sittings.

First minister, Rev. David Wilson. Ordained 7th June 1748; translated to Bow Lane Church, London, 1752.

Second Minister, Rev. David Kay. Ordained 21st Nov. 1752; died 1755, in the third year of his ministry.

Third Minister, Rev. Thomas Thomson. Ordained 22d November 1757; died 1789, in the thirty-second year of his ministry.

Fourth Minister, Rev. James Thomson, son of the former minister. Ordained 19th August 1789; died 1801, in the thirty-sixth year of his age, and the twelfth of his ministry.

Fifth Minister, Rev. Thomas Gray. Ordained 27th June 1802. Along with the majority of his congregation, Mr Gray declined uniting with the Burghers in 1820, and hence he and they adhered to the Synod of Protesters from that date till 1827, when, owing to the union with the Constitutional Presbytery in which they concurred, the Original Secession Synod was formed.

Mr Gray died 2d July 1837, in the sixty-sixth year of his age, and the thirty-fifth of his ministry.

On 2d January 1838 the congregation petitioned for a moderation, offering as stipend £100. This was granted, and the Rev. Prof. M'Crie was appointed to preach and preside on the Monday after the first Sabbath of February. The call was for the Rev. William White, of Haddington, and was subscribed by 54 persons. In addition, a paper of adherence was signed by 124 persons, most of whom were members. The Presbytery having urged that £10 additional for house rent be given, this was agreed to. The case having been referred to the Synod, that Court, though Mr White was desirous of accepting the call, declined to translate him.

On 5th March 1839 the congregation again applied for a moderation, which was complied with. Stipend to be £110. The Rev. David Sturrock, of Midholm, was appointed to officiate on Monday after the fourth Sabbath of March.

The call was for Mr James Black, M.A., Probationer, and was subscribed in all by 216 members and 52 adherents.

Sixth Minister, Rev. James Black, M.A. Ordained 14th August 1839, when the Rev. Prof. M'Crie, of Edinburgh, preached from Matthew iv. 19, and presided; the Rev. John Aitken, of Aberdeen, addressed minister and people, and the Rev. David Sturrock, of Midholm, concluded the service by preaching from Psalm xlv. 17.

Along with his congregation, Mr Black united with the remanent Synod of Original Burghers in 1842, and ten years later, along with the great majority of the congregation who retained the church, he united with the Free Church of Scotland. The church, which has been considerably improved and modernized, is now called Dunnikier Free Church. Mr Black died suddenly on 10th December 1880, in the sixty-first year of his age, and the forty-second of his ministry, and has been succeeded by the seventh minister, Rev. William Fairweather, M.A., who was ordained in 1881.

Statistics of congregation for 1884:—Members, 314; adherents, 40; total raised, £321; stipend, £207, with manse.

The members of this congregation who declined to accede to the Free Church afterwards built for themselves a place of worship, and had a pastor, the Rev. Wm. Hamilton,

ordained over them in 1874. They are at present without a minister, and the following are the statistics for 1884:—Members, 23; adherents, 7; total income, £88; average contribution per member, £3, 17s. 1½d.

Kirkcaldy (Burgher), now Port Brae Established Church.

This congregation originated in 1811, since, on December 31st of that year, a petition from twenty-three heads of families in and about Kirkcaldy was read to the Perth and Dunfermline Presbytery, stating their destitute situation through innovations in Doctrine and Worship contrary to the Confession of Faith, and craving to be taken under the inspection of this Court as a vacancy, for such supply of sermon as they can afford, which petition was granted.

On 6th April 1812 it was reported to the Presbytery that the congregation consisted of two elders, two deacons, and seventy-one members.

On 7th August 1815 they applied for a moderation, stipend offered, £90, with £15 for house rent, and to pay all taxes, with sacramental expenses. The Rev. Mr M'Wattie, of Kennoway, was appointed to preside on 5th September, but before moderating he was instructed to ascertain that the stipend shall increase as the congregation increases. The call was for Mr Thomas Hislop, Probationer, and was subscribed by 106 members and 9 adherents; but as he was under call to the united congregations of Ballylintagh and Garvagh, the matter was referred to the Synod, which at first preferred the latter congregation, but eventually, in deference to the wish of the Probationer and others, appointed his ordination to be at Kirkcaldy.

On 6th November 1815 the Perth and Dunfermline Presbytery recorded the following minute, viz., "The paper from Kirkcaldy having charged this Court with partiality in the distribution of preachers, the Presbytery express their marked disapprobation of such an unjust and rude accusation, and order the commissioner from that congregation to assure his constituents if ever such a paper come from them in future, it will not be received; and that the Presbytery

cannot listen to the distinction of acceptable and unacceptable preachers."

First Minister, Rev. Thomas Hislop, from Shottsburn, of which his father had been minister. Ordained 20th June 1816, when the Rev. Wm. Dalziel, of Dunfermline, began the services by preaching from Mark xvi. 15, "And He said unto them, go ye," &c.; the Rev. Alex. M'Wattie, of Kennoway, preached the ordination sermon from 2 Cor. iv. 5, "For we preach not ourselves," &c., presided at ordination, and thereafter addressed pastor and people.

On 28th December 1819 the Perth and Dunfermline Presbytery gave this congregation the loan of £200 from the donation of Miss Ross, on the security of their meeting-house.

On 10th May 1820 the congregation petitioned the Presbytery, offering to that Court that their minister shall be contented with what stipend they can give him after paying all other expenses without any future claim, or that the relation between them shall be dissolved. The Presbytery could not listen to such a petition in either case, but order that congregation to pay up all their arrears due their minister, as the first necessary step toward any final arrangement which may afterward be judged meet.

After much altercation among themselves, and with the Presbytery, the Rev. Thos. Hislop demitted the charge of the congregation to the Presbytery on 14th April 1823, he having obtained no stipend since December 1819.

On 3rd November the Presbytery learned that the congregation at Kirkcaldy is in a distracted state.

On 29th January 1828 certain persons in and about Kirkcaldy applied for sermon, which was granted, and on 4th November following the debts of the congregation were reported to the Presbytery as £542, 10s.

On 23rd June 1829 the Presbytery visited the congregation. All parties were present, were heard, and made explicit acknowledgment of their faults towards one another.

On 10th February 1830 the Presbytery granted the congregation a moderation for electing elders and deacons. These were appointed to be ordained on Thursday before the last Sabbath of July 1830.

On 1st March 1831 application was made for a moderation, which was granted for Tuesday after the third Sabbath of March, at 2 P.M., the Rev. John Cochrane, of Kennoway, to preach and preside. The call was for Mr Robert Macindoe, Probationer, and was subscribed by fifty-eight members and seventeen adherents, but as he had been also called to Balfron, the case was referred to the Synod, which preferred Kirkcaldy.

Second Minister, Rev. Robert Macindoe. Ordained 16th August 1831, when the Rev. Ralph Robb, of Strathkinnes, began the service by preaching from 2 Cor. ii. 15, 16; the Rev. John Waddell, of Burrelton, preached the ordination sermon from Ezekiel iii. 17-19; and after the ordination, addressed minister and congregation.

Along with his congregation Mr Macindoe united with the Church of Scotland in 1839, and afterwards built the *quoad sacra* church of Port Brae. At the Disruption of 1843 he and they adhered to the Free Protesting Church of Scotland, and accordingly were shut out from the church they had newly erected. Mr Macindoe was translated to Free Church, Galston, on 28th February 1844, and died there on 10th March 1877, in the seventy-third year of his age, and the forty-sixth of his ministry, and the congregation became merged in Kirkcaldy Free Church.

Kirkintilloch (Burgher), now United Original Secession Church.

Kirkintilloch is a burgh town in Dumbartonshire, 7 miles north from Glasgow, and 40 west from Edinburgh.

This congregation was originated by a diversity of opinion in the Burgher congregation of the town, which was then vacant. The ground of controversy was the duty of the State respecting religion, and as those who held the old light, or original views of the Secession on this point were in a minority, they withdrew from the other congregation, and on 16th April 1800 applied for sermon to the Original Burgher Presbytery. A church was afterwards built, which is still used by the congregation.

On 8th April 1806 they applied for a moderation for elders, which being granted, the Rev. Jas. Russell (minister

without a charge) was appointed to preach and preside on 5th May. The following were then elected, viz., Messrs John Graham, Jas. Henry, Archibald Buchanan, Matthew Stirling, Walter M'Kinlay, Jas. M'Ruat, and James Allan. The Rev. George Hill, of Cumbernauld, was appointed to admit the three first mentioned, and ordain the remaining four to the eldership on the second Sabbath of October 1806.

On 2d February 1808 a moderation was requested. Stipend offered £60, with £15 for travelling expenses, and £15 for a house, total, £90. The Presbytery granted the application with the recommendation that £10 be added to the stipend. The Rev. Wm. Watson, of Glasgow, was appointed to officiate on 29th February. The call was for Mr Alex. Stark, Probationer, and was subscribed by 109 members and 52 adherents, but as Mr Stark had also been called to Falkirk, Alloa, and Carluke, the matter was referred to the Synod, which preferred Falkirk.

On 13th February 1810 application was made for a moderation, stipend to be in all £90, when the Rev. Robt. Torrance, of Airdrie, was appointed to preach and preside on 1st March. The call was for Mr Ebenezer Dawson, Probationer, and was subscribed by ninety-six members and forty-two adherents, but as he had also been called to Carluke and Dalkeith, the case on being referred to the Synod was decided in favour of Carluke.

On 13th February 1811 application was again made for a moderation, the congregation offering as stipend £60, with £20 for house rent, other £20 for travelling expenses, with the use of a horse when needed. The Rev. Jas. Gardner, of Kilpatrick, was appointed to officiate on 26th February. The call was for Mr Robert Aitken, Probationer, and was subscribed by 122 members, but as Mr Aitken had also been called by the congregations at Dundee, Dunfermline, and Shottsburn, the matter was referred to the Synod, which preferred Kirkintilloch.

First Minister, Rev. Robert Aitken. Ordained 5th September 1811, when the Presbytery having repaired constitute to the Tent, the Rev. Finlay Stewart, of Pollokshaws, began the services by preaching from Luke xii. 42, 43. The

Rev. Jas. Gardner, of Kilpatrick, delivered the ordination sermon from Mark xvi. 15, presided at the ordination, and thereafter addressed pastor and people.

In February 1812 Mr Aitken was called to Dundee, and the matter was referred to the Synod. On this call being set aside, he was called to Shottsburn, and afterwards in 1813 to Boardmills, Ireland, which two calls, however, the Synod negatived, by continuing him at Kirkintilloch.

On 19th September 1815 Mr Aitken was again called to Dundee, and the matter being as usual referred to the Synod, he was translated thither on 5th June 1816.

On 20th August 1816 the congregation applied for a moderation, offering as stipend £110, with house and glebe, when the Rev. Robt. Torrance, of Airdrie, was appointed to officiate on 5th September. The call was for Mr George Hill, Probationer, and was subscribed by 141 members and 37 adherents, but as Mr Hill had also been called by the Paisley and Shottsburn congregations, the Synod, on the matter being remitted to them, preferred Shottsburn.

On 18th February 1818 applied for a moderation, stipend offered, £120, with a house and glebe, when the Rev. Jas. Gardner, of Kilpatrick, was appointed to preach and preside on 16th March. The call was for Mr John Russell, Probationer, and was subscribed by 190 members and 86 adherents, but as he had also been called to Cupar and Paisley, the Synod, after consideration, decided in favour of Paisley.

On 16th June 1818 applied for a moderation. Stipend to be what was formerly promised, when, after delay, the Rev. Alex. Turnbull, of Glasgow, was appointed to moderate on 13th August. The call was again for Mr John Russell, Probationer, but as the Synod had appointed him to be ordained at Paisley, the moderator sisted procedure.

On 13th May 1819 application was again made for a moderation, stipend to be £120, with house and glebe, and also £5 for travelling expenses. The Rev. Alex. Turnbull, of Glasgow, was appointed to officiate on 3rd June. Mr John Russell, Probationer, was, for the third time, elected, and the call, which was subscribed by 193 members and 72 adherents, was accepted.

Second Minister, Rev. John Russell. Ordained 9th November 1819, when the Rev. Robert Torrance began the services by preaching from Matt. xxviii. 19, 20, the Rev. Finlay Stewart delivered the ordination sermon from Rom. x. 15, presided at ordination, and thereafter addressed suitable exhortations to minister and congregation. Mr Russell's ministry was brief, and was closed by his death on 25th February 1824, in the thirty-sixth year of his age and the fifth of his ministry.

On 18th June 1826 applied for a moderation, stipend to be £120, with manse and glebe, £6 each time the Lord's Supper is dispensed, together with £5 for travelling expenses. The Rev. Peter Campbell, of Kilmarnock, was appointed to officiate on the Tuesday after the third Sabbath of March 1826. The call was for Mr William Tannahill, Probationer, and was subscribed by 240 members and 100 adherents.

Third Minister, Rev. Wm. Tannahill. Ordained 10th October 1826, when the Rev. Alex. Turnbull, of Campbell Street, Glasgow, began the services by preaching from Isaiah lxii. 6, 7, the Rev. Wm. Scott-Hay, of Bridge of Weir, delivered the ordination sermon from Acts viii. 5, presided at ordination, and thereafter addressed minister and congregation.

Along with the congregation and the remanent Original Burgher Synod, Mr Tannahill united with the Antiburghers, or Synod of Original Seceders, in 1842. He died on 27th November 1846, in the fiftieth year of his age, and the twentieth of his ministry.

On 13th September 1847 the congregation applied for a moderation, offering as stipend £100, together with £10 for communion expenses. The Presbytery, however, owing to an informality, appointed another congregational meeting to be duly held, and also that certain questions respecting finances be replied to.

On 26th October 1847 a petition for a moderation was again laid on the Presbytery's table, together with a document containing the following congregational statistics, viz., Membership, 240; gross average annual income during the previous three years is £166, 16s. 4d.; the average annual

burdens, £59, 0s. 8d., which leaves average annual income of £107, 15s. 8d. The collections average annually £81, 7s., and the seat rents £64, 3s. 7d. During the three years the income has rather diminished, and there are one third more sitters than there are of sittings let.

The Presbytery, after recommending strongly that £15 additional should be given to the minister for house rent, appointed Rev. D. Headrick to moderate on Monday, 22d November, at the conclusion of the Communion Thanksgiving service.

The moderation accordingly took place, when Messrs E. A. Thomson, J. D. Paxton, and John Blakely were duly nominated, and had respectively 18, 55, and 103 votes, and on the name of Mr Thomson being withdrawn, 78 voted for Mr Paxton, and 109 for Mr Blakely, so that the last named had a majority of 31.

On 7th December there was laid on the Presbytery's table the call to Mr John Blakely, Probationer, subscribed by 141 members and 35 adherents, together with reasons of protest against Mr Blakely's election subscribed by 79 members. Among these reasons is the following :—

"Because at a meeting of the members of the said congregation, held in the Kirkintilloch Meeting House on 14th October last, it was resolved that a list of members not holding seats and of members in arrears of seat rents should be submitted by the managers to the Session of the said congregation, and that the Session should give judgment in regard to such members, whether they should be admitted to vote at the election of a minister. We have to state to the Presbytery that in compliance with this resolution the managers met and prepared a list which was duly handed in to the Session, but which it appears they have not acted upon. In these circumstances we think the Session ought to be made to do their duty, either by being called to your bar, or in whatever other way may seem fitting to your reverend Court, as we are evidently not in a state at present to call until the Roll of Members is corrected."

On 21st December the Presbytery agreed to visit the congregation on 4th January, in order, if possible, to unite the

two parties into which they were unhappily divided, and which were nearly equally numerous.

At the time appointed the congregational meeting was held, and after the moderator (Rev. Jas. Smith, of Pollokshaws) had preached from the text, "Follow peace with all men," it was moved by Mr M'Kinlay that both parties give up their candidates, and Mr Mackay proposed as an amendment that the supporters of Mr Blakely adhere to their nominee, which amendment was carried by sixty-two votes against fifty.

On 8th February 1848 a petition, subscribed by 130 members and 44 adherents, was presented, asking that the call to Mr Blakely be not sustained. On a division the matter was referred to the Synod.

On 20th April the divided congregation held two meetings in the church at the same time, one of these being held in the area, and the other in the gallery. The former of these meetings unanimously agreed to withdraw, or pass from the call to Mr Blakely, and apply for another moderation, offering as stipend £140, whilst the other meeting, which consisted of Mr Blakely's supporters, appointed Messrs J. Mackay, senior and junior, to prosecute the call before the Synod, and also that if practicable £15 be added to the £110 formerly offered.

The Synod, after hearing both parties, decided in favour of Mr Blakely's settlement.

Fourth Minister, Rev. John Blakely, D.D. Ordained 2d August 1848. Called to Edinburgh, but remained at Kirkintilloch till his death, on 27th November 1866, in the fifty-first year of his age, and the eighteenth of his ministry.

On 30th November the congregation called Mr Thomas Gilchrist, Probationer.

Fifth Minister, the Rev. Thos. Gilchrist. Ordained 29th April 1869, when the Rev. John Robertson, of Ayr, conducted the opening devotional exercises, the Rev. Wm. B. Gardiner, of Pollokshaws, preached from Col. iv. 12, the Rev. Jas Smellie, of Edinburgh, presided at ordination, the Rev. John Ritchie, of Shottsburn addressed pastor and congregation, and the Rev. John Mackay, of Aberdeen, conducted the concluding devotions.

After a brief ministry Mr Gilchrist expired, and has been succeeded in 1873 by the Rev. Andrew Millar, who is thus the Sixth Minister of the congregation.

Statistics of congregation for 1884:—Members, 170; adherents, 40; total income, £266; stipend, £150, with manse; average contribution per member, £1, 11s. 4¼d.

Kirkintilloch Second Congregation (United Original Secession), now in Free Church.

This congregation was originated by a breach in the First or Townhead Congregation (see above) in connection with the settlement of a minister.

On 13th June 1848 a petition was laid on the Glasgow Presbytery's table, desiring that the seceding members be formed into a separate congregation. This was agreed to, and the Rev. James M. Smith, of Pollokshaws, was appointed to preach to them, and afterwards constitute them into a separate congregation, on the Thursday before the second Sabbath of July 1848.

Having applied for and obtained a moderation, the Rev. E. A. Thomson, of Dundee, was chosen as pastor, and the call subscribed by ninety-three members and forty-three adherents. The matter having been referred to the Synod, which continued Mr Thomson in Dundee, the congregation, on 6th February 1849, again applied for a moderation, offering as stipend £150. The Rev. D. Headrick, of Longridge, was appointed to preach and preside on 23rd February. The Rev. E. A. Thomson, of Dundee, was again elected, but the Synod refused to translate him. On 1st April 1851 it was reported that the congregation had united with the congregation of the Rev. Dr Andrew Marshall, who, on doctrinal grounds, had separated from the United Secession Church, and who afterwards applied for admission into the United Original Secession Church, though the application proved unsuccessful. Dr Marshall's congregation afterwards united with the Free Church of Scotland, and is now known as Free St Andrew's.

Kirkwall (Antiburgher), now extinct.

Kirkwall is a burgh town and seaport in the mainland of Orkney, 211 miles north from Edinburgh by sea.

This congregation was originated by persons who had formerly been connected with the New Light Antiburgher Congregation, of which the Rev. Dr Robert Paterson was minister, but who disapproved not only of the union with the Burgher Synod in 1820, but also of the voluntary opinions which were now prevalent. Hence, on 12th May 1824, a petition for sermon, subscribed by eleven members and fifty-three adherents, was laid by them on the table of the Synod of Protesters, and in October following the Rev. John M'Donald, of Thurso, was appointed to preach to them, ordain elders, and constitute a Session.

In 1827 the congregation called Mr Ebenezer Ritchie, Probationer; but as he had also been called to Toberdoney, Ireland, the case was referred to the Synod, which, on 17th May 1827, preferred Kirkwall, which decision was probably the last piece of business the Synod of Protesters did prior to its union with the Constitutional Presbytery.

First Minister, Rev. Ebenezer Ritchie. Ordained 21st November 1827, when the Rev. James Cairncross, of Birsay, preached from Jer. xxiii. 22, presided at ordination, and addressed pastor and people; and the Rev. Robert Shaw, of Whitburn, closed the service by preaching from 1 Cor. iii. 7.

On 7th April 1840 Mr Ritchie demitted his charge owing to insufficiency of stipend, and the congregation, which could not guarantee more than £55 per annum, expressed their unfeigned sorrow at the distressing prospect of losing their esteemed minister.

On 15th June 1840 Mr Ritchie withdrew his demission for a time, but afterwards renewed it on 1st May 1843, when it was accepted, and the pastoral tie was loosed by the Presbytery; the Clerk, moreover, being instructed to write to the congregation of Kirkwall, recommending them for the honour of the cause to do all in their power to pay the Rev. Mr Ritchie the sum of £23 which he claims as arrears.

On 30th October 1843 the congregation petitioned the

Presbytery for a moderation; stipend to be £54 and £6 for house rent, or £60 in all, which request was granted on the understanding that the Presbytery shall aid the congregation pecuniarily for a few years, and the Rev. Robert Auld, of Birsay, was appointed to preach and preside.

The call was for the Rev. Alex. Duncan, formerly of Dundee, and was accepted on the above conditions. The settlement, however, never took place, owing to the serious illness of Mr Duncan.

On 28th October 1844, Mr Duncan, who was afflicted with paralysis, demitted his acceptance of the call to Kirkwall, and, owing to the scarcity of probationers, the Presbytery was unable to give supply to Kirkwall during the following winter.

On 1st May 1845 a moderation was again asked for and granted, as the Synod had agreed to aid this congregation for two or three years with £20 annually. The Rev. Robert Auld, of Birsay, was appointed to preach and preside. The call was for Mr James M'Lean, Probationer, and was accepted.

Second Minister, Rev. James M'Lean. Ordained 14th August 1845, when the Rev. Robert Auld preached from 2 Cor. iv. 7, and the Rev. Alex. Brown, of Coupar-Angus, addressed pastor and congregation. Mr M'Lean having demitted his charge in 1849, the congregation called Mr David Walker, Probationer, on 7th February 1850.

Third Minister, Rev. David Walker. Ordained 25th July 1850, when the Rev. Robert Auld, of Birsay, preached, presided, and addressed minister and people, whilst the Rev. John Downes, of Boardmills, concluded the service by delivering a sermon.

Along with the congregation, Mr Walker united with the Free Church of Scotland in 1852. In the following year, however, he demitted his charge, and emigrated to Port Sarnia in Canada in 1854, where he died in 1861.

After Mr Walker's demission, the congregation dispersed.

Kirriemuir (Constitutional), now United Original Secession Church.

Kirriemuir is a town in Forfarshire, 6 miles north-west from Forfar, and 18 north-west from Dundee.

This congregation was one of the offshoots from that of Dumbarrow, which being 11 miles from Kirriemuir, was inconveniently far for worshippers who were accustomed to wait on divine ordinances there regularly every Sabbath.

Application was made for sermon to the Antiburgher Presbytery of Perth in 1772, and a meeting house, containing 500 sittings, was erected in the following year.

The congregation having applied for and obtained a moderation, called Mr James Punton, who having been also called to Hamilton, was ordained there.

First Minister, Rev. James Aitken. Ordained 29th December 1778.

Having objected to the imposition of the Narrative and Testimony as a term of Communion, and assisted in the formation of the Constitutional Presbytery in 1806, Mr Aitken and the majority of his congregation separated from the General Associate Synod. Though the church was claimed and retained by the Synod party, Mr Aitken and his adherents kept possession of the manse. A new church was therefore erected in 1806, which is still used by the congregation.

On 10th November 1829 the congregation petitioned for a moderation in a call to a colleague to the Rev. James Aitken. Stipend to be £60, the half of which the aged colleague gives from his own stipend, with the hope by and bye to provide a house, or give an equivalent. The Rev. James Meek, of Carnoustie, was appointed to preach on 10th February 1830, after which the Rev. James Gray, of Brechin, was to moderate. The call was for Mr James Anderson, Probationer, and was accepted on the understanding that he was not to be expected to preach three times every Sabbath.

Second Minister, Rev. James Anderson. Ordained 26th October 1830, when the Rev. James Meek preached from 2 Cor. ii. 16, the Rev. James Gray presided at ordination, and addressed minister and people, and the Rev. John Aitken, of Aberdeen, concluded the service by delivering a sermon from Heb. xiii. 17.

Mr Aitken, the senior colleague, during whose ministry the congregation had on four occasions renewed the National Covenants in a bond suited to the times, died 24th September

1834, in the seventy-eighth year of his age, and the fifty-sixth of his ministry.

Mr Anderson, owing to bad health, having on 15th October 1839 retired on a pension of £10 annually from the congregation, and gone to Edinburgh to pursue a literary career, the congregation applied for a moderation, offering as stipend, in addition to the annuity above mentioned, £70, with the manse. The Rev. John Sandison, of Arbroath, was appointed to preach and preside on 6th May 1840. The call was for Rev. Archibald Brown, A.M., Leslie, and was signed by twenty-seven male members and eleven adherents. The matter having been referred to the Synod, that Court on 19th August agreed to his translation.

Third Minister, Rev. Archibald Brown, A.M., formerly of Leslie. Inducted 1840.

The congregation of Adam Square, Edinburgh, having called Mr Brown to be their minister, the Synod on 15th September 1842 refused to translate him, whereupon Mr Brown demitted his charge, which demission, after delay, was accepted, and he having been again called to Adam Square, Edinburgh, was inducted there.

In 1844 the congregation presented a call to Mr Edward A. Thomson, Probationer, but as he had also been called to Dundee, the Synod on 1st May appointed him to the latter charge.

On 19th December 1844 the congregation called Mr James Aitken, M.A., Probationer, who, however, shortly after the call was given, was removed by death.

The congregation next gave a call to Mr John D. Paxton, Probationer, which was accepted.

Fourth Minister, Rev. John Dunlop Paxton. Ordained March 1846. Mr Paxton having been called to East Campbell Street, Glasgow, the Synod on 1st November 1848 declined to translate him, but on his having again been called by the same congregation, the Synod on 2nd May 1849 agreed to the translation.

Fifth Minister, Rev. Robert Craig. Ordained 14th February 1855. In 1860 he was called to Thurso, but declined. Died 14th March 1869, in the forty-second year of his age, and the fifteenth of his ministry.

On 8th March 1871 the congregation elected the Rev. A. T. M'Clennaghan, of Kilmarnock, the call being subscribed by four elders, seventy-one members, and twenty-six adherents.

Sixth Minister, Rev. Andrew Thomson M'Clennaghan, formerly of Kilmarnock. Inducted 31st May 1871. Resigned, afterwards joined the Established Church, went abroad, and died.

Seventh Minister, Rev. William W. Spiers. Ordained 1878, and after several years' service he was translated to Darvel, Ayrshire.

Statistics for 1884:—Members, 47; adherents, 8; total income, £78; at present without a minister; average contribution per member, £1, 13s. 2¾d.

Lanark (Burgher), now in Free Church.

Lanark is the county town of Lanarkshire, and is 32 miles south-west from Edinburgh, and 25 south-east from Glasgow.

The first supply of sermon was given to this congregation on the third Sabbath of November 1799, by the Rev. George Williamson, and on 5th April 1800 they reported to the Presbytery that they had sixty members.

On the 5th August the Rev. Ebenezer Hislop, of Shottsburn, constituted the session.

Owing to a disruption in the New Light Burgher Congregation of Lanark, the Edinburgh Presbytery on 27th December 1827 received a petition from a number of persons in and about that town requesting sermon, when the Rev. Jas. Watson, of Edinburgh, was appointed to preach to them on the second Sabbath of January 1828. The Presbytery afterwards appointed the Rev. David Headrick to constitute the persons applying for membership into a congregation, on the Monday after the third Sabbath of April, also to moderate in an election of elders among them, and, moreover, the Presbytery agreed that for a time the stipend paid to preachers by this congregation shall be fifteen shillings per Sabbath.

Messrs Archibald Davidson, William Russell, and Thomas

Walker having been chosen for elders, the Presbytery on 20th June 1828 appointed their edict to be served in due form, which having been returned, the Rev. Wm. Logan, of Lesmahagow, was appointed to ordain them on the fourth Sabbath of October.

On 19th October 1830 the congregation applied for a moderation, stipend offered £60, with the promise of increasing it as soon as it is in their power to do so. The Rev. Clement Moscrip, of Bathgate was appointed to officiate on the Tuesday after the first Sabbath of December. The call was for Mr John H. Garven, Probationer, and was subscribed by fifty-seven members and adherents.

First Minister, Rev. John H. Garven. Ordained 4th May 1831, when the Rev. David Headrick, of Longridge, began the services by preaching from Ezekiel xxxiii. 1-9, the Rev. William Logan, of Lesmahagow, delivered the ordination sermon from 1 Cor. iv. 1, 2, presided at the ordination, and thereafter gave suitable addresses to the minister and congregation. The Rev. Jas. Anderson having retired, and the Session having been constituted, Mr William Russell, elder, was returned as their representative, and his name was added to the Roll of Presbytery.

On 22nd May 1834, Mr Garven demitted his charge, owing to the poverty of the congregation and other cognate reasons, which resignation was reluctantly accepted. He afterwards proceeded to Australia, became the pastor of the Presbyterian Church of Maitland, in New South Wales, whence he was transferred to the seaport town of Shoalhaven, in that colony, where he died.

On 5th April 1836, applied for a moderation, stipend to be £60, when the Rev. David Headrick was appointed to officiate on the Tuesday after the fourth Sabbath of April. The call was for Mr Peter R. Sawers, Probationer, and was subscribed by fifty-two members in full communion, and nine adherents; but as he had also been called to Loughbrickland, Ireland, the matter was referred to the Synod, which preferred Lanark.

Second Minister, Rev. Peter R. Sawers. Ordained 29th November 1836, when the Rev. George Hill, of Shottsburn, preached the ordination sermon from 1 Tim. iv. 16, and pre-

sided at ordination, after which the Rev. Andrew M'Kenzie, of South Gray's Close, Edinburgh, gave suitable exhortations to minister and congregation. Mr Sawers having retired and constituted the Session, Mr Thomas Lang was returned as representative elder, and his name was accordingly added to the roll of Presbytery.

Along with the congregation, Mr Sawers united with the Church of Scotland in 1839, and shortly afterwards he was translated to High Bridge, Newcastle, and after the Disruption of 1843 became minister of the Free Church of Gargunnock, Stirlingshire.

After the removal of Mr Sawers, the congregation, which was never large, rapidly dissolved. The church was built in 1829, at a cost of about £360, and contained 273 sittings. After the dissolution of the congregation it stood unoccupied for several years, and had a debt of about £80 resting on it. Subsequent to the Disruption, the Free Church Congregation purchased it for £100, and after extensive repairs and improvements, costing about £150, occupied it as their place of worship till 1883, when they removed it and erected a larger, more beautiful, and much more expensive church on its site.

Leith (United Original Secession), now Trinity Free Church.

Leith is a seaport of Edinburgh, and is contiguous to the city.

This congregation was originated by the Doctrinal Controversy, which raged in the United Secession Church during the years 1845-46. It was an offshoot from Kirkgate United Secession Congregation, whose pastor, the Rev. Wm. Marshall, was much dissatisfied with the mode in which the controversy was settled in the Synod. Along with his father, Rev. Dr Wm. Marshall, of Kirkintilloch, and the Rev. Wm. Scott, of Leslie, he was a member of a church which had a brief existence, viz., the Calvinistic Secession, but on 2nd November 1848, along with his congregation, which had erected a church in Junction Road, he applied for admission into the United Original Secession Church. After conversation and delay this

was granted on 21st November 1848. Along with his congregation he united with the Free Church of Scotland in 1852, and was, in 1856, translated to his late father's congregation in Kirkintilloch, where he died in 1860. This congregation afterwards removed to a church which they had erected near the foot of Leith Walk, and which bears the name of Trinity Free Church. The Rev. A. S. Muir, D.D., is its pastor.

Total income of congregation for 1882, £214.

Lesmahagow (Burgher), now extinct.

Lesmahagow is a village in Lanarkshire, 6 miles south-west from Lanark, and 23 south-east from Glasgow.

This congregation was an offshoot from the Original Burgher Congregation of Carluke, and its formation was designed for the convenience of those members of the Carluke congregation who resided in Lesmahagow and neighbourhood, and thus were far from their place of worship.

On 28th April 1814, the Presbytery of Edinburgh read a petition from forty persons in and about Lesmahagow, craving the Presbytery "to take their clamant state into consideration, and grant them supply of sermon;" but the Presbytery found that the petition was informal, being subscribed by many who were members of Carluke congregation. The Presbytery wished to give them all encouragement when they applied in a legal manner, and recommended them to apply to the Rev. Ebenezer Dawson, of Carluke, for what advice, assistance, and encouragement they find necessary.

On 19th July 1814 the petition having been renewed, the Presbytery agreed to grant them supply of sermon.

On 12th March 1816 they petitioned the Presbytery that Messrs Wm. Miller, Jas. Greenshields, and John Hogg, formerly elders in Carluke congregation, should be constituted into a Session, when the Presbytery ordered that their edict be served on fourth Sabbath of March. No objections having been offered, the Rev. John Inglis, of Greenlaw was appointed to constitute them into a Session on the first Sabbath of May.

On 1st May 1817 the congregation applied for a moderation, stipend to be £70 with a house and garden, but the application was not granted, because the said stipend was by far too small.

On 9th June 1817 they again applied for a moderation, offering £5 additional as stipend, but the Presbytery still refused to grant their request, owing to the smallness of the stipend offered.

On 21st July 1817 the congregation again applied for a moderation, offering other £5 additional, that is in all £80, with house and garden, as stipend. The Presbytery, however, delayed the matter, whilst they appointed a committee to enquire into the circumstances of the congregation.

On 24th February 1818 applied for a moderation, stipend to be £100 with sacramental expenses, and a house and garden, when the Rev. Jas. Watson of Edinburgh was appointed to preach and preside on 27th March. The call was for Mr John Russell, Probationer, and was subscribed by 97 members and 120 adherents, but Mr Russell having been also called to Carluke, Cupar, Paisley, and Kirkintilloch, the matter was referred to the Synod, which preferred Kirkintilloch.

On 6th April 1819 applied for a moderation, offering as stipend £100 with house and garden, and a promise to increase the stipend as soon as Providence puts it in their power. The Rev. George Hill, of Shottsburn, was appointed to officiate on 22nd April. The call was for Mr W. Logan, probationer, and was subscribed by 104 members and 148 adherents, but as he had also been called to Falkirk, the matter was referred to the Synod, which decided in favour of Lesmahagow.

First Minister, Rev. William Logan. Ordained 1st March 1820, when the Rev. George Hill, of Shottsburn, began the service by preaching from 2 Cor. iv. 5 ; the Rev. Jas. Watson, of Edinburgh, then delivered the ordination sermon from 2 Tim. iv. 5, presided at ordination, and thereafter addressed pastor and people. Mr Logan having retired and constituted the Session, Mr John Hogg was returned as their representative, and his name added to the Presbytery roll.

In 1839 this congregation, along with their pastor, united with the Church of Scotland, and at the disruption of 1843 adhered to the Free Church of Scotland. On the translation of Mr Logan to Free Church, Sanquhar, it was considered undesirable to have two Free Church congregations in the same village. A portion of this congregation, therefore, united with Lesmahagow Free Church, whilst those remaining united with the Reformed Presbyterians, who, with the Rev. Mr Milwain removed from a neighbouring village to their church. After Mr Milwain's decease, the Rev. Mr M'Meekin became pastor, but owing to unfavourable circumstances, the congregation gradually diminished and became extinct, and the meeting-house was gifted to the minister, who afterwards sold it.

Leslie (Antiburgher), now extinct.

Leslie is a town in Fifeshire, 3 miles west from Markinch, and 9 miles north-west from Kirkcaldy.

The first recorded supply was given to this congregation by Mr John Millar, Probationer, on the fourth Sabbath of February 1828.

On 17th March 1829 application was made for a moderation, stipend offered £80, without a house, or £70, with a house. The Rev. Thomas Gray, of Kirkcaldy, was appointed to preach and preside on 30th March.

The call was for Mr Archibald Brown, Probationer, and was subscribed by sixteen members.

First and only Minister, Rev. Archibald Brown, M.A. Ordained 10th November 1829, when the Rev. Dr M'Crie, of Edinburgh, preached from Eph. iv. 12; the Rev. Thos. Gray, of Kirkcaldy, presided at the ordination; the Rev. Robert Shaw, of Whitburn, addressed pastor and congregation, and the Rev. Matthew Murray, of Glasgow, concluded the service by preaching from Psalm lxxxix. 15.

Mr Brown having been in May 1840 called to Kirriemuir, was translated thither by the Synod in the following August, and on the 7th December of the same year a paper was read at the Presbytery from this congregation, expressing their

willingness to receive regular supply of sermon, but also stating their inability to support ordinances. Shortly afterwards the congregation became extinct.

Midholm (Antiburgher), now United Original Secession Church.

Midholm, or Midlem, is a village in Bowden Parish, Roxburghshire, 4 miles south-east from Selkirk, and 4 south-west from Melrose.

This congregation originated from the forced settlement of an unpopular presentee to the Parish Church of Bowden.

Application having been made for sermon to the Associate Presbytery during the controversy connected with the above case, Mr Andrew Clarkson, Probationer, but afterwards Secession minister of Craigmailen, preached at Midholm, on the last Sabbath of June 1740, and supply of sermon was given alternately at Midholm and Ettrick, till a minister was settled at Midholm, when the Seceders in Ettrick, Yarrow, and Ashkirk were regarded as belonging to the congregation.

The church, which was built in 1746, is still occupied by the congregation, and although now more comfortable than formerly, had in 1860 its sitting accommodation reduced to 250.

First Minister, Rev. Patrick Matthew. Ordained 14th May 1742. Adhered with the majority of the congregation to the General Associate (Antiburgher) Synod at the Breach of 1747, but in 1751 his opinion became changed, and he joined the Burghers. In 1752 he was translated to Auchtermuchty, and ultimately emigrated to America, where he died.

Second Minister, Rev. Andrew Arnot. Ordained 8th July 1752; died 24th May 1803, in the eighty-first year of his age, and the fifty-first of his ministry.

Mr Arnot, in compliance with the request of the Synod about the year 1754, went to America to aid in supplying Gospel ordinances to the early settlers there. After labouring for about twelve months, he returned to his charge.

Third Minister, Rev. Laurence Glass. Ordained 11th

January 1803; deposed 1806, and became a farmer near Melrose.

Fourth Minister, Rev. James Inglis. Ordained 28th February 1809; resigned 24th July 1828.

The congregation then, on 4th August following, applied to the Original Secession Presbytery of Edinburgh for supply of sermon, which was granted, and the Rev. Robert Shaw, of Whitburn, was appointed to preach to them on the third Sabbath of August.

On 17th March 1829 application was made for a moderation. Stipend offered £80, together with manse, garden, and glebe, and if their funds admit, to make their minister a present at each sacrament. The Presbytery, however, recommended them that a certain sum should be given for sacramental expenses.

The Rev. Patrick M'Kenzie, of Kelso, was appointed to preach and preside on 24th March. The call was for Mr James Wright, Probationer, and was subscribed in all by fifty-two members and eleven adherents.

On 11th May following they promised £10 to the proposed stipend, making it £90, and promised also to give at least £2 at every sacrament for sacramental expenses.

As Mr Wright had, however, been also called to Coupar-Angus, the matter came before the Synod, which preferred the latter congregation.

On 8th June 1830 applied for a moderation. Stipend offered £70 with manse, garden, and glebe, but will increase the stipend if circumstances permit. The Rev. Prof. Paxton, Edinburgh, was appointed to officiate on first Sabbath of July. The call was for the Rev. Thomas M'Crie, of Clola, but owing, *inter alia*, to his desire to remain at Clola, this call proved abortive.

On 24th January 1832 a moderation in a call was again applied for, the stipend offered being on this occasion £60, with manse, garden, and glebe. The Presbytery, while trusting that the stipend will increase, granted the request, and appointed the Rev. Patrick M'Kenzie to preach on the second Sabbath of February, and moderate in a call on the Monday

following. The call proved to be in favour of Mr David Sturrock, Probationer.

Fifth Minister, Rev. David A. Sturrock. Ordained 3rd October 1832, when the Rev. Patrick M'Kenzie, of Kelso, conducted the opening devotional exercises; the Rev. Robt. Shaw, of Whitburn, preached from Rev. i. 16, and presided at the ordination; the Rev. Thos. Gray, of Kirkcaldy, addressed minister and congregation, and the Rev. Jas. A. Wylie, of Dollar, concluded the service by delivering a discourse from Jer. i. 7.

Mr Sturrock died on 12th February 1853, in the twenty-first year of his ministry.

Sixth Minister, Rev. Wm. F. Aitken, M.A. Ordained 28th June 1854. Translated to Glasgow, June 1874.

Seventh Minister, Rev. Thomas Matthew. Ordained 12th May 1875.

The parents of Thomas Aird, the poet, lived and died in connection with this congregation, so that in his early years he must have attended the place of worship, though it is unlikely he ever was in full membership. The church is probably the oldest Secession meeting house in Scotland.

Statistics for 1884:—Members, 63; adherents, 10; total income, £150; stipend £120, with manse; average contribution per member, £2, 7s. 8½d.

Midmar (Burgher), now Bankhead Free Church.

Midmar is a parish in Aberdeenshire, between the Dee and the Don, about 15 miles west from Aberdeen.

This congregation was formed by persons who had formerly been members of the Associate Burgher Congregation, of which the Rev. Jas. Paterson was then pastor, and who being dissatisfied with the new or voluntary views which prevailed in that congregation separated, and for a time travelled regularly every Sabbath to the church in Aberdeen where the Rev. Wm. Primrose ministered.

Having on 13th July 1818 petitioned for supply of sermon, they stated that they numbered twenty-one, and desired to be recognised as a vacancy. The Presbytery thereupon appointed Mr Anderson, Probationer, to preach to them on the first and second Sabbaths of August.

On 19th December 1820 they applied to have a moderation for elders, which being granted, the Rev. Wm. Primrose, of Aberdeen, was appointed to preside on 11th January 1821, and at the same time the Court recommended them to elect deacons. Messrs James Leith, Alex. Taylor, John Urquhart, and Wm. M'Combie were chosen for the eldership, and James Taylor, John Barnet, and Alex. Reid were chosen to be deacons.

On 4th October 1831 the congregation again petitioned for an election of elders, when the Rev. Wm. Primrose was appointed to preach and preside on the Tuesday after the fourth Sabbath of October. The result was that Messrs Alex. Reid, Andrew Reid, James Taylor, Alex. Coupar, and John Urquhart were ordained to the eldership, and George Allan to the deaconship.

On 10th April 1832 the congregation applied for a moderation in a call for a minister. Stipend offered £60, with house, and three acres of land, together with £5 for sacramental expenses. The Rev. Wm. Primrose was appointed to officiate on the first Wednesday of May. The call was for Mr James M'Gown, Probationer, and was subscribed by forty-seven members and thirteen adherents.

First Minister, Rev. Jas. M'Gown. Ordained 29th August 1832, when the Rev. John Cochrane, of Kennoway, began the service by preaching from 1 Tim. iv. 16; the Rev. Wm. Primrose, of Aberdeen, delivered the ordination sermon from 1 Thes. v. 25, presided at ordination, and thereafter gave suitable exhortations to pastor and people.

Along with the congregation Mr M'Gown united with the Church of Scotland in 1839, and at the Disruption of 1843 they all continued with the Free Protesting Church of Scotland. In 1845 Mr M'Gown was translated to the Free Church of Bervie, and subsequently to Broomknoll Free Church, Airdrie, where he ministered till his death.

Second Minister, Rev. Wm. Scott-Hay, formerly of Bridge-of-Weir. Inducted 1845, and died 15th December 1851, in the thirty-first year of his ministry.

Third Minister, Rev. Thomas Murray, ordained 1857.

The first place of meeting this congregation had was the barn

of Mr James Leith, but afterwards a church containing about 350 sittings was erected in 1832, and which building is still occupied by the congregation.

Statistics for 1884:—Members, 128; adherents, 18; average attendance, 150; total funds raised, £162; stipend, £177, with manse.

Milnathort or Orwell (Burgher), now Free Church.

Milnathort is a village in the parish of Orwell, and county of Kinross, 1½ miles north-east from Kinross, and 14 south of Perth.

This congregation was formed by the secession of the Rev. Thos. Mair, the parish minister, and the majority of his parishioners from the Establishment on 18th February 1737.

For about three years they continued to worship in the Parish Church along with the adherents of the Establishment, till they were ejected from it in 1740, when they worshipped in the open air, till, in 1742, they took possession of a meeting-house which they had erected, and which was long and widely known as the Muckle Kirk. This name was given to it, not only because of its great size, for it could accommodate 2000 sitters, but also because it had in its rear large folding doors, which, when opened, caused a vast body of people seated on the brae face behind the church to hear and take part in divine ordinances. As illustrative of the large gatherings that took place there in early Secession times, the Rev. Ralph Erskine states in his diary as follows:—"Sabbath, 6th August 1738. I was present at the Sacrament at Orwell, where a vast multitude were gathered, and upwards of 5000 persons did communicate."

First Minister, Rev. Thos. Mair. Ordained minister of the parish of Orwell 1727. Seceded from the Establishment and joined the Associate Presbytery, 1737. Adhered with the majority of his congregation to the General Associate (Antiburgher) Synod at the breach in 1747. Deposed for heresy, April 1757. Died 14th February 1768, in the sixty-eighth year of his age, and the forty-first of his ministry. After Mr Mair's decease the congregation united with the

Burghers, with the exception of a few who returned to the Establishment.

Second Minister, Rev. Thos. Porteous. Ordained 23rd October 1771. Being along with his congregation dissatisfied with the "Preamble" and the views contained therein as contrary to the original principles of the Secession, he, in September 1800, renounced connection with the New Light Synod, and on 27th January 1801, along with James Deas, David Readdie, David Coventry, John Henderson, and George Simson, elders, acceded to the Original Associate Burgher Presbytery. Owing to Mr Porteous having been afflicted with a dumb palsy, the Perth and Dunfermline Presbytery, on 3rd November 1812, agreed to supply his pulpit every alternate Sabbath, which was done till his death, which took place on 11th November 1812, in the sixty-seventh year of his age, and the forty-second of his ministry.

On 4th July 1814 the congregation applied for a moderation, stipend offered £110 with house and garden. This request was granted on the understanding that all the minister's taxes shall be paid; and the Rev. Alex. M'Wattie, of Kennoway, was appointed to officiate on 22nd July. The call was for Mr Wm. Dalziel, Probationer, and was subscribed by 246 members and 26 adherents, but as Mr Dalziel had also been called to Dunfermline, the matter was referred to the Synod, which preferred the latter congregation.

On 11th March 1816 again applied for a moderation. Stipend offered, £110; sacramental expenses, with house and garden, and to defray the minister's taxes. The Rev. Alex. M'Wattie was appointed to officiate on 5th April. The call was for Mr James Thornton, Probationer, and was subscribed by 248 members and 56 adherents.

Third Minister, Rev. James Thornton. Ordained 27th August 1816, when the Rev. Thos. Hislop, of Kirkcaldy, began the service by preaching from Rom. i. 15; the Rev. Robert Aitken, of Dundee, preached the ordination sermon from 2 Tim. ii. 15, "Rightly dividing the word of truth," presided at ordination, and thereafter addressed pastor and people.

Along with the congregation Mr Smith united with the Church of Scotland in 1839, and also continued with the

Free Protesting Church of Scotland after the Disruption of 1843. After having in his latter years several colleagues successively, he died on 3rd September 1874, in the fifty-fifth year of his pastorate.

Fourth Minister, Rev. Walter C. Smith. Ordained 1850, and translated to Roxburgh Free Church, Edinburgh.

Fifth Minister, Rev. Alex. Mitchell, M.A. Ordained 1859, and died 17th June 1882.

Sixth Minister, Rev. Alex. M. Sutherland. Ordained 22d February 1883.

Statistics for 1884:—Members, 216; adherents, 20; average attendance, 200; total raised, £219; stipend, £197, with manse.

Paisley (Burgher), now George Street United Presbyterian Church, and Minority in Martyr's Free Church.

Paisley is a large town in Renfrewshire, 7 miles south-west from Glasgow, and 17 north-east from Greenock.

This congregation was founded by Ralph Fergus, Elder, and other thirty persons who obtained their first supply of sermon as a congregation on the second Sabbath of January 1800, when the Rev. Wm. Willis, of Greenock, preached to them.

Near the beginning of their career they had a congregational dispute, which was, however, settled on 7th December 1802.

On 14th April 1807 application was made for an election of elders, which was granted, and the Rev. Jas. Gardner, of Kilpatrick, with the Rev. Alex. Brown, of Burntshields, were appointed to preach and preside on 4th May.

Messrs John Watson, Matthew Brown, John Paton, James Hamilton, and William Foot having been elected, their edict was duly served, with the result that objections were lodged against them all, save Matthew Brown. The Presbytery, however, regarding these objections invalid, appointed James Hamilton to be admitted, and the rest to be ordained to the eldership on 27th October, when the Rev. Alex. Brown shall preach, and the Rev. Jas Gardner shall ordain.

On 3rd November Mr Gardner reported that he had ordained Messrs John Watson, John Paton, and Wm. Foot to

the eldership, but James Hamilton did not offer, and Matthew Brown would not submit to ordination.

On 8th March 1815 petitioned for a moderation, stipend offered, £140, when the Rev. Robert Aitken, of Kirkintilloch, was appointed to officiate on 23rd March. The call was for Mr William Dalziel, Probationer, and was subscribed by sixty-one members and forty-one adherents, but as he had also been called to Shottsburn, Milnathort, and Dunfermline, the Synod preferred the last named congregation.

On 16th July 1816 applied for a moderation. Stipend offered, £90, with £30 for house rent, and £15 for travelling expenses, or £135 in all, when the Rev. Finlay Stewart, of Pollokshaws, was appointed to moderate on 2d August. The call was for Mr George Hill, Probationer, and was subscribed by seventy-five members and fifty adherents, but as he had also been called to Kirkintilloch and Shottsburn, the Synod preferred Shottsburn.

On 17th February 1818, applied for a moderation, stipend offered £130, with £30 for house rent, when the Rev. John M'Kinlay, of Renton, was appointed to officiate on 16th March. The call was for Mr John Russell, Probationer, and was subscribed by 117 members and 116 adherents; but as he had also been called to Carluke, Kincardine, Falkirk, Lesmahagow, Kirkintilloch, and Cupar congregations, the matter was referred to the Synod, which decided in favour of Paisley.

No settlement, however, then took place, since Mr Russell firmly declined to be settled at Paisley, because, *inter alia*, the congregation, though numbering only 116 persons, propose to build a church to contain 1200 people, and he was of opinion he was not the man to gather such a congregation in Paisley. The Synod eventually reversed their decision, and allowed him to be ordained at Kirkintilloch, to which he had again been called.

After repeated applications, the Presbytery appointed an election of elders to take place on the Monday after the third Sabbath of February 1820, the Rev. Robert Torrance, of Airdrie, to preach and preside. Messrs Peter Paul, Robert M'Lure, Andrew Gray, Alex. M'Fee, Duncan Buchanan, and

John Mack were then elected, and the four first named were appointed to be ordained by the Rev. Finlay Stewart on the fourth Sabbath of May 1820.

On 16th September 1823, applied again for a moderation, stipend to be £100, with £40 for house rent and travelling expenses. This request was granted on the understanding that sacramental expenses are not included in this sum, and the Rev. John Russell, of Kirkintilloch, was appointed to officiate on 2nd October. The call was for Mr Andrew Thomson, Probationer, and was subscribed by 161 members and 105 adherents, and though he had also been called to Stirling, the Synod appointed him to be ordained at Paisley.

First Minister, Rev. Andrew Thomson. Ordained 18th November 1824, when the Rev. Wm. Scott Hay, of Burntshields, began the services by preaching from 1 Pet. v. 4, the Rev. Michael Willis, of Renfield Street Church, Glasgow, delivered the ordination sermon from Matt. xxviii. 20, presided at ordination, and thereafter addressed suitable exhortations to minister and congregation.

On 26th November 1823, unfavourable reports regarding Mr Thomson having been circulated, the matter came before the Presbytery, and after repeated and protracted meetings, Mr Thomson was loosed from his charge, 16th June 1834.

On 14th April 1835, the congregation petitioned for sermon, when after considerable discussion it was agreed "to grant the prayer of the petition, but the Presbytery regret that expressions should be used in the body of it, which there is reason to construe as breathing animadversion on this body for opening a negotiation (for no more has been done) with the Established Church; and the Presbytery trust that the congregation of Paisley will be careful to maintain the great principles of national religion transmitted to us from our forefathers, and founded on the Word of God."

As is apparent from the above extract, the voluntary controversy, which was now rampant, had infected this congregation, and the result was a disruption. The majority being New Light, retained the place of worship, and applied to the United Secession Church for admission in April 1835, and the minority withdrawing to a hall, after the union with the

Establishment, worshipped in Martyrs' Church. The church, which was the original place of worship of the congregation, was erected in George Street in 1822, at a cost of about £1700, and held 1058 sitters. It is now a United Presbyterian Church.

On 13th June 1837, the remanent congregation (or minority as mentioned above) applied for a moderation, stipend to be £70, with £5 for sacramental expenses. This request was granted, but the Presbytery strongly recommended the congregation to make the stipend £80 at least. The Rev. John M'Kinlay was appointed to moderate on 29th inst., at twelve noon. The call was for Mr James Falconer, Probationer, and was subscribed by sixty-five members and seven adherents, but as he had also been called to Kennoway, the case was referred to the Synod, which decided for Paisley.

Second Minister, Rev. James Falconer. Ordained 12th December 1837, when the Rev. James Finlay, of Airdrie, began the services by preaching from Luke xxii. 54-62; the Rev. James Stark, of Greenock, then delivered the ordination sermon from John xxi. 17, presided at ordination, and thereafter addressed minister and congregation.

Along with the congregation Mr Falconer united with the Church of Scotland in 1839, and was removed to Levern and afterwards to Martyrs' Church. He continued with the Free Protesting Church of Scotland at the Disruption of 1843. He was translated to Wigtown, and afterwards, in 1851, emigrated to Canada, where he died in 1856.

Statistics for 1884:—Members, 248; adherents, 243; average attendance, 450; total funds raised, £335; stipend, £204, with manse.

Perth (Burgher), now extinct.

Perth is the county town of Perthshire, 22 miles west from Dundee, and 46 north from Edinburgh.

This congregation was originated by the Rev. William Wilson, A.M., one of the founders of the Secession Church, who separated from the Church of Scotland in 1733. For some time he and his congregation continued to worship along with the adherents of the Establishment in the old parish

church, till, on 17th May 1740, they were excluded by the civil power, and withdrew to the Glovers' Yard, where they worshipped till in November following they met in the church now called "Wilson Church," which had been erected by them.

First Minister, Rev. William Wilson, A.M. Ordained as Third Minister of the city of Perth, 1st November 1716; seceded from the Church of Scotland, 16th November 1733; appointed Professor of Theology by the Associate Presbytery, November 1736; died 14th November 1741, in the fifty-second year of his age, and the twenty-sixth of his ministry.

Second Minister, Rev. George Brown. Ordained 26th August 1742. Having along with a large portion of the congregation adhered to the Antiburgher or General Associate Synod at the breach in 1747, he and his followers withdrew in that year from the remanent congregation which continued in the meeting-house, and founded what is now called the North United Presbyterian Church.

Third Minister, Rev. John Jervie. Ordained 24th March 1751.

Fourth Minister, Rev. Jedidiah Aikman. Ordained as colleague to Mr Jervie, 3rd June 1783.

During the progress of the controversy respecting the duty of civil rulers towards religion, the collegiate ministers of the congregation held opposite views; for whilst the junior colleague adopted the new views that were then prevalent, the senior minister continued to abide by the original principles of the Secession. The result was, that when Mr Jervie and those who adhered to him declined the authority of the New Light Synod, and on 4th November 1800 acceded to the Associate or Old Light Presbytery, a schism in the congregation took place, and each of the pastors with their respective followers claimed the exclusive possession of the church.

A law plea, known as "Craigdaillie (who was senior elder of the Session) *versus* Aikman," was the consequence; and after a protracted litigation extending over nearly twenty years, which was twice appealed to the House of Lords, and in which had been expended upwards of £2300, being probably more than the property was worth, the result was that the New Light party continued in possession of the

church. During the continuance of the legal strife both the Old and New Light sections of the congregation worshipped in the same building on Sabbaths, but during different portions of the day, and after the settlement of the dispute in 1819 the Old Light congregation withdrew and erected a church for themselves in Kinnoul Street.

The Rev. John Jervie having died 19th November 1801, in the seventy-sixth year of his age, and the fifty-first of his ministry, the congregation, on 3rd August 1802, applied for a moderation, offering as stipend £100. The Rev. Patrick Connal, of Bathgate, was appointed to officiate on 7th September. The call was for the Rev. Wm. Taylor, of Levenside, and was subscribed by 190 members, but the Presbytery, on 9th November, declined to translate.

On 11th January 1803 again petitioned for a moderation, offering as stipend £120, but the Presbytery delayed the matter till 22d February, when they appointed the Rev. Thos. Porteous, of Milnathort, to moderate on 15th March. The call was again for the Rev. Wm. Taylor, and was signed by 192 members.

As Mr Taylor had also been called to Edinburgh, both calls were adjudicated upon by the Presbytery on 14th June, with the result that they were both set aside, and Mr Taylor was continued at Levenside.

Having again applied for a moderation, offering £100 as stipend, the Presbytery appointed the Rev. Thos. Porteous to preach and preside on 3d April 1804. The call was for the third time in favour of the Rev. Wm. Taylor, and was subscribed by 177 members, but the Presbytery still continued to decline the translation.

The congregation again applied for a moderation, offering once more £100 as stipend, and the Rev. Patrick Connal was appointed to officiate on 16th January 1805. For the fourth time Rev. Wm. Taylor was elected, and the call was subscribed by 185 members. On 7th May the Presbytery consented to the translation.

Fifth Minister, Rev. Wm. Taylor, formerly of Levenside. Inducted 8th August 1805, when the Presbytery met, and being excluded by an interdict of the Lord Ordinary from the church, they repaired constitute to the Antiburgher Church,

where the public work of the day was begun by the Rev. Wm. Watson, of Glasgow, preaching from 2 Cor. v. 10, first clause. The Rev. George Hill, of Cumbernauld, preached the admission sermon from Phil. ii. 29, inducted Mr Taylor, and addressed pastor and people.

On 29th May 1810 Mr Taylor resigned the pastorate of the congregation, because the Synod had refused the continuance of a committee of their number to advise and direct the congregation of Perth in their appeal to the House of Peers, declaring himself incapable of acting in such a difficult station, if the Synod, contrary to their own engagement, should thus desert him. Mr Craigdaillie and the rest of the Session also appeared at the Presbytery on the subject, but the matter was delayed. This congregation repeatedly applied to the Synod and the other congregations of the body for assistance to enable them to defray the legal expenses of their protracted property case, until 21st February 1815, when the Presbytery minutes state, "that there appeared the Session of Perth in a body, and submitted the Interlocutor of the Court of Session respecting their meeting house as altogether against them, and declaring that it was entirely beyond their ability to proceed one step further. The Presbytery were much afflicted for them, encouraged them with their counsel, and very readily promised to bear their part with their congregations to carry it by appeal rather than such a sentence should be acquiesced in. Mr Taylor declaring the inability of his congregation to do anything more, promised ten guineas on his own account, with all the service which it was in his power otherwise to afford."

On 22d August 1820 the congregation applied to the Presbytery for aid in building a new place of worship, they having, by a decision of the Court of Session, lost their former church, when much sympathy was expressed with them.

On 2d April 1821 the congregation got the loan of £200 from the Ross Donation Fund.

In September 1835 Mr Taylor demitted his charge, which was accepted, and after a protracted paralytic illness he died on 20th December 1836, in the seventy-eighth year of his age, and the fiftieth of his ministry. In Minutes of Synod of

10th May 1836 it is recorded that it was stated and admitted by the congregational commissioners that the congregation was due Mr Taylor for arrears of stipend, &c., £569, 13s. 6d. The whole congregational property, was on the other hand, valued at £1100.

On 14th February 1837 Commissioners represented to the Presbytery that the congregation was so reduced by death, that they could not go on as a congregation without immediate and effectual pecuniary aid.

On 13th March 1838 application was made for a moderation. Stipend offered, £70, with £5 for communion expenses. The Rev. James Thornton, of Milnathort, and Rev. John Waddell, of Burrelton, were appointed to preach and preside on Thursday, 29th March, at 6 P.M. The call was for Mr John Turnbull, Probationer, and was signed by fifty-three members and ten adherents. As, however, he had also been called to Bathgate, the case was referred to the Synod, which preferred Perth.

On 18th July 1838 he was accordingly ordained. The Rev. Wm. Elder, of Cupar, began the services by preaching from 1 John ii. 1 ; the Rev. Jas. M'Gown, of Midmar, preached the ordination sermon from Col. i. 19, ordained Mr Turnbull as Sixth Minister, and thereafter addressed suitable exhortations to pastor and people. In 1839 both pastor and congregation united with the Church of Scotland, and shortly afterwards Mr Turnbull emigrated to St John's, New Brunswick, and became pastor of St James' Church of that place, where he ministered many years, but ultimately he returned to Scotland, where he died on 2d June 1881.

Seventh Minister, Rev. John Young Walker. Ordained 1842. During his ministry, and posterior to the Disruption, the church was seized by the Residuary Established Church, owing to a clause of the title deed being in their favour, and the congregation having been ejected as belonging to the Free Church, the Established Church closed the building for several years, and boarded up the windows. Owing to its desolate appearance it was afterwards known as St Sepulchre's. At length it was sold and transformed into a printing office, and the proceeds were devoted, in 1882, to the payment of a church

that had newly been sanctioned by the Perth Established Presbytery, and which was opened in 1885. After worshipping for many years in a hall with his congregation, Mr Walker demitted his charge, which was thenceforth dissolved, and he retired to Edinburgh, where he died suddenly at Broughton Hall on 9th July 1880.

Perth Constitutional.

Several members of the Antiburgher congregation having disapproved of the decision of the Synod respecting the Old Light controversy in 1806, formed a preaching station in connection with the Constitutional Presbytery. In 1810 they applied for a moderation for elders, when the Rev. James Andrew was appointed to preside at an election to be made "on some day of the week after the fourth Sabbath of December," and thereafter he was appointed to ordain those who had been elected on the 2d Sabbath of May 1811. This congregation, which was always small, was afterwards, in 1827, blended with the South Street Original Secession Church.

Perth (Antiburgher), now United Original Secession Church.

This congregation was an offshoot from what is now called the North United Presbyterian Church. The Rev. Richard Black, one of the collegiate ministers of that church, and a minority of the membership having protested against the union with the Burgher Synod which was accomplished in 1820, on the 21st November formed themselves into a separate congregation, and erected a place of worship in South Street. For the rearing of this edifice, the pastor (Mr Black) contributed £500, and probably it would not cost much more. In 1868-69 alterations were made on the building, so that the lower part, or area of the church, was disused, and in 1881 the interior was renewed at a cost of above £500. The sittings now number 420. Having applied for a colleague, the Rev. Thos. Manson was ordained, 25th July 1826.

In 1827 both the pastors and the congregation concurred with the Synod of Protesters in uniting with the Constitutional Presbytery, and thus forming the Original Secession Synod. Mr Black died in 1839, in the fiftieth year of his ministry, and bequeathed his books to the Divinity Hall Library, and Mr Manson, who had, in 1867, received the degree of D.D. from Glasgow University, died, universally respected for his literary labours and Christian consistency, on 31st March 1876, in the eighty-third year of his age, and the fiftieth of his ministry. His colleagues were the Revs. A. J. Yuill and R. Morton, which latter was ordained in 1872 and is still pastor.

Statistics of congregation for 1884:—Members, 140; adherents, 30; total income, £200; stipend, £160, without a manse; average contribution per member, £1, 8s. 7¾d.

Pitcairngreen (Antiburgher), now extinct.

Pitcairngreen is a village in the parish of Redgorton, Perthshire, and 4½ miles from Perth. The Congregation was formed in 1797 by several members who had previously belonged to the Perth congregation, and who, having been regularly congregated by the Presbytery, erected a place of worship containing 300 sittings.

First Minister, Rev. John Brown. Ordained 25th June 1800. Deposed 30th April 1802. Removed to Perth, where he afterwards died.

Second Minister, Rev. William Beath. Ordained 1st November 1803. Along with his congregation Mr Beath declined to unite with the Burghers in 1820, and assisted in the formation of the Synod of Protesters. He died after a brief illness at Edinburgh, on the 21st May 1827, in the fifty-fifth year of his age, and the twenty-fourth of his ministry. In the same year the congregation became connected with the Original Secession Synod.

On 9th January 1828 the congregation applied for a moderation, stipend offered £70, with a manse, and the promise to drive their minister's coals free of charge. The Rev. Richard Black was appointed to moderate on 22nd inst. The call was for Mr Matthew Murray, Probationer, but he

having been also called to Coupar-Angus, Clola, and Glasgow, the Synod preferred the last named congregation.

A moderation was again applied for and granted, with the result that Mr Andrew Lambie, Probationer, was called.

Third Minister, Rev. Andrew Lambie. Ordained 29th April 1829, when the Rev. Jas. Beattie, Balmullo, preached the ordination sermon, the Rev. Alex. Duncan, of Dundee, addressed pastor and people, and the Rev. Thos. Manson, of Perth, preached in the evening. In September 1838 the congregation was in financial difficulties.

The Synod having, on 12th January 1842 decided to unite with the remanent Synod of Original Burghers in the following May, Mr Lambie, along with the Rev. Jas. Wright, of Infirmary Street Church, Edinburgh, and Wm. Snodgrass, ruling elder, declined the authority of, and separated from the Synod, by forming a Presbytery called the Associate Presbytery of Original Seceders. Three days after, the Synod appointed the Rev. Messrs Meek, of Carnoustie, and Brown, of Kirriemuir, to converse with Mr Lambie, and endeavour to get him to return to the Synod, but all efforts proved unavailing. In 1850 Messrs Lambie and Wright having disagreed, the Presbytery was dissolved, and this congregation stood apart. It gradually declined in numbers and resources, and the Church was sold and taken down. Mr Lambie, after being employed in teaching in Glasgow for some years, went ultimately to Edinburgh to minister to a section of Mr Wright's congregation who had separated from their pastor. Occasionally, however, he visited Pitcairngreen and dispensed ordinances to the residue of his former flock, until they became extinct.

Pollokshaws (Burgher), now East Free Church.

Pollokshaws is a town in Renfrewshire, about 2 miles south from Glasgow.

A Praying Society in the Parish of Eastwood acceded to the Associate Presbytery in 1739, and helped to form the first Secession Congregation in Glasgow. Their survivors, representatives, and other Seceders, who had subsequently settled in

the district were disjoined from the Glasgow congregation in 1763, and erected a church containing 770 sittings in the following year.

First Minister, Rev. David Walker. Ordained 5th May 1769. Along with the majority of the congregation Mr Walker disapproved of the Synod's conduct in the Old Light Controversy of 1799, and acceded to the Original Burgher Presbytery on 17th June 1800. The minority having raised an action at law for possession of the church property, the matter was compromised by their receiving £350 from the majority, which helped them to erect another place of worship.

A colleague to Mr Walker having been desired, a moderation was appointed to take place on 23rd December 1800. The stipend offered was £70, to be increased on Mr Walker's death, but the colleague shall have no claim to the manse, garden, and churchyard, while Mr Walker lives. Mr George Moscrip, Probationer, was chosen, and the call signed by 367 persons, but as he had also been called to Burntshields, the matter was referred to the Presbytery, which, on 27th January 1801, decided in favour of Pollokshaws. Mr Moscrip being unwilling to accept the call, the congregation on 25th November unanimously withdrew it.

On 28th February 1804 the congregation petitioned for a moderation, offering as stipend £100, with the manse, garden, and churchyard, when the Rev. Wm. Watson of Glasgow was appointed to moderate on 20th March. The call was in favour of Mr James Watson, Probationer, and was subscribed by 403 members, but the Presbytery, on the 4th December, set aside the call and preferred Edinburgh, to which Mr Watson had also been called.

On 25th February 1806, applied for a moderation, offering as stipend £100, with manse and garden, and the Rev. Wm. Watson was appointed to preach and preside on 27th March. The call was for Mr Finlay Stewart, Probationer, and was subscribed by 383 members.

Second Minister, Rev. Finlay Stewart. Ordained 28th August 1806. The Rev. Alex. Brown, of Burntshields, began

the services by preaching from Acts xx. 28, the Rev. Wm. Watson, of Glasgow, delivered the ordination sermon from Ex. iii. 14, and afterwards gave suitable exhortations to pastor and congregation.

Mr Walker, the senior minister, died on 27th April 1810, in the seventy-sixth year of his age, and the forty-first of his ministry.

On 8th May 1838 the Session petitioned the Synod against immediate union with the Church of Scotland, and in the following year the congregation along with the pastor declined to unite with the Church of Scotland.

The Rev. Finlay Stewart died 4th February 1841, in the fifty-sixth year of his age, and the thirty-fifth of his ministry.

On 3rd May 1841, the congregation applied for a moderation, offering as stipend £100, with manse and glebe, and the usual sum for sacramental expenses, when the Rev. Wm. Tannahill, of Kirkintilloch, was appointed to preach and preside on the Thursday after the third Sabbath of the same month. The call was for the Rev. Adam Ross, Kennoway, but proved abortive.

On 27th July 1841, applied again for a moderation, stipend to be what was formerly offered, when the Rev. John M'Kinlay, of Renton, was appointed to officiate on Monday after the fourth Sabbath of August next. The call was for the Rev. John Downs, M.A., of Boardmills, and was subscribed by 128 members, but this call was set aside by the Synod in November following.

On 28th September 1841 a petition, asking delay in sustaining the call, was presented to the Presbytery.

On 8th February 1842 the congregation again applied, but not unanimously, for a moderation, the stipend to be what was formerly offered. This was granted, and the Rev. Wm. Tannahill was appointed to officiate on 5th April 1842. The Rev. Messrs Clement Moscrip and John Downs having been proposed as suitable for the pastorate, the former was elected by a small majority. As, however, the minority was large, and comprised the elders, a petition was on the following day sent to the Presbytery, stating their disapproval of

the proposed settlement, and asking delay. On the 11th April the Presbytery found that the call for Mr Moscrip had been subscribed by 221 members and 120 adherents, and also that two petitions for delay were before them, one of these being from the elders, and the other from 160 members of the congregation, together with 105 adherents. After consideration the Presbytery referred the case *simpliciter* to the Synod.

On 28th June 1842, applied for a moderation for elders. This was granted, and on 12th July the Rev. Wm. Tannahill preached and presided, when Messrs Wm. Telford, Peter M'Farlane, Archd. Burnside, Archd. M'Intyre, James Hosie, and Peter Salmon were elected.

On 9th August 1842 the congregation by a majority applied for a moderation.

On 25th October 1842 a petition from fifty members, asking for the settlement of Mr Moscrip to be expedited, was placed on the Presbytery's table.

Third Minister, Rev. Clement Moscrip, formerly of Bathgate. Inducted 1st December 1842, and died 20th September 1848, aged forty-two years.

A section of the congregation having been dissatisfied with this settlement, separated and formed another or second congregation in the town, and the remanent portion having thus been reduced in numbers, and, moreover, displeased with the supply of preachers which had been sent them during the subsequent vacancy, resolved, in December 1848, to leave the Secession and seek admission to the Free Church, which was done accordingly, though the United Original Secession Presbytery expressed their strong disapprobation of the manner in which the congregation had acted.

Another church having been built, to which the congregation removed, the old building was used for several years as a temperance hall, and ultimately was destroyed by fire, 13th March 1883.

Statistics of congregation for 1884:—Members, 202; adherents, 54; average attendance, 200; total raised for all purposes, £705; stipend, with manse, £189.

Pollokshaws, Cogan Street (Burgher), now United Original Secession Church.

This congregation originated in a dispute in the First Secession Congregation, owing to the settlement of a minister. On the dissension having been made known to the Synod, that Court, on 15th September 1842, sanctioned the congregation, and agreed to give a moderation in a call for a minister.

On 1st December 1842 the congregation, in a petition subscribed by John Henry and others, applied to the Presbytery to effect for them an amicable settlement with the First Congregation, so that no recourse might be had to law proceedings.

First Minister, Rev. James M. Smith. Ordained 3rd August 1843, when the Rev. James Anderson, of Carluke, preached and presided, and the Rev. George Hill, of Shottsburn, addressed pastor and people.

In April 1863 Mr Smith demitted his charge, and along with several elders and members of the congregation emigrated to Auckland, New Zealand, in order to found a colony there, to be called the Pollok Settlement.

On 16th February 1864 the congregation called Mr Wm. B. Gardiner, Probationer, but as he had also been called to Kilwinning, the matter was referred to the Synod, which decided in favour of this congregation.

Second Minister, Rev. Wm. B. Gardiner. Ordained 28th July 1864, when the Rev. Thos. Manson, of Perth, conducted the opening devotional exercises; the Rev. John Ritchie, of Shottsburn, preached from Hosea xii. 4; the Rev. Dr Blakely, Kirkintilloch, delivered an address, proving the "Jus Divinum" of Presbytery; Prof. Murray, Glasgow, put the Questions of the Formula, and ordained Mr Gardiner, and suitable addresses were afterwards given to pastor and people by Dr Blakely.

Since Mr Gardiner's settlement the congregation has greatly increased, and the church has been enlarged by the erection of a gallery, and otherwise improved.

Statistics for 1884:—Members, 423; adherents, 110; total income, £408; stipend, £240, without a manse; average contribution per member, £0, 19s. 3½d.

Renton (Burgher), now Levenside Free Church.

Renton is a village in the Vale of Leven, Dumbartonshire, about 2½ miles north from Dumbarton, and 17 north-west from Glasgow.

Owing to the erection of extensive calico-printing and bleaching establishments in the neighbourhood of this village, a number of Seceders became resident in the locality, who applied for sermon to the Glasgow Burgher Presbytery in 1783, and built a church in 1786, containing 500 sittings, but now reduced to 430.

First Minister, Rev. William Taylor. Ordained 3d January 1786. This congregation having along with their pastor disapproved of the action of the Synod respecting the Old Light controversy, on 16th September 1800 united with the Presbytery of Original Burghers. Their paper of adherence was subscribed by William Taylor, minister, and Daniel Mackay, Mungo Lindsay, John M'Keim, James M'Kechnie, Matthew Turnbull, John Barton, John Buchanan, elders; and Robert Gleon, Robert Nairn, and James M'Intyre, deacons.

On 6th July 1802 Mr Taylor was called to Edinburgh, but the Presbytery declined to translate. He was also, on 7th September following, called to Perth, but the Presbytery still refused to remove him. In February 1803 he was called to Aberdeen, but the Court still continued him at Levenside. On 10th March 1803 he was called to Edinburgh, and five days thereafter to Perth, when the Presbytery on 13th April appointed the congregation again to be summoned by the officer on the fourth Sabbath of April, and delivered the reasons of transportation from Edinburgh and Perth to John Buchanan, elder, from Levenside. On 14th June, however, the Presbytery set aside both calls, and again decided that Mr Taylor should be continued at Levenside. Mr Taylor having been again called to Edinburgh, the Presbytery on 29th November 1803 again declined to translate. Afterwards he was again called to Perth, and the Presbytery, on 10th July 1804, refused to translate, the Rev. Messrs Watson and Hill dissenting; and when Mr Taylor was once more, on 16th January 1805, called to Perth, the Court eventually agreed, on 7th May, to his transportation, which accordingly took place.

On 25th February 1806 the congregation, now vacant, applied for a moderation, offering as stipend £90, with manse and garden, when the Rev. James Gardner, of Kilpatrick, was appointed to moderate on 11th March. The call was for Mr John Mackinlay, Probationer, and was subscribed by 266 members and 102 adherents, but as he had also been called by the Alloa congregation, the matter was referred to the Synod, which decided in favour of Renton.

Second Minister, Rev. John Mackinlay. Ordained 2d October 1806, when the Rev. George Moscrip, of Greenock, began the services by preaching from Acts i. 8; the Rev. Alexander Brown, of Burntshields, delivered the ordination sermon from Acts xx. 28, and also gave suitable exhortations to pastor and people.

Mr Mackinlay declined to join the majority of the Synod in uniting with the Church of Scotland in 1839, or along with the minority to unite with the Original Secession in 1842, but after having, together with his congregation, stood alone for a few months, he and they in 1843 joined the Reformed Presbyterian Church. On attaining his ministerial jubilee, Mr Mackinlay received at a public meeting an address from his congregation, accompanied with a purse containing seventy-five sovereigns. He died 17th November 1856, in the seventy-fifth year of his age, and the fifty-first of his ministry.

The congregation in 1876 united with other congregations of the Reformed Presbyterian Church in joining the Free Church of Scotland, and its pastors have been as follows:—

Third Minister, Rev. John Hamilton. Ordained 25th August 1857, and translated to Free West Church, Glasgow, 4th June 1874.

Fourth Minister, Rev. George Davidson. Ordained 18th May 1875, and translated to Free Barony, Glasgow, 19th October 1876.

Fifth Minister, Rev. Archibald Bell. Ordained 22d February 1877.

Statistics for 1884:—Members, 228; adherents, 32; average attendance, 272; total raised for all purposes, £314; stipend with manse, £177.

Ryan, Ireland (Burgher), now in Irish Presbyterian Church.

On 12th May 1835 it was reported to the Original Burgher Synod that the Presbytery of Down had recently ordained the Rev. Mr Stevenson to the pastoral charge of this congregation, and on 26th September 1837 it was again reported to the Synod that the Rev. Mr Stevenson and the congregation of Ryan had left the Presbytery of Down, and had united themselves to the Synod of Ulster.

Shotts or Shottsburn (Burgher), now United Original Secession Church.

Shotts is a parish in Lanarkshire, 12 miles north-east of Hamilton, and about 6 south-east of Airdrie.

The origin of this congregation, according to Dr M'Kelvie, was as follows :—

"In May 1738 Mr David Orr was ordained minister of Shotts, while a large portion of the parishioners were protesting against his settlement among them. Among these protesters were Mr Walker, proprietor of the lands of Hawkwoodburn ; Mr John Wardrope, and Mr John Scott, elders ; and several private persons, parishioners of Shotts, who, because their protest was not sustained, withdrew from the Established Church and acceded to the Associate Presbytery. The Rev. Messrs Erskine, of Dunfermline, and Thomson, of Burntisland, and Mr Hunter, Probationer, observed a fast with these parties on the 4th of May 1739, the first two preaching at the Kirk of Shotts, and the third at Dewshill, a farm-house in the parish. Sermon was supplied to them as the Presbytery could afford it, till 1742. Mr Horn was ordained at Cambusnethan, in the parish adjoining Shotts on the south, when they were included in his congregation, the three elders named above also constituting part of his session.

"In 1762 the trustees of the Duke of Hamilton presented Mr Laurence Wells to the church and parish of Shotts, then vacant. At the moderation of his call, on the 9th of June 1763, objections were taken to Mr Wells' settlement as minister of Shotts, and a paper containing allegations

materially affecting his moral character was laid on the Presbytery's table. Mr Wells confessed to the most serious charges contained in the paper, but produced evidence showing that he had been absolved by the Church at least six years before he was licensed. The Presbytery finding insuperable difficulties in the way of Mr Wells' settlement, agreed to lay a fair representation of the case before the Duke of Hamilton's trustees, and request them to drop the presentee and present another. With this request, the trustees refused compliance. The case then came before the Church Courts. The General Assembly, 1764, ordered the Presbytery to proceed with Mr Wells' settlement. The Presbytery, after hearing Mr Wells deliver his trials for ordination, agreed,—"Upon mature deliberation, though they will not take upon them to say that Mr Wells is wholly deficient in point of knowledge, yet they are of opinion that his knowledge, particularly of divinity, is very low and mean, and far short of that degree of understanding which is necessary to one who takes upon him to be a teacher of others; and in such a situation, too, where the greatest abilities are required to overcome the universally rooted prejudices which the parishioners of Shotts have against him. They judge him, also, to be very much unacquainted with the rules of composition, and greatly wanting in the talents necessary for communicating knowledge and making suitable impressions upon the minds of common and ordinary hearers; to excite them to a sense of their duty, and persuade them to the practice of it; and that he does not come up to the character which the apostle gives of the Gospel minister, that he is apt to teach; and therefore the Presbytery did, and hereby do, find him not qualified to be a minister of the numerous and extensive parish of Shotts." Against this decision, the agent for the patron protested and appealed to the next General Assembly. That court, in 1765, ordered the Presbytery "to proceed with Mr Wells' trials of qualification, and appointed them to take down their questions and his answers in writing; and in case they should proceed to a sentence from which an appeal should be taken,—that the said questions and answers, together with all the discourses delivered by him as parts of

his trials, with the Presbytery's remarks, which also should be taken down in writing, should be submitted to the Supreme Court." The Presbytery took Mr Wells on trial a second time, but referred the whole case to the General Assembly (1766) to judge in it as they thought fit. The Commission of Assembly to which the case was referred ordered the Presbytery to proceed with Mr Wells' settlement; but the Presbytery disregarded this injunction, and sent back the case to the Assembly in 1767. That Assembly peremptorily ordered the Presbytery to ordain Mr Wells on the first Thursday of July following. When the Presbytery met at Shotts to fulfil this injunction, they found that the minister appointed for the purpose had not served the edict, and that they could not legally proceed. They therefore referred the case to the General Assembly, 1768, which fixed the 26th of May for his settlement. When the Presbytery met on the day appointed, they could not get admission either to the church or churchyard, and had to disperse without effecting the object of their meeting. The General Assembly was still sitting, and on learning what had happened, appointed the Presbytery to meet again at Shotts on Thursday following, and intimated that they should have the protection of the civil power in the execution of the mandate. The Presbytery met, but finding no civil power to protect them, would not proceed to the ordination. They agreed to meet the Thursday following. The Sheriff of Lanarkshire, and a party of dragoons from Glasgow, attended, but not the Presbytery. At length Mr Wells was ordained minister of Shotts at the Presbytery's table in Hamilton on the 16th August 1768, six years after receiving his presentation, not one of his parishioners being in attendance to witness the ceremony.

"At the first meeting of the Associate (Burgher) Presbytery of Edinburgh held after Mr Wells' ordination, a petition signed by a large portion of the parishioners of Shotts was presented, craving supply of sermon, which was granted. The Seceders previously residing in the parish of Shotts were now disjoined from Cambusnethan, and with those who had recently withdrawn from the Established Church were formed into a congregation. Church built, 1771."

First Minister, Rev. John Scott from West Linton. Ordained 13th April 1774, and died October 1776, in the third year of his ministry.

Second Minister, Rev. Ebenezer Hislop. Ordained 1st May 1780. Having withdrawn from the New Light Party, he on 2nd October 1799 assisted at the formation of the Associate Burgher Presbytery. Owing to congregational disputes he on 28th August 1810 demitted his charge, which after delay was accepted on 16th October, and the congregation recommended to give him an annuity of £30 or £20. Mr Hislop was on 28th November following inducted to the pastoral charge of Dalkeith congregation.

On 2nd April 1811 applied for a moderation, offering £90; £15 for a horse, £15 for travelling expenses, a house and garden, and other things as possessed by their former minister, per annum, as stipend. The moderation was appointed to be on 18th April, the Rev. Patrick Connal to preach and preside. The call was for Mr Robert Aitken, Probationer, and was subscribed by 415 members, but as he was also under call to Dunfermline, Dundee, Glasgow, and Kirkintilloch, the matter was referred to the Synod, which preferred the last mentioned place.

On 5th January 1813 applied for a moderation, stipend as formerly, when the Rev. Ebenezer Dawson, of Carluke, was appointed to preach and preside on 4th February. The call was again for Rev. Robert Aitken, Kirkintilloch, and was subscribed by 395 members. This call having proved abortive, the congregation, on 1st February 1814, again applied for a moderation, stipend as formerly offered, when the Rev. Ebenezer Dawson was appointed to moderate on 1st March. The call was for Mr William Dalziel, Probationer, and was subscribed by 190 members, and 59 adherents, but as some objected to his settlement, and Mr Dalziel was also called to Orwell and Dunfermline, the Synod appointed that he be ordained at the place last mentioned.

On 2nd April 1816 again applied for a moderation, stipend to be £90, £15 for a horse, £15 for travelling expenses, a house and garden, and all other things that were possessed by their former minister, when the Rev. Patrick Connal, of Bath-

gate, was appointed to moderate on 18th April, when he would be assisted by Rev. Ebenezer Dawson, of Carluke. This call was for the Rev. Wm. Dalziel, of Dunfermline, and was subscribed by 135 members and 59 adherents, but was not sustained by the Presbytery.

On 26th August 1816 again applied for a moderation, stipend to be as formerly, when the Rev. Patrick Connal, of Bathgate, was appointed to moderate on 12th September. It was also reported at this meeting that the protracted dispute betwixt this congregation and their former minister (Rev. Eben. Hislop) had now been settled by the congregation paying him £25 for bygone stipend. On 12th September 1816 Mr George Hill, Probationer, was called, the call being signed by 216 members and 69 adherents, but as he had also been called by the congregations of Kirkintilloch and Paisley, the matter was referred to the Synod, which preferred Shottsburn.

Third Minister, Rev. George Hill. Ordained 10th December 1817. The Rev. Jas. Watson, of Edinburgh, began the services by preaching from 1 Tim. iv. 16. The Rev. Patrick Connal, of Bathgate, delivered the ordination sermon from Psalm xlviii. 12-13, ordained Mr Hill, and thereafter addressed suitable exhortations to him and the congregation.

In 1839 this congregation declined to unite with the Church of Scotland, and in 1843, after standing apart for a few months, became connected with the United Original Secession Church. The Rev. George Hill having demitted his charge in June 1852, owing to bodily infirmity, died on 31st January 1856, in the thirty-fifth year of his ministry.

Fourth Minister, Rev. John Ritchie. Ordained 1855.

Statistics for 1884:—Members, 117; adherents, 19; total income, £181; stipend, £132, with manse; average contribution per member, £1, 10s. 11¼d.

Stewarton (Burgher), now Free Church.

Stewarton is a town in Ayrshire, about 5 miles north from Kilmarnock, and 8 east from Irvine.

First supply of sermon was given on fourth Sabbath of June 1825 by Mr James Duncan, Probationer.

On 3rd February 1829 the Glasgow Presbytery received and read a paper subscribed by a number of persons in and about Stewarton, craving to be taken under their inspection as a congregation, and to have supply of sermon. The Presbytery agreed to receive their accession, and to give them as much sermon as their circumstances would permit. They also petitioned the Presbytery that, as they had lately built a place of worship, the different congregations would give them a collection. The Presbytery unanimously recommended a collection to be made as soon as possible by those congregations who found themselves in circumstances to do it.

On 25th August 1829 applied for a member of Presbytery to moderate in the election of persons for the eldership, when the Rev. Peter Campbell, of Kilmarnock, was appointed to moderate on the Tuesday after the third Sabbath of September. Mr Campbell having, however, failed (probably through illness) to fulfil this appointment, the Presbytery appointed the Rev. Wm. Hay, of Burntshields or Bridge of Weir, to moderate on the Friday after the second Sabbath of November 1829. It having been reported that Messrs James Brown, John Montgomery, William Craig, Matthew Paton, Alexander Lauchlane, and James Orr had been duly elected, the Presbytery appointed their edict to be served. The Rev. John M'Kinlay, of Renton, was appointed to admit James Brown, and ordain the five others elected to eldership, on the fourth Sabbath of March 1830; but on 11th May 1830 Mr M'Kinlay reported that in addition to James Brown, whom he had admitted, only William Craig had been ordained to the eldership.

On 4th May applied for a moderation, stipend offered £50. The Presbytery were unanimously of opinion that the stipend offered is by far too little; at the same time they agreed to grant the moderation on condition that they give £60 per annum, and increase it in due proportion as the congregation increases, as stated in their petition, and that unless this be complied with it will be a bar in the way of the sustaining of the call. The Rev. Michael Willis, of Renfield Street Church, Glasgow, was appointed to moderate on Tuesday after the fifth Sabbath of May, at 6 P.M. The call was for Mr James Cleland, Probationer, and was subscribed by twenty-three members and forty-nine adherents.

First Minister, Rev. James Cleland, who was ordained 26th October 1830. The Presbytery, after meeting in Stewarton Parish Session-house, repaired constitute to the Secession Church, when the Rev. Michael Willis, of Renfield Street Church, Glasgow, began the services by preaching from Luke vii. 47. The Rev. John Anderson, of Helensburgh, preached the ordination sermon from 1 Peter ii. 5, first clause, ordained Mr Cleland, and thereafter addressed suitable exhortations to the minister and the congregation.

In 1839, along with its pastor, this congregation united with the Church of Scotland, and on a new church having been erected, to which the congregation removed, and a district or parish "Quoad Sacra" having been assigned by the General Assembly to them, objection was taken to this procedure by Mr Cunninghame of Lainshaw, one of the heritors, who also objected to the minister having a seat in the Presbytery, and carried his appeal to the Civil Courts. This controversy, subsequently well known as the Stewarton case, and which involved the question whether or not the Church of Scotland had freedom in regulating ecclesiastical affairs, became one of the grounds which led to the Disruption of 1843. The church, then newly erected, and which has been recently much improved at an expense of £590, is still the property of the congregation who separated from the Establishment, and is called Stewarton Free Church. The original church, which was claimed by a fraction of the congregation who objected to the union of 1839, was sold to defray legal expenses, and is now occupied by the Evangelical Union congregation.

Mr Cleland was translated to Bolton.

Second Minister, Rev. David Arthur. Ordained 1842, and translated to Belize.

Third Minister, Rev. Samuel Kennedy. Ordained 15th July 1852, and translated to Cruden, February 1859.

Fourth Minister, Rev. James Clugston. Ordained 1st September 1859.

Statistics for 1884:—Members, 204; adherents, 48; average attendance, 200; total raised for all purposes, £267; stipend, with manse, £217.

Stirling (Burgher), now extinct.

Stirling is the chief town of the county of that name, and is 35 miles north-west from Edinburgh, and 28 north-east from Glasgow.

This congregation was originated by the Rev. Robt. Shirra, who had retired from his charge at Kirkcaldy, and who preached in his house. The Presbytery gave their first supply of sermon on fourth Sabbath of April 1800, when the Rev. George Williamson preached.

On 5th May 1801 petitioned for a moderation, stipend offered £100. This was granted for 2nd September, Rev. Wm. Watson of Kilpatrick to preach and preside. Rev. Wm. Willis of Greenock was called, the call being signed by 228 persons; but the Presbytery, on 25th November 1801, refused to translate him. Having again petitioned for a moderation it was granted for 4th February 1802, Rev. Ebenezer Hislop of Shottsburn to preach and preside. Rev. Wm. Willis was again chosen, the call being signed by in all 317 members. On 27th April the Presbytery agreed to translate Mr Wm. Willis, who was thereafter appointed to be inducted on 20th May next, said day to be observed by the congregation as a day of fasting till the public work is over.

First Minister, Rev. Wm. Willis, formerly of Greenock. Inducted 20th May 1802. Rev. Wm. Watson, of Glasgow, preached from Song iv. 4, the Rev. Geo. Hill, of Cumbernauld, preached the admission sermon from Acts x. 29, inducted Mr Willis, and addressed minister and people.

On 15th May 1821 it was agreed that Mr Willis should, on retiring from the charge, receive £50 annually, and the congregation should be at liberty to call a successor. This arrangement proved unsatisfactory, and after some controversy the pastoral tie was dissolved by the Synod in May 1822. This resolution, however, the Synod afterwards regretted, and Mr Willis died 1829.

Having obtained a moderation, Mr Andrew Thomson, Probationer, was called by 248 members and 57 adherents, but he having also been called to Paisley, the Synod on 12th May 1824 preferred the latter congregation.

Second Minister, Rev. Wm. Mackray, M.A., who was ordained 29th December 1824.

In 1839, along with their minister, this congregation united with the Church of Scotland, and in 1843 separated with the Free Church. In the ecclesiastical arrangements made subsequent to the Disruption, it was agreed that of the four Disruption ministers in Stirling, two should leave for more necessitous districts, and two remain to uphold the banner.

The Rev. Wm. Mackray having been translated to Free Church, Huntly, and the congregation being greatly reduced and in debt, the ecclesiastical buildings were sold for £480 to the Free South congregation, of which Rev. Alex. Leitch was minister, and the Burgher congregation was dissolved.

In its most prosperous days this congregation consisted of about 400 members besides adherents, which came from a radius of several miles.

Stranraer (Original Secession), now United Original Secession Church.

Stranraer is a town in Wigtownshire, about 28 miles west from Wigtown, 50 south-west from Ayr, and 81 south-west from Glasgow.

This congregation was the result of a disruption in the Reformed Presbyterian congregation of the town. The Reformed Presbyterian Synod having refused to induct the Rev. Robt. John Watt, of Belfast, who had been called by the congregation to be their pastor, a large number of the members on 30th August 1841 petitioned the Original Secession Presbytery of Glasgow and Ayr for supply of sermon, which was granted, and the Rev. Matthew Murray, of Glasgow, was appointed to preach to them on the following Sabbath.

On 12th October following the congregation resolved to unite with the Original Secession Synod, and on 15th October Messrs Peter Wither, John Wither, Thomas Bisset, and Thomas Morland, elders, were constituted as a session by the Rev. Benjamin Laing of Colmonell.

First Minister, Rev. Robert John Watt, formerly of Reformed Presbyterian Church, Belfast. Inducted 4th May 1842. In the following August Mr Watt was called to East Campbell

Street Church, Glasgow, the call having been subscribed by 300 members and 100 adherents. Again, in March 1843, he was called to East Campbell Street by 300 members, but at his request the Synod declined to translate; and the Campbell Street Congregation, Glasgow, having once more called Mr Watt, which last call was subscribed by 200 members and 73 adherents, the Synod, on third May 1848, refused to transport him.

Having become vacant by the accession of Mr Watt to the Free Church of Scotland in June 1852, and his subsequent induction to the Free High Church, Elgin, the congregation on 9th November applied for a moderation, when the Rev. George Roger, M.A., of Auchinleck, was appointed to preach and preside on the Tuesday after the third Sabbath of December. The call was for Mr Jas. Smellie, Probationer.

Second Minister, Rev. Jas. Smellie. Ordained 6th October 1853. Translated to Edinburgh, 1864.

Third Minister, Rev. John Sturrock. Ordained 12th October 1865, and translated to Edinburgh.

Fourth Minister, Rev. Alex. Smellie, M.A. Ordained 1880.

Statistics for 1884:—Members, 190; adherents, 35; total income, £560; stipend, £180, with manse; average contribution per member, £2, 18s. 11¾d.

Strathkinnes (Burgher), now Free Church.

Strathkinnes is a village about 3 miles from St Andrews, in Fifeshire.

The Relief Presbytery of Dysart having planted a station in Strathkinnes in 1799, a church was erected by the people soon after, and they had as their pastors the Rev. G. Buchanan, who officiated from 1800 till his resignation in 1809; and the Rev. Wm. Boag, who was ordained in 1811, and resigned in 1816.

The congregation not prospering became extinct in 1816. The Methodists bought the church in 1820, but they failed to gather a congregation. The Original Burghers then purchased the edifice.

This congregation was originated by a few Old Light families in St Andrews and neighbourhood, twelve persons of

whom, on 13th July 1818, petitioned the Perth and Dunfermline Presbytery for supply of sermon. This request was granted, and Mr Anderson, Probationer, was appointed to preach to them on the fifth Sabbath of August, whilst the Rev. Robert Aitken, of Dundee, promised to give them a sermon on a week-day evening soon.

On 19th August 1823, Strathkinnes was acknowledged as a vacant congregation, and on the 8th June of 1824, the Rev. Eben. Anderson, of Cupar, reported to the Presbytery that he had ordained elders to supervise them.

On 8th November 1824, application was made for a moderation, the people offering as stipend £60, together with £6 for sacramental expenses, and a house, or £10 in lieu of one. The moderation was granted on 1st February 1825, for 23d March following, the Rev. Eben. Anderson to preside. The call was for Mr Ralph Robb, Probationer, but owing to the election having been carried by a majority of one, the call was not sustained by the Presbytery.

On 9th April 1827, application was again made for a moderation; stipend offered £70, with £6 for sacramental expenses, and a house and garden as soon as the congregation is able. The moderation was appointed to be on 1st May, the Rev. Robert Aitken, of Dundee, to preside, and be assisted by the Rev. Messrs E. Anderson and John Waddell. The call was for Mr Ralph Robb, Probationer, and was subscribed by forty-four members and thirteen adherents.

First Minister, Rev. Ralph Robb. Ordained 24th July 1827, when the Rev. Eben. Anderson, of Cupar, began the services with a sermon, the Rev. James Thornton, of Milnathort, preached the ordination sermon from Matt. xxviii. 19, 20, and after the ordination, addressed pastor and people.

Along with the congregation, Mr Robb united with the Church of Scotland in 1839, and adhered to the Free Church at the Disruption of 1843. He afterwards demitted his charge, emigrated to Halifax, and became minister of the Free Colonial Church, Hamilton.

Second Minister, Rev. Adam Thorburn. Ordained 14th December 1843. Died 31st October 1855.

Third Minister, Rev. James B. Irvine. Ordained 10th August 1854.

The original church having been sold, a new one was erected in its room in 1867, costing about £1200, and containing upwards of 300 sittings.

Statistics for 1884:—Members 139; adherents, 19; average attendance, 108; total raised for all purposes, £146; stipend, with manse, £208.

Swinton (Original Secession), now extinct.

Swinton is a village in Berwickshire, 37 miles south-east from Edinburgh.

Some Seceders in this district having, on 25th June 1833, applied for supply of sermon, the Edinburgh Presbytery appointed the Rev. David Sturrock to preach to them on the first and second Sabbaths of August; but as the petitioners sent a letter to the Presbytery on 10th September following, declining to receive more preachers at present, the station appears to have become extinct.

Thurso (Antiburgher), now Free West Church and United Original Secession Church.

Thurso is a town in Caithness, 21 miles north-west of Wick, and 290 north from Edinburgh.

This congregation is said to have been originated through the evangelistic tours of the Rev. Mr Buchanan, of Nigg, about the year 1772. Application was made to the Antiburgher Seceders for sermon in 1773, and a church containing about 590 sittings was built in 1777, but which edifice has now been removed.

First Minister, Rev. Robert Dowie. Ordained 11th September 1777. Died 11th June 1797, in the fiftieth year of his age, and the twentieth of his ministry.

Second Minister, Rev. James Simson. Ordained 22d April 1801. Resigned 1807, and inducted on 7th June 1808 to Potterrow Church, Edinburgh, which had formerly been occupied by the Rev. Dr M'Crie, senior.

At this period the congregation, who had become dissatisfied with the "new views," applied, on 10th May 1808, to the Constitutional Presbytery for supply of sermon, and in the same month the Rev. Wm. Wilkinson was appointed to preach to them. On 13th August 1811 the same Presbytery appointed their Clerk to inform the people of Thurso, that owing to the lateness of the season they could not send them any preacher this year, and that they should endeavour to get the Rev. Archibald Willison, of Birsay, if practicable, to come over to them for some time.

On 12th May 1813 the Presbytery appointed Mr Willison, of Birsay, to supply at Thurso three or four Sabbaths in the course of the summer, as may be most convenient for himself and the people.

As this meagre supply of sermon was not satisfactory, the congregation again united with the General Associate Synod.

Third Minister, Rev. John M'Donald, previously of Dubbieside. Inducted, October 1817. Along with the congregation Mr M'Donald declined uniting with the Burghers in 1820, and in that year became connected with the Associate Synod of Protesters, and on uniting with the Constitutional Presbytery in 1827 aided in the formation of the Original Secession Synod.

On 26th December 1827 the congregation petitioned the Presbytery, asking that the pastoral relation betwixt them and Mr M'Donald be dissolved, and promising to give him £25 yearly during the continuance of his bodily distress, but before complying with their request the Presbytery required the congregation to give information of their procedure to their pastor.

On the 5th February 1828 the people further promised to pay their arrears of stipend, but before the matter was concluded Mr M'Donald died in August following.

On 21st September 1830 application was made for a moderation, the stipend offered being £70. The Rev. Jas. Cairncross, of Birsay, was appointed to preach and preside on 7th October. Mr David Burn was called, but as he had also been called to Arbroath, the matter was referred to the Synod, which preferred Thurso.

Fourth Minister, Rev. David Burn. Ordained 21st July 1831, when the Rev. Eben. Ritchie, of Kirkwall, preached from Ps. xl. 9, 10, and presided, and the Rev. Thos. Manson, of Perth (in lieu of Dr M'Crie, of Edinburgh, who was absent), addressed minister and people. After an interval the congregation again met, and the Rev. Jas. Cairncross preached from 2 Cor. vi. 1.

In 1852 Mr Burn and a portion of the congregation having united with the Free Church of Scotland, a protracted lawsuit for possession of the church property took place. The case at first was decided in favour of the union party, but on appeal the decision was reversed, the judges holding that so long as even four of the members of the congregation remained together, the church property was legally theirs. On this the Free Church party erected a new church in 1860, and of it Mr Burn was minister, though latterly with a colleague (the Rev. John C. Connell, ordained 1876), till his death on 29th April 1882.

The remanent party, after some years, demolished the old place of worship and erected a new church. Their ministers have been the Rev. Ebenezer Ritchie, ordained 1855, and translated to Toberdoney, Ireland, 1858, and the Rev. Charles S. Findlay, ordained on 29th August 1861.

Statistics of West Free Church for 1884:—Members and adherents, 433; total raised, £336; stipend, with manse, £190.

Statistics of United Original Secession Church for 1884:—Members, 50; adherents, 30; total income, £128; stipend, with manse, £94; average contribution per member, £2, 11s. 5d.

Toberdoney, Ireland (Antiburgher), now United Original Secession Church.

Toberdoney is a hamlet in the county of Antrim.

This congregation was formed in 1808, and their church was built in 1813. Having requested supply of sermon from the Synod of Protesters, Mr John Barnett, Preacher, was sent to officiate among them in August 1821.

On 20th September 1826, Mr Ebenezer Ritchie, Probationer, was called by them, but owing to his having been appointed to Kirkwall by the Synod, no settlement took place.

First Minister, Rev. John Miller. Ordained 3rd July 1828, when the Rev. George Stevenson, Ayr, preached from John xx. 21, and presided at ordination, after which the Rev. Robt. Shaw, of Whitburn, addressed pastor and people, and the service was concluded by the Rev. Peter M'Derment of Auchinleck delivering a sermon from Matt. xxviii. 19.

In 1844 this congregation petitioned the Ayr Presbytery that attendance on Praying Societies should be made a term of religious or church communion, but the Presbytery declined to comply with their request.

The roof of the church having been blown off, the Synod, on 1st May 1850, recommended that a collection be made throughout the church to aid this congregation.

Mr Miller and a portion of the congregation joined the Free Church of Scotland in 1852, and eventually the Irish Presbyterian Church. The place of worship was retained by them till 1855, when the Irish Court of Chancery decided that the building belonged to the section that declined the union. Those who adhered to Mr Miller thereafter removed to Benvarden, and those who retained the church called the Rev. Ebenezer Ritchie of Thurso, who was inducted 4th August 1858, but afterwards removed to Aberdeen.

Statistics :—Members, 134; adherents, 35; have at present no minister.

Tullibody (Burgher), extinct.

Tullibody is a village in Clackmannanshire, about 2 miles west from Alloa.

This preaching station acceded to the Presbytery on 4th November 1800, but on 4th August 1801 agreed to unite with the congregation at Alloa.

West Linton (Burgher), now extinct.

West Linton is a village in Peeblesshire, 16½ miles south-west from Edinburgh, and 11 north-east from Biggar.

This congregation appears to have been formed by persons who had left the congregation of Rev. Jas. M'Gilchrist, owing to their dissatisfaction with the New Light views prevalent in the Synod. As it never had a settled ministry, the history of the congregation or station is brief.

On 16th September 1800, a paper of accession was laid on the Presbytery's table, and the Rev. Jas. Russell, formerly of Mearns, was appointed to preach to them on the third Sabbath of October.

On 7th May 1805 they petitioned for a moderation in an election of elders, when the Rev. Robt. Shirra, of Yetholm, was appointed to preside on 18th June. Messrs George Lawson, Thomas Noble, Peter Porteous, William Ker, and Alex. Wilson were elected, and their edict having been served they were all appointed to be ordained.

On 11th March 1806, application was made for a moderation; stipend offered, £70, with a house and garden, and the promise to increase the emoluments when able. The Rev. Wm. Graham, of Carluke, was appointed to preach and preside on 24th April. The call was for Mr John Campbell, Probationer, and was subscribed by forty-four persons, but as he had also been called to Dunfermline and Falkirk the matter was referred to the Synod, which preferred Dunfermline. The congregation thereafter became extinct.

Whitburn (Constitutional), now Free Church.

Whitburn is a village in Linlithgowshire, 4 miles south-west from Bathgate, 21 miles south-west from Edinburgh, and 23 east from Glasgow.

About the year 1766 a number of persons in Whitburn, who had contributed to the rebuilding of the parish church, were refused the privilege of voting in the election of a minister. Shortly afterwards, Mr Wardrop, of Cult, offered a site for a church to the Anti-Burgher Seceders, who had hitherto travelled for worship to Craigmailen, 12 miles distant; and this offer having been gladly accepted, a congregation was speedily sanctioned.

First Minister, Rev. Archibald Bruce. Ordained 24th

August 1768. Appointed Professor of Divinity by the General Associate Synod in 1786.

Along with his congregation, Professor Bruce withdrew in 1806 from the New Light Synod, and aided in the formation of the Constitutional Presbytery; died 18th February 1816, in the seventieth year of his age, and the forty-eighth of his ministry.

The ordination of Professor Bruce was in the open air. Because of a vote which he gave on a political question, his stipend, never large, was reduced to £50 annually, and it is said that at his death the congregation were in arrears of stipend for two and a half years.

On 24th September 1816, application was made for a moderation, offering as stipend £60, with the manse and glebe, now let for £30. Rev. Dr M'Crie was appointed to preach and preside on 15th October, and Mr Robert Shaw, Probationer, was elected.

Second Minister, Rev. Robert Shaw, D.D. Ordained 14th May 1817, when Rev. Dr M'Crie, of Edinburgh, preached and presided at the ordination; the Rev. James Aitken, of Kirriemuir, addressed minister and people; and the Rev. Patrick M'Kenzie, of Kelso, concluded the services by delivering a sermon.

Along with the congregation, Dr Shaw took part in three unions—viz., the union with the Synod of Protesters in 1827, the union with the Original Burghers in 1842, and with the Free Church of Scotland in 1852. He died 10th January 1863, in the sixty-seventh year of his age, and the forty-sixth of his ministry.

Third Minister, Rev. John M'Knight, A.M. Ordained 17th September 1863.

A new church has been erected, and the manse and glebe are now known by the name of Brucefield.

Statistics:—Members, 122; adherents, 50; average attendance, 100; total raised, £100; stipend, £177, with manse.

Whitburn or Longridge (Burgher), now in Croftlead Free Church.

Longridge is a village in the parish of Whitburn, Linlithgowshire, 6 miles S. from Bathgate, and 7 N.E. from Shotts.

This congregation was formed by those members of Rev. John Brown's flock who were dissatisfied with the New Light views which were prevalent in the Burgher Synod. Hence it is recorded that John Hastie and others petitioned the Old Light Burgher Presbytery for supply of sermon for one Sabbath, that they might have an opportunity of intimating a congregational meeting, to take place on some day of the week, that they may consult what measures they should take in their present circumstances. This petition was granted, and the congregation acceded on 30th June 1801.

On 7th January 1806 the Presbytery met in Longridge Church, and the congregation having applied for a moderation for elders, the Rev. Eben. Hislop, of Shottsburn, was appointed to preach and preside on 11th February. Messrs James Paton, John Waddel, Robert Waddel, William Murray, John Russell, John Hastie, John Douglas, and Peter Walker were elected, and their edict having been afterwards duly served, the Rev. Robert Shirra, of Yetholm, was appointed to ordain them on the fourth Sabbath of June.

On 10th June 1806 application was made for a moderation, stipend to be £60 with a glebe, or £80 without a glebe, with the promise of increasing it as soon as they were able, but owing to the elders not yet having been ordained, and a Session formed, the matter was delayed. It having been afterwards reported that only John Waddel, Peter Walker, and John Hastie had submitted to be ordained to the eldership, and that the congregation was still desirous of a moderation for a pastor, the Presbytery appointed the Rev. E. Hislop to moderate on 10th July. The call was for the Rev. Robert Shirra, of Yetholm, and was subscribed by sixty persons, but the Synod refused to translate.

On 3d September 1806 the Presbytery appointed Rev. R. Shirra to ordain Mr James Paton as elder on the following Sabbath.

On 15th November 1808 applied for a moderation, offering £70, and ten acres of land per annum as stipend, and that they will accommodate their minister with a proper house and offices, it being understood that he is to pay the interest to whatever length he wishes the congregation to go in build-

ing. The Rev. E. Hislop was appointed to moderate on 13th December. The call was for Mr James Ferguson, Probationer, and was subscribed by fifty members and twelve adherents.

First Minister, Rev. James Ferguson. Ordained 24th August 1809. The ordination had been appointed for the preceding day, but was postponed owing to many of the members of congregation being at Carnwath fair. The Rev. John Inglis, of Greenlaw, began the services by preaching from 1 Tim. iv. 16 ; Rev. E. Hislop delivered the ordination sermon from Col. iv. 17, and also addressed suitable exhortations to pastor and people.

On 29th April 1813 the Presbytery finding that this congregation was not regular in paying stipend, agreed that they should fall on a regular way and means for paying what they owe him, and if they do not find it convenient to pay a half year's stipend in advance, that they pay a quarter of a year, and that they report to the Presbytery.

On 19th July 1814 Mr Ferguson, on account of the congregation's depressed condition in pecuniary affairs, demitted his charge, when after delay and deliberation, the Presbytery referred the matter to the Synod, and on 8th November the demission was accepted.

On 16th July 1821 petitioned for a moderation, stipend to be £60 with a house, and £2 every time the Lord's Supper is dispensed for sacramental expenses. After delay, Rev. George Hill, of Shottsburn, was appointed to preside on 30th October. Mr William Murray, Probationer, was called by thirty-eight members and eleven adherents ; but as he declined acceptance, the call was set aside. On 21st October Mr Murray was again called, but as this call was only subscribed by eighteen persons it was not sustained.

On 13th June 1825 application was again made for a moderation, stipend offered £50 with house and garden, or £60, without a house. A promise was also made of £2 every time the Lord's Supper is dispensed, and that the minister's coals shall be carted free. The Rev. G. Hill was appointed to officiate on 18th July. The call was for Mr David Lynch, Probationer, and was subscribed by twenty-nine members, but

the Presbytery having delayed the matter, and Mr Lynch having meanwhile been called and ordained to the ministry in Ireland, the congregation, on 7th November 1825, applied for another moderation, the stipend to be 50s. more than what was formerly offered. The Rev. James Anderson, of Carluke, was appointed to officiate on 24th November. The call was for Mr John Downs, Probationer, and was subscribed by thirty-one members and ten adherents, but as he was also under call to Kennoway and Boardmills, the matter was referred to the Synod, which preferred the last-mentioned congregation.

On 19th September 1826, application was once more made for a moderation, stipend to be what was formerly offered, and to be increased as soon as the congregation is able to do so. Rev. James Anderson was appointed to officiate on 9th October. The call was for Mr David Headrick, Probationer, and was signed by twenty-six members and six adherents.

Second Minister, Rev. David Headrick. Ordained 29th May 1827, when the Rev. James Anderson began the service by preaching from 2 Cor. viii. 23; the Rev. G. Hill delivered the ordination sermon from Phil. ii. 29, and afterwards gave suitable exhortations to pastor and people. Mr Headrick having retired, and the Session having been constituted, Mr William Scobie was returned as their representative, and his name was added to the roll of the Presbytery.

Along with the congregation Mr Headrick united with the Original Secession Synod in 1842, and with the Free Church of Scotland in 1852. He was for several years Clerk to the Original Burgher Synod, and from 1842 to 1852 Clerk to the United Original Secession Presbytery of Glasgow. He died 10th September 1865, in the thirty-ninth year of his ministry, and his congregation, after subsisting for a time as a preaching station, became merged in the newly formed congregation of Crofthead, and the meeting-house was sold. The statistics of Crofthead for 1884 are:—Members, 130; adherents, 41; average attendance, 190; total raised for all purposes, £100; stipend, £177, with manse.

Whitby (Burgher), extinct.

Whitby is a town in the North Riding of Yorkshire, 56 miles north-east from York.

Some persons in Whitby petitioned the Burgher Synod for supply of sermon in 1810, and also in 1811, and obtained for a brief period preaching on one Sabbath in the month. The following extract from Presbytery Record is interesting :—"On 7th February 1810, the Edinburgh Presbytery received and read some letters from Mr Amos, of Whitby, giving a representation of his situation as to his religious connections, earnestly requesting the Presbytery to think of his situation, to send up one of their number as soon as possible to preach a few Sabbaths, and to inform themselves about matters. Having considered these missives, the Presbytery agreed to grant him his request, and appointed the Rev. Ebenezer Hislop, of Shottsburn, to preach at Whitby the two last Sabbaths of February and the first three Sabbaths of March."

The effort to found a preaching station, however, proved abortive.

Wick (Original Secession), now extinct.

Wick is the county town of Caithness, and is 21 miles south-east from Thurso.

On 12th May 1835, in response to an application that had been made, the Original Secession Synod agreed to grant supply of sermon to friends of the cause in that place.

Hence, *inter alios*, Mr John Graham, Probationer, was appointed to preach to them. On 7th November 1836 they received a donation of £5 from the Edinburgh Presbytery, to assist them in defraying expenses, but on 7th March 1837, they sent a letter to the Presbytery, intimating their inability to support preaching there any longer.

Yetholm (Burgher), now Free Church.

Yetholm is a village in Roxburghshire, 5 miles north-east from Morebattle, and $7\frac{1}{2}$ miles south-east of Kelso.

This congregation originated in the intrusion of an unacceptable minister into the parish of Yetholm in 1786. The church was built the same year, but a new one was, in 1881, erected, costing £1200, and having about 300 sittings.

First Minister, Rev. Robert Shirra. Ordained 1787. Being dissatisfied with the New Light views prevalent in the Associate Burgher Synod, Mr Shirra and his congregation acceded to the Original Burgher Presbytery on 12th November 1799.

Mr Shirra was repeatedly called by other congregations. Thus, in August 1802, and in February 1803, he was called to Dunfermline, and in July 1806 to Whitburn, but the Synod declined to translate him.

Owing to cases of discipline, the Edinburgh Presbytery held various meetings in this congregation, and once, on 8th December 1807, they were hindered from meeting "on account of the storm of snow that covered the earth."

On 29th April 1813 the Edinburgh Presbytery enjoined the session and managers to pay their minister a half-year's stipend in advance. The Clerk to inform them of this.

On 23rd August 1814 petitions were read to the Presbytery from the minister and several members of session, which showed a considerable lack of harmony in the congregation, some alleging that the ground of dispute was opposition to the principles of the church, and others that it was the effects of humour and personal pique. The result of this schism was that about 200 persons withdrew from the congregation, and founded what is now the United Presbyterian Congregation of the village.

On 15th July 1834 application was made for a colleague and successor to Mr Shirra, stipend offered £60 with a free house, and £10 for sacramental expenses. This was granted, and the Rev. Andrew Mackenzie, of Edinburgh, was appointed to officiate on the Tuesday after the first Sabbath of August.

The call was for Mr John Hastie, Probationer, and was subscribed in all by 100 members and 9 adherents.

Second Minister, Rev. John Hastie. Ordained 15th October 1834. The Rev. George Hill, of Shottsburn, began the services by preaching from Phil. ii. 29, the Rev. Robt.

Lindsay, of Dalkeith, delivered the ordination sermon from 1 Cor. iii. 23, and afterwards gave suitable exhortations to pastor and people.

Mr Shirra, the senior colleague, died 16th November 1840, in the eighty-second year of his age, and the fifty-third of his ministry, and Mr Hastie and the congregation united with the Original Secession Synod on 13th September 1842, and with the Free Church of Scotland in 1852. Mr Hastie died 4th July 1863.

Third Minister, Rev. James Coventry. Ordained colleague 28th May 1862, and resigned on accepting an appointment to Gibraltar, 6th April 1869.

Fourth Minister, Rev. Alexander M'Millan. Ordained 30th September 1869. Translated to Baillieston, 18th April 1878.

Fifth Minister, Rev. Norman M'Pherson. Ordained 29th August 1878.

Statistics for 1884:—Members, 180; average attendance, 160; total raised, £140; stipend, £177, with manse.

A congregational correspondent states the following:—

"In this lovely and secluded parish then numbering 1200 souls, the young minister (Mr Shirra) and his young congregation had a career of usefulness and spiritual prosperity not altogether unchequered. The old meeting-house was seated for 600, and such was Mr Shirra's popularity that it was generally filled, and often crowded. He was well read in geography, the history and usages of ancient nations, but he excelled in the knowledge of the Scriptures, and in applying them to the heart and conscience.

"Education being at a low ebb he devoted much time to visiting and catechising, especially in the hill districts. On these journeys he was wont to think out his sermons, and was often heard speaking aloud to himself. Along with all faithful ministers of that time, Mr Shirra had many ecclesiastical offences to deal with, chiefly, however, 'irregular marriages.' Offenders of this class, and indeed of all classes, before being re-admitted to sealing ordinances, had first of all to give satisfaction to the kirk-session, and afterwards to compear before the congregation at an ordinary diet of worship,

for one or more Sabbaths according to the heinousness of the offence, to be publicly rebuked and absolved. There was a seat set apart for such offenders, called the 'ordinary seat.'

"In those more patriarchal times any quarrel or misunderstanding among neighbours was generally settled, or attempted to be settled, by the minister. This was called 'agreeing them.' Mr Shirra was often resorted to as a peacemaker after this fashion. In certain cases, however, the pious effort was fruitless. 'Letters of lawburrows' were taken out. The offences of 'Monopolizing,' 'Contrabanding,' 'Slandering,' 'Hamesucken,' were expiated, partly if not entirely as ecclesiastical offences.

"Before ordination, elders were examined and catechised as to the knowledge of the doctrine, discipline, and worship of this church. The meetings of kirk-session were wont to be opened with 'family worship' by the moderator, or one of the elders. Then a text or Scripture question was given out, and spoken to by every member before the business came on."

CHAPTER IX.

THE INNER WORKING OF OLD LIGHT CONGREGATIONS AS EXHIBITED IN SESSIONAL RECORDS.

RESPECTING the church discipline that obtained among Original Seceders, and the supervision which kirk-sessions exercised over their respective congregations, a few specimens from the Session Records of the M'Crie Church, Edinburgh, are here given, and in accordance with the ancient adage, "Ex uno disce omnes," they may be regarded as fair samples of the manner in which Seceders were attended to ecclesiastically. Though there may be a variety of opinion respecting the wisdom of some of their decisions, there cannot be two views respecting the desire of both pastors and ruling elders to deal faithfully with souls, as those who must render an account of their stewardship to the Great Head of the Church. Let it also be borne in mind that the cases here enumerated were under the cognizance of the illustrious biographer of Knox, and his worthy son and successor, Thomas M'Crie, D.D., LL.D.

5th October 1808.—"To the great grief of the Session, information was communicated that ——— and ———, both members of the congregation, had been in a late public procession of the Mason Lodges in this city. Such conduct being directly contrary to the principles long and openly avowed by the Secession, it was agreed that these persons should be intimated to attend the next meeting of Session, that they might be dealt with according to the nature of their offence. It was, however, judged prudent, and what affection to our offending brethren required, to appoint a member previously to wait upon each of them for conversation, and to acquaint them with the resolution of Session. James Aitken was appointed to call upon ———, and Thomas Laidlaw upon ———. Appointed

also Thomas Grieve to converse with ——, who for some time past had been observed to be irregular in his attendance on public ordinances. These members to report at next meeting."

On 3d November, one of these offenders waited on the Session. He professed his grief for having, without due consideration, joined in the late public Masonic procession, and promised to abstain in future from like conduct; also from partaking in or witnessing the entry of new members, and from accepting any public office in the lodges. After receiving a suitable exhortation from the Moderator, he was served with a token of admission to the Lord's table.

After conversing individually with all the intending Covenanters, and bringing their names before the Kirk-Session for approval, Dr M'Crie, his Session, and congregation on 7th May 1812, and in the Potterrow Church, renewed with uplifted hands the National Covenant of Scotland in a bond suited to their circumstances.

One of the elders having as a deacon of the Incorporation of Trades attended public worship with the craft in the Canongate Established Church, was dealt with privately, and then cited to the Session on 9th October 1812. He attended, and admitted "that when coming to attend worship with us as usual in the afternoon, he was met by some of his brethren of the incorporation, who, in a manner, forced him along with them to the Canongate Church. Since that time, however, as an evidence of dissatisfaction with his own conduct, he had abstained from all public appearances with the corporation in their formal churchings, and was resolved through the strength of grace to continue the same line of conduct while in office in the incorporation. After members had spoken their minds as to Mr ——'s conduct, and the declaration he had now made, the Session agreed to proceed to judgment, and the vote being put, it carried, admonish. Upon which an admonition, with suitable exhortations, was tendered by the moderator."

It appears that during the trying period of the Napoleonic war, when trade in Britain was in a very depressed state, two of Dr M'Crie's elders became bankrupt, and as illustrative of

the fidelity, combined with tenderness of the Session, and the honourable conduct of the two unfortunate elders, the following extracts are made :—

"6th October 1815.—The Session, taking into consideration that the worldly affairs of —— and —— had lately fallen into a state of embarrassment, and they had for some time abstained from acting as elders, agreed to desire them to attend for conversation with the Session at their next meeting, which they appointed to be on Friday, the 20th inst., at five o'clock afternoon."

"Session-House, October 20, 1815.—Agreeably to intimation —— and —— attended this meeting. Mr —— stated that his affairs had become deranged by the impropriety of his partner in Manchester in making purchases, granting bills, and going into other speculations without his knowledge. Two letters addressed to the Moderator were read, one from the attorney and the other from the accountant employed in arranging Mr ——'s affairs," Though both are satisfactory, and are minuted, one shall suffice. "Manchester, 26th August 1815.—Rev. Sir,—I have the honour to address you on behalf of Mr —— of your city, whose late misfortunes have come under my professional notice and inspection; and though I cannot but sincerely deplore the calamities which are consequently connected with his situation, yet the friends of moral rectitude, in conjunction with myself, must be highly gratified in the case of Mr ——, to find that in the pressing necessities in which he was imperiously involved by an unfortunate speculation of his brother's residing in Manchester, there has not been the least suspicion of fraud or duplicity chargeable upon him, but he has fully evinced (to his creditors and the world) himself to be 'an honest man, the noblest work of God,'—I remain, &c., Robert Barnes."

The other insolvent elder having also given explanations which were deemed satisfactory, including a report from the trustee on his affairs, "the Session were of opinion that there appeared to be nothing in their conduct which rendered it improper for them to act as elders, and therefore desired them to resume the exercise of their office."

After referring with thankfulness, on 25th May 1827, to

the union which had recently been formed betwixt the Constitutional Presbytery and the Synod of Protesters, the friendly feeling that obtained betwixt the two Edinburgh pastors is shown in the following proposal :—

"10th January 1828.—The Moderator stated that he had some conversation with Professor Paxton about the two congregations observing the Synod's Fasts together in the way of meeting alternately in each of the places of worship. The Session signified their cordial approbation of this plan, and left it to the Moderator to settle time and place."

As in addition to the congregational prayer meeting, which was generally held monthly in the church, it was usual in the Secession to have district fellowship prayer meetings, the following entries evince the care which the Session had in the formation of these :—

"28th May 1829.—The Session spent some time in conversation as to the practicability of establishing some additional praying societies, particularly one in the New Town—appointed Messrs Lunn, Hogue, and Whytock as a committee to forward the measure.

"13th August 1829.—The Session called for the report of the committee appointed at last meeting. Mr Lunn reported that he had spoken to a number of persons in the north side of the town, whom he found agreeable to the measure, and that it was proposed that a fellowship meeting be established, to meet in his house. Mr Hogue stated that Edward Thomson was willing to accommodate in his house the individuals residing in the south and east parts of the New Town who were willing to form themselves into a fellowship meeting. The Session approved of the diligence of the committee, and agreed that intimation of the places and times of meeting be made from the pulpit on Sabbath eight days."

Collections for benevolent and ecclesiastical objects, both of a public and denominational kind, were not unfrequent in Dr M'Crie's congregation ; thus, on 28th February 1830, there was collected for the Royal Infirmary, £10, 6s. 3½d. ; and on 25th September 1831, for the Original Secession Congregation of Glasgow, £11, 12s. 6d.

In connection with every Communion not only were there

public religious services on the preceding Thursday, or Fast Day, but there were also lengthened diets of worship on the Saturday and the Monday, at each of which two sermons were delivered. These special services were well attended, the numbers who worshipped on the Thursday being nearly as large as the usual Sabbath attendance; and when it became known that any members were jaunting on the Fast Day, their conduct was taken under the cognizance of the Session, as appears from the following :—

"8th May 1834.—It was stated by a member of Session that —— had been seen this morning setting off to the country by the railway coaches. Mr Gibson was appointed to call for him and ascertain his reason for absenting himself from ordinances."

"10th May 1834.—Mr Gibson reported that he had seen ——, who admitted being in the country along with his brother on Thursday; that they went to see a friend who had lately met with an accident. He declined waiting on the Session, but left it with them to give or withhold a token as they saw cause. It was agreed he should not be admitted (to the Communion) at present."

The size of Dr M'Crie's congregation appears from the following statistics, which were a few weeks before his death transmitted to the Sheriff of the county.

"In the Session House, 29th June 1835.—The committee gave in their report, containing answers to the queries by the House of Commons, which, after being corrected, was approved and subscribed by the Moderator and Clerk, and ordered to be sent to the Sheriff. The queries with the answers given to them follow :—

"1. What is the name of your church or chapel? Richmond Street Church or Chapel.

"2. Is it of the Established Church or not? Not.

"3. If not of the Established Church, of what sect or denomination is it? Original Seceders.

"4. Is it endowed or not? Not.

"5. What is the exact number of sittings it contains? 760.

"6. How many of the sittings are let? 460.

"7. How many are unlet? 300.

"8. Of the unlet sittings (*a*) How many are free or set apart for the poor? Fifty. (*b*) How many are occupied by proprietors and those holding under them,—corporations, the families of clergymen, or persons officially connected with the church or chapel, or in virtue of other rights? Ten by the minister's family. (*c*) How many are set apart for letting, but not let? 240.

"9. What is the highest rent charged for any sitting? 15s. per annum.

"10. How many sittings are let at that rate? Forty-four.

"11. How many sittings for which that rent is charged are unlet? Eighteen.

"12. What is the lowest rent charged for any sitting? 8s. per annum.

"13. How many sittings are let at that rate? 110.

"14. How many sittings for which that rent is charged are unlet? 140.

"15. What are the names of the ministers or preachers officiating in your congregation? The Rev. Dr M'Crie.

"16. What is the number of the services of public worship on each Sabbath? Two.

"17. What is the number of week-days in the course of the year in which there is public worship? Six.

"18. What is the total number of services on week-days in the whole year. Twelve.

"19. What is the number of examinable persons in the the congregation? [*Note.*] By examinable persons are meant persons above twelve years of age. 450.

(Signed) "THO. M'CRIE, *Minister.*
"WM. WHYTOCK, *Sess. Clerk.*

"29th June 1835."

The biographer of Knox and Melville having, after a brief illness, departed this life, the Session at its first meeting thereafter inscribed the following in their records:—

"5th October 1835.—It is with the deepest sorrow the Session have to record the death on 5th August of their faithful and beloved pastor, the Rev. Dr M'Crie, in the sixty-

fourth year of his age and fortieth of his ministry. Acutely as they feel the heavy loss they have sustained, the Session wish to record their gratitude to God for the enjoyment of his ministry for such a length of time, for the agreeable intercourse they as a Session have had with him, and for all the good he may have been made the instrument of doing to his flock, the Church of God, and to the generation at large."

Respecting family feuds it is worthy of notice that instead of ignoring these, Original Secession elders endeavoured to remove them, and when unsuccessful in thus making peace, they had recourse to church discipline, from a conviction that such unpleasant disputes were highly pernicious to the Christian profession. The following is a specimen of how cases were dealt with :—

"It having been reported that —— and his wife, both members of the congregation, had been living on no very amicable terms for some time, and that several members of Session had endeavoured, without success, to effect a reconciliation, Mr —— was appointed to inform them that neither of them can be admitted to the Lord's table at this time." After an interval of two months the Session appointed two elders to visit —— and his wife, and if they find them still at variance, to desire them to come together to the Session. The result was beneficial, since in the following month the elders reported that they had met with —— and his wife, and had found them disposed to forget their quarrels, and they promised to live in harmony, when the Session expressed their satisfaction with the report."

Occasionally it happened that Seceders from a change in their ecclesiastical views applied for certificates of church membership, with the design of joining some other denomination. In such cases there was a diversity of practice in the church, since whilst some ministers at once gave disjunction certificates, others could not conscientiously give any help to persons forsaking the Covenanted Cause, which they had sworn to maintain.

Subjoined is an extract showing the mode in which one such case was treated.

"Received and read a communication from ——, a mem-

ber of the congregation, intimating his dissatisfaction with our principles, on the obligation of the Solemn Covenants, and his determination to leave the communion of the body, with a request to grant him, through our Clerk, a certificate of the general propriety of his conduct since the time when he came under our superintendence. The Session unanimously agreed to remit to the Moderator to grant him, if he shall see cause, the certificate of membership usually given to those who desert their profession."

As showing the extreme conservative tendency of some Original Seceders against innovations in public worship by whomsoever made, whether by minister or precentor, the following petition to the Session is a specimen :—

"That your petitioners take the liberty of addressing the Session on the subject of the introduction of repeating tunes into public worship. They are happy to state that the occasional attempts, made at various times, on the part of the precentor to introduce these tunes have not been renewed for a considerable time past, and hope that they will not be renewed in time coming. But having scruples of conscience, resting on various grounds, against the use of such tunes in Divine worship, and as some of your petitioners (though the scruples of all do not go the same length) have felt so much aggrieved as to have withdrawn from public worship on that account. Your petitioners therefore pray the Session to give such a deliverance on the subject as shall afford security against the introduction of this new practice.

"That the spirit of love, of power, and of a sound mind may guide the Session in all their deliberations and decisions is the prayer of your petitioners."

In response the Session instructed their Clerk to send the petitioners the following extract from their minutes, viz. :—

"The Session, while they regret that offence should have been taken by any at the mode of singing referred to, and while anxious that peace and mutual forbearance should be exercised by the members of the congregation on this subject, do not think they are called on to pronounce any formal deliverance on the matter."

The following is the last Sessional minute of the M'Crie

Church prior to the union with the Free Church of Scotland, on 1st June 1852:—

"In Dr M'Crie's house, George Square, Edinburgh, on the morning of the 6th May 1852, the Session met, having been called together by the church officer, and was constituted with prayer by the Moderator. Present with him all the elders, and after a lengthened conversation on the subject of union with the Free Church of Scotland, it was agreed that at the congregational meeting in the evening, the Moderator should merely give explanations relative to the transactions of the late meeting of Synod at Glasgow, and that none of the members of the congregation should be required to state their minds on the subject of union till the matter was decided one way or other by the Synod, and that then a congregational meeting should be called, when, in the event of union with the Free Church being consummated, the members would have an opportunity of saying whether they agreed or not with the uniting parties. Closed with prayer."

Having given specimens of the Sessional working of Dr M'Crie's (Antiburgher) congregation in Edinburgh, it is desirable now to present a brief view of the internal administration of the most prominent congregation amongst the Burghers, viz.,—that of East Campbell Street, Glasgow. As in the former excerpts, matters of church discipline were primarily noticed, those of a financial and secular kind shall now chiefly be referred to.

In conducting their pecuniary affairs the Campbell Street congregation showed much business talent. The Treasurer's books and Manager's minute books have been admirably kept, and for the safe keeping of important documents an iron box was provided. This box required three keys to open it, and as each of these keys was given by the congregation to some trustworthy member, it is obvious that, since each of the *triumvirs* required to be present at its opening, the people had by this arrangement a threefold cord of hope, that no important document would be lost.

Collections were made not only on Sabbaths and at prayer meetings, but also at meetings of Presbytery. Those which were made in 1799 were usually betwixt two and three

pounds on Sabbaths ; and at Presbytery meetings, which were often held in the Methodist Church, six shillings was the average sum raised, which shows that the *esprit de corps* being strong, the people countenanced with their presence the ministers in their judicial functions.

As showing the largeness of the congregation before the settlement of its first minister, it appears that at the October communion of 1801, ten loaves of bread, at 7½d. each, were needed, and wine to the amount of £2, 15s.

As was to be expected, the congregation increased both in numbers and liberality after the Rev. William Watson's induction in March 1802. On the first Sabbath thereafter, £31 was given at the church doors, and the average collection thereafter was upwards of £3. At the communion in October 1802, the bread cost 7s. 4d., and the wine £4, 4s. Much outward prosperity was enjoyed, and in addition to £90 for his half-year's stipend, the pastor received £8 for sacramental expenses, and also 20 guineas as a compliment. Certainly, as respects outward prosperity, the Glasgow Old Light congregation was in clover, since money was of much greater value then than now. But as even in these halcyon days the Session records show that perfection did not obtain in the morals of the people, so the Treasurer's accounts exhibit a similar lack with respect to the coins cast into the offering plate, since not only is there an occasional reference to a shilling being found bad, but in November 1801, accumulated bad coppers to the amount of £2, 9s. 10d. were sold in weight for 17s. 5d. With all defects, however, the spirit of liberality had been largely bestowed. Thus, at the April communion of 1802, being the first after Mr Watson's settlement, the following collections were made :—

Thursday (Fast-day), . .	£3	4	0
Friday and Saturday, . .	4	5	4
Sabbath, . . .	10	6	1½
Monday, . . .	4	9	0
Total,	£22	4	5½

Though certainly at this time, and for many years there-

after, communion seasons were periods when brethren came from a distance, and showed practically their belief in the doctrine of the communion of saints, and provision required to be made for such, yet that the Old Lights were "ready, aye ready" for a numerous gathering is seen from the fact that in March 1802, no fewer than 1400 communion tokens were prepared, and the moulds preserved so that more might be made when necessary.

That the church might be sufficiently lighted for evening worship, £52 were paid on 8th April 1803 for candlesticks, and during the following winter collections were made on Sabbath evenings for defraying the outlay. These, however, were never very large, being only about £2 each on an average. In addition to the services of John Somerville, the beadle, who had a salary of £4 annually, there were three doorkeepers—viz., James Scott, James Orneil, and William Andrew, who each received £1 yearly; though it is but proper to add, that both they and the chief beadle had regular gratuities at seat-letting and other times. J. Somerville died in 1824, and Thomas Hill was appointed his successor. In November 1810 Mr Watson received, in addition to his stipend, £70 as a "compliment" from the congregation; and it is worthy of remark that this was not only the largest pecuniary gift he ever received, but it also proved to be the last, since in the following March he departed this life amid the regrets of his numerous and attached flock, who further showed their respect for their deceased pastor by voting in the following November 100 guineas to his widow.

As showing kindly consideration for the feelings of poor members, a collection was regularly made to assist them in defraying seat rents. The amount of this varied, though on 16th April 1811, it amounted to £14.

On 14th September 1813, when the Rev. Alex. Turnbull was ordained as the Second Minister of the congregation, he not only received his half-year's stipend of £90 prepaid, but also £15 for house rent for half-year; and in addition to the suit of black clothes then given by the ladies to the new pastor, in lieu of the gown and cassock given in more modern

times, the Treasurer's book shows that 12s. were paid for a pair of shoes to Mr Turnbull. Afterwards, like his predecessor, Mr Turnbull had £40 given him annually as a "compliment." But whilst attending to the living pastor, the congregation paid due respect to the remains of Mr Watson, whose burial-place in the Ramshorn Churchyard they not only purchased, but placed a "through-stone" thereon at a total expense of over £30.

As over 26s. had recently been paid for repairing church and session-house windows, which had been broken by children while at play, the Managers, in May 1815, gave 3s. to the public crier for proclaiming prohibition from diversion opposite the church windows.

Whilst Secession congregations throughout the country were frequently but poorly attended, this was so far from being the case in Campbell Street, that the Managers had recourse to very unusual efforts to decrease the attendance. Not only were all the sittings in church let, and a book kept, in which was contained a list of applicants for accommodation, but so acceptable were Mr Turnbull's pulpit services, that the bench, or platform, surrounding the pulpit was crowded, and when a seat-holder died, his heirs, in some cases, did not hesitate to claim a right to use his sittings upon paying the rent thereof, even though such persons were not members of the congregation. A glimpse of the state of matters may be had from the following excerpts from the Record of Managers:—

"20th April 1818.—It having been represented that parents with their children, and those along with them, were greatly embarrassed by the bench of the meeting-house being crowded with people who have no right there, besides the oppression to our minister, the Managers enjoined the officer to prevent such inconvenience in future by keeping said bench clear, particularly in the afternoon, at the same time allowing convenient room for the elders who may collect for the time."

The same minute also states that "on account of the death of the late George Thomson and his widow, and George Smith—said to be a grandson of the deceased—having

applied for the seats of his grandfather, the Managers decided by vote that said George Smith had no legal claim on the footing of the Articles of Association of the congregation, and of course disposed of two of the three seats claimed, no member of the congregation having applied for the same as heir of the deceased. At the same time, as a mark of respect for the deceased George Thomson, they granted one seat per favour, but not on the footing of any legal right, to the above George Smith." Four days afterwards, however, when the Managers were called together, there was laid before them a summons at the instance of George Smith and sisters, calling themselves heirs of the late deceased George Thomson, and claiming three sittings in the church, when the Managers agreed "that inasmuch as George Smith nor sisters are not, nor ever were known in any manner of way as members of our congregation, they cannot possibly have any manner of claim, without violating in the most open manner the Articles of our Association, none of the claimants having received baptism in our connection, besides even his mother was no member with us. As also the son of the deceased George Thomson, though residing in the place, never made any claim for the above seats which his father possessed, he being connected with a very different communion. And in addition to the above, it can be established as a fact that some years ago the widow of the deceased, so far from considering the above applicants to have any legal claim to the seats in dispute, came to the meeting-house on the day of letting of the seats, and offered to give away two of the seats then in her possession to a person in the congregation, with which negotiation the Managers did not think it proper to comply, for reasons which they thought sufficient. And from these considerations the Managers appointed several of their number with powers to employ a man of business to defend the above processes. At the same time it was the wish of a number then present, for the preventing of litigation, to submit the whole affair to referees, providing the pursuers are agreeable to the same."

The matter having been decided by the Town Court of

Glasgow against the Managers, they reclaimed, but again the decision of the Court was against them. Another lawyer was employed, but the congregation when consulted resolved by a majority to decline litigation, and allow the pursuers to occupy the three sittings claimed. Though at a subsequent date the congregation vindicated the conduct of the Managers in this affair, yet in addition to the precious time and Christian temper lost in the dispute, upwards of £12 for expenses had to be paid to the lawyers.

As owing to the popularity of the minister quarrels about seats still continued, efforts were made to obtain a larger place of worship, and these being unavailing, a disjunction afterwards took place, which led to the formation of a second congregation and the erection of Renfield Church.

In connection with the seat-letting, the custom of the Managers was to meet twice annually on a Wednesday night to receive the names of new applicants, and on the following Monday they met at 10 A.M. in the church, and several having been appointed to officiate in the area, and others in the gallery, they were occupied in seat-letting till 3 P.M. At 5 P.M. the church was again opened, and at the close of the day the funds collected, usually amounting to about £194, were handed to the Treasurer.

But not only was the attendance in East Campbell Street Church large on Sabbaths, but also on week-days during the meetings of Synod. Hence on 7th May 1819, the Managers "agreed to appoint a man to attend at the meeting of Synod for the purpose of preventing any injury being done to the seats of the meeting-house by people standing on the same. They also appointed the Clerk to send a card to the Moderator of Synod, requesting that he will enjoin the people not to stand on said seats."

Though the Managers' Record states repeatedly the repairs which were needed for the church in consequence of the effects of time and the weather, a peculiar circumstance is noted on 19th March 1827, viz., "that a considerable depredation had been made in the church by the stripping three of the lustres of the whole of their branches." Arrangements were accordingly made for the renewal of the stolen candle-

sticks, and the windows of the church were ordered to be secured against further depredations.

On New Year's day of 1834, the Managers met in consequence of the death of their much lamented pastor, which had occurred the preceding day, and agreed not only to drape the pulpit and galleries with black cloth, but also to act as had been done when their first pastor had died, viz., defray the funeral charges. And this was not all, for the congregation having been convened on the 13th of the same month, the following excerpt of their minute shows the practical way in which the people showed their respect for their late worthy minister, and their sympathy with his bereaved family :—

"A motion was made and seconded that this congregation grant an annuity of £50 per annum for ten years, from April next, payable half yearly, for the benefit of our late pastor's family, and that said annuity shall be paid into the hands of three trustees, of whom the Rev. Mr Stewart, of Pollokshaws, shall be one, the other two to be chosen by the Session and Managers respectively, and said trustees to see the annuity applied for the benefit of the family.

"Another motion was made and seconded, embracing all the particulars of the former, with the exception of the time the annuity should continue, viz., that the proposed annuity be granted and paid, aye and until revoked by a congregational meeting, which was carried by a majority. The sum of £70 sterling was also voted by a great majority to be paid into the hands of the trustees for the immediate use of the family of our late pastor."

Shortly afterwards Thos. Hill, the beadle, having resigned his office, John Mills was duly elected his successor at a salary of £16 yearly.

Whilst the Managers of this congregation collected the seat rents, from which they paid the minister's stipend, kept the church buildings in repair, and defrayed the interest of the debt resting on the congregation, the Session received all the church door collections, and their Treasurer usually once in two years gave an account of his intromissions, which were duly examined and recorded in the Session Minutes. The following abstract shows not only the largeness of the church

door collections, but the channels by which they were distributed.

Mr James Cowan, Treasurer.		*Dr.*			*Contra*		*Cr.*	
1814.					By Cash collected for			
May 1.	To Cash on hand,	£52	7	1½	Airdrie Congregation,	£30	0	0
,,	To Gift from Mr Lawrence Marshall, . .	18	0	0	By do. collected for Perth Congregation, . .	34	0	0
1816.					By do. for Dunblane Con-			
Nov. 17.	Collected at the Church door betwixt the dates stated, . .	781	0	9¼	gregation, ...	24	0	0
					By do. for Campbell St. Congregational funds,	72	16	8¼
					By do. Royal Infirmary,	52	10	0
					By Mr Hill, . . .	12	0	0
					By Expense at Sacraments, . . .	110	0	0
					By Cash given to the Poor, ...	422	8	0
					Incidental expenses, .	61	0	1
					By Cash on hand, . .	32	13	1½
		£851	7	10¾		£851	7	10¾

From the above tabular statement it is evident that the support of their poor members was felt to be a prominent duty by the elders of East Campbell Street, who declined to be restricted in this matter by the congregational Managers, as appears from the following excerpt from Session Record of 4th February 1806 :—

"While the Session wish to pay all due attention to the temporal interest of the congregation, yet as they learn that in the infant state of this congregation the Managers had agreed that one-third part of the ordinary collection should be given to the poor, they think that no agreement of the Managers, especially at that time, can be any rule to the Session in the present state of the congregation, and lest any should think that the Session are restricted by any such agreement, they hereby declare that agreeable to the Word of God and our subordinate standards, the Session are the sole trustees of the ordinary collection, under the inspection of their superior courts."

This Session was also in the habit of paying out of their funds the precentor, who was appointed to his office without consulting the congregation or managers. Desires for popular rights and their results are thus stated.

"10th May 1809.—The Session being informed by several

of their members that —— a member of this congregation, had used some expressions respecting a precentor at a meeting of the congregation in November last, which they thought not only contrary to our received principles, but had a direct tendency to subvert the Presbyterian system of government, inasmuch as he had used his endeavour to bring the conduct of this Session before the congregation as a matter of public discussion. But this being opposed by several members, the said —— publicly declared that whoever occupied the place or acted as a precentor in this congregation (unless it was as a candidate), was an intruder, and whoever put him in that place was a patron. He also said he would defy the Session to prove that the congregation's choosing a precentor was contrary to our received principles, all which expressions, or words to that effect, used by him at the public meeting had a direct tendency to hurt the peace of the congregation, and render the Session odious to the meeting, wherefore the Session (after dealing with him extrajudicially but without effect) summoned him to appear before them, and he being called, compeared, and his paper having been read, the Session agreed unanimously to refer the same to the Associate Presbytery of Glasgow, and summoned him, *apud acta,* to attend said meeting of Presbytery." The manner in which the superior courts dealt with this "John Hampden" of popular rights is not stated in the Sessional record, which only once more refers to the case by stating three years after, that the said —— having petitioned the Synod requesting that he be restored to his privileges, that Court agreed to grant his request, and on sending an extract of their decision, the Session (two elders dissenting) admitted him to the enjoyment of his former privileges.

In electing elders the members residing in particular districts, or proportions as these were called, nominated those whom they considered suitable, but which nomination required to be confirmed by the vote of the whole congregation duly assembled.

In choosing ministers the practice of this congregation was not uniform. On 20th February 1812 the Rev. Alex. Brown, of Burntshields, who presided at a moderation in a call,

"informed the meeting that all persons who were brought up in the Secession to the age of fourteen years would be admitted to vote and subscribe the call, although they were not in full communion with this congregation." On the 21st January of the following year, however, the Rev. Finlay Stewart, of Pollokshaws, when moderating in a call stated "that all the *adult* members of the congregation should vote by holding up their right hands," which latter practice was general amongst the Burghers, though the voting was restricted to male members in several Anti-burgher congregations.

In church discipline this congregation was not negligent, since the Session not only dealt rigorously with the sins of intemperance and uncleanness, but also took cognizance of bankruptcy, dealing deceitfully with neighbours in civil affairs, gambling, quarrelling, wrangling, selling spirituous liquors on Sabbaths, and other scandals too numerous to mention; and the ordinary mode of administering discipline was by solemnly rebuking in church at the close of public worship, in conformity with the exhortation, "Them that sin rebuke before all that others may fear" (1 Tim. v. 20). It is highly probable that there may be a variety of opinion respecting some matters which were then regarded as public scandals. Thus, when in order to marriage, persons were proclaimed three times on one Sabbath, instead of once on each of three successive Sabbaths, they were admonished, though generally only before the Session, for the irregularity.

In 1812 two masons were brought before the Session, the one being charged with aiding in the building of a Unitarian, and the other of a Romish meeting-house. They were both regularly dealt with, and though at first they declared they had done no wrong, they eventually acknowledged that they believed their conduct to be inconsistent with their Christian profession, and after suitable exhortations were re-admitted to Church fellowship. A member of a somewhat different disposition was, however, in 1813, accused of fighting, of having been imprisoned, and of not having dealt fairly with his creditors. On being dealt with, "he confessed that he had struck a man, but he was so far from being sorry for it, that he was sorry that he did not strike him more

when he was at it." As might be expected, this Ishmaelite was at once suspended, and his case delayed till he was brought to a better frame of spirit. The most touching case of Church discipline, however, was that of an elder, who was charged with taking away his stock and crop from his farm under cloud of night, with the apparent design of defrauding the proprietor of his rent. It was, indeed, with sorrow the elders dealt with this fallen brother, who at once resigned his office, and declared that he had taken away his stock in order to pay other creditors, who he believed had a prior claim. No difficulty had the Session evidently in getting him to acknowledge his offence. "Being asked if he thought there was any evil in his conduct? he replied there was great evil in it, if it was no more than the disgrace it brought upon religion." Of course he was at once suspended; and a few months afterwards, when he lay on his dying bed—from an illness, probably partly, if not chiefly, caused by a deep sense of his sin and its consequences—he sent to the Session expressing an earnest desire to be purged of the scandal under which he lay. In order to this, with the concurrence of the Session, the pastor and four elders visited the chamber of the dying man, and after duly constituting the court by prayer, asked him if he was convinced of the evil of his conduct in using dissimulation and fraud with his landlord? when he answered, he was, and hoped to obtain the pardon of these and all his other sins by the blood of Christ, and expressed himself so much to the satisfaction of the committee, that they unanimously agreed to rebuke him for said sin and scandal of dissimulation and fraud, and absolve him from said scandal privately, as, in his present state of health, it could not be done in public. This was done accordingly by the Moderator, who closed with prayer. At next meeting the Session approved of what had been done in this sad case, and caused due intimation thereof to be made to the congregation on the following Sabbath at the close of the forenoon service.

As probably some may be inclined to think that Old Light Seceders, who were so stringent in church discipline, would be also penurious in their contributions for religious and

benevolent objects outside their own denomination, a few extracts from printed congregational reports shall be given, to correct any such impression. Indeed, to thoughtful persons it is well known that those who are most liberal in giving away Divine truths, which are not theirs to bestow, are often very niggardly in giving of their means for religious and charitable objects; whilst those who are justly conservative of Scripture doctrines, are not unfrequently most liberal in giving money for the promotion of missionary and benevolent schemes.

In 1820, when money was not so plentiful as now, nor liberality in contributions so common, East Campbell Street Congregation gave £85, 5s. 6d. for religious objects, entirely outside their own communion. Let the following specimens suffice:—

British and Foreign Bible Society,	£18	0	0
Scottish Missionary Society,	18	0	0
London Hibernian Society,	18	0	0
Glasgow Gaelic School Society,	10	0	0
Glasgow Missionary Society,	8	0	0

And as years advanced, so did not only the range of religious and benevolent objects, but also the amount of contributions which were made to these.

Thus, in 1837, there was raised for objects outside the congregation, £118, 1s. 4d., and in 1838, £103, 11s. 11½d.

Finally, as exhibiting the spirit in which the office-bearers stimulated this congregation to greater zeal in promoting the Gospel, the following extracts from the printed reports of the above years are annexed:—

"Since the year 1800, we have, as a body, had to contend every inch of our ground; and though some congregations never wholly recovered from the effects of the first struggle, it is, nevertheless, matter of gratulation that through the perseverance of our Synod for the last thirty years, our congregations have increased at the average rate of one every year. For various reasons, many of these must be comparatively weak, so long as indifference to our principles is manifested on the one hand, and avowed opposition on the other;

but let us remember that we have the cause of truth among our hands, and that it is our highest honour to hold it fast.

"God has raised us, by His word and ordinances, above all nations, in moral and religious intelligence, and, as the natural as well as promised effect, crowned us with national prosperity and honour. Let us, therefore, instead of betraying a cold indifference in the noblest of all undertakings, listen to the voice of God, 'Freely ye have received, freely give.' The great mass of our brethren of mankind, and many of our fellow-countrymen, are going down to the grave with a lie in their right hand; and if, under the influence of selfishness, or the cold principles of a worldly calculation, you do not give a sum of that property *which God has first given you*, to send the Gospel to the heathen, He may justly require their blood at your hands. Let it never be said of you that you can hear, with unconcern, of a world lying in wickedness. Placed on the *Rock of Ages yourselves*, stretch out the hand of mercy to rescue those who are sinking into destruction."

Such, then, was the noble spirit manifested by these Old Lights fifty years ago for the spread of the Gospel, and it is well to remember that whilst they were thus devising liberal things for Missionary objects, they were comparatively careless respecting the appearance and comfort of their place of worship, since it was only in 1836 that they bethought themselves of the improvement of plastering the ceiling under the church gallery, and also of introducing gas into the building in lieu of the candles to which they had hitherto been accustomed. As for the modern luxury of having the church heated on Sabbaths, the Old Lights were hardy, and needed no such appliances to make them comfortable during public worship. Their fervour of spirit kept them warm. Indeed, when it was proposed to introduce a stove into one of their churches in the country, firm opposition was given by an elder to the innovation, on the ground that the minister with his hearty preaching was the right stove, whilst that of blackened iron was a limb of the apocalyptic beast which should be excluded from the sanctuary. And finally, whilst Old Lights strove, through testifying to the obligation of national

covenants, to show their allegiance to Sion's King, they, by draping their pulpits with black cloth on the death of King William in 1837, showed that as loyal British subjects they were desirous of rendering honour to whom honour was due. Though certainly neither faultless nor free from idiosyncrasies, the Old Lights had great excellencies which are worthy of remembrance and imitation.

CHAPTER X.

LISTS OF OLD LIGHT DIVINITY STUDENTS, PROBATIONERS, AND MINISTERS, WITH AN EPITOME OF THEIR SUBSEQUENT CAREER.

Burgher Section.

John Jarvie, from Stirling, entered the Divinity Hall in 1742, then under the tuition of Professor Alex. Moncrieff, M.A., of Abernethy; was called to Balbea in Ireland, and Perth, and ordained at latter place 24th March 1751. On 4th November 1800 he acceded to the Associate Presbytery, but his junior colleague, the Rev. Jedidiah Aikman, continued with the New Lights. The congregation as well as the pastors being divided in sentiment, a dispute arose regarding the church, which was claimed by both parties, and which became well known in legal circles as the case "Craigdaillie *versus* Aikman." At first each of the litigant parties was allowed the use of the building for one of the services on Sabbath; then, as the Old Lights were the larger part of the congregation, the property was legally assigned to them. But as the New Lights were in the majority in the Synod, the former decision was reversed, and the property declared to belong to those members of the congregation who adhered to the opinions and judgment expressed by the majority of the Synod, or New Lights. This decision being appealed against, it was, after a protracted struggle, declared by the House of Lords that the building was the property of the party in the congregation which adhered to the New Light Synod. This legal strife lasted for about twenty years, and much more money was spent in legal expenses than the building was really worth. The expenses of the New Lights were considerable; and those of the Old Lights, together with the additional expense of building a new church, were so great as to prove very detrimental to the congregation.

Mr Jarvie died 19th November 1801, in the seventy-sixth year of his age, and the fifty-first of his ministry.

ROBERT SHIRRA, born at Stirling, March 1724; entered Divinity Hall (Professor Alex. Moncrieff, M.A., Abernethy), 1746; ordained at Kirkcaldy, 28th August 1750; called in 1756 and 1757 to be the successor of the Rev. Ralph Erskine, of Dunfermline, but continued at Kirkcaldy; demitted his charge, 19th June 1798, and removed to Stirling; adhered to the Original Burghers; and died 12th September 1803, in the eightieth year of his age, and the fifty-fourth of his ministry. Author of numerous Sermons printed at different times, and three small treatises entitled—1. "A Death-bed Dialogue between Mr Shirra and Mr Lister, late Minister at Dundee;" 2. "The Good Old Way sought out and defended;" 3. "The Church and State Government."

Mr Shirra was in many respects a very notable Old Light. An excellent memoir of him, by Dr Brown Johnston, was published in 1850. In appearance he was tall and portly, and his private character showed that he was a godly as well as a goodly man. Being well acquainted with Scripture, its language, to a large extent, was the medium of his every-day reflections. A praying frame of mind was with him habitual, and hence a large part of his life was spent in the exercise. Whilst walking on the road, or having intercourse with his friends, he would occasionally ask them to unite with him in the blessed and profitable exercise of prayer. As is well known, in 1779, the noted pirate, Paul Jones, who with his fleet designed mischief, were driven out of the Frith of Forth by a gale, which, it is believed, was sent by God in answer to Mr Shirra's earnest prayers.

Many anecdotes are related of Mr Shirra's eccentricities and quaint sayings. Thus, in quoting Phil. iv. 11, "I have learned in whatsoever state I am, therewith to be content," Mr Shirra added, "Ay, Paul, ye have learned well; ye have got far on; but let us be thankful we are at the schule."

On the separation of the Old Lights from the Synod in 1799, Mr Shirra, who had then retired to Stirling, resumed his ministry by preaching in his dwelling to those who sympathised with his views, and thus was formed the nucleus of the Old Light Burgher congregation of that town.

JOHN THOMSON, from Greenock, entered Divinity Hall (Professor James Fisher, Glasgow), 1750; ordained at New-



JAMES FISHER

bliss, Ireland, 1754; resigned, 1768; inducted to Kirkintilloch, 24th August 1769; demitted his charge on account of loss of voice, 29th July 1790; removèd to Glasgow; where he lived in retirement till his death. Author of several pamphlets.

GEORGE THOMSON, from Orwell, entered Divinity Hall (Professor Alex. Moncrieff, Alloa) in 1759, but joined the Burgher Hall (Professor James Fisher, Glasgow) 1762; ordained at Rathillet, 22d February 1764; called three times to Milnathort, but the Synod, notwithstanding his desire to accept the call, refused to translate; resigned his charge, 2d April 1776, and acted as a Probationer; united with the Old Light Presbytery in 1799, and supplied vacancies till his death on 18th January 1812. Author of some Sermons entitled "The Church's Song of Triumph; with Christ's Remarkable Reign;" also "The Confession, Covenants, and Secession Testimony Vindicated and Defended, including Letters to Rev. Messrs Fraser, Dick, and Lawson," Glasgow, 1799, pp. 128; "New and Old Light Principles Compared, a Compendious View of the connection betwixt Church and State," Glasgow, 1806.

DAVID WALKER, from Shotts, entered the Burgher Divinity Hall, then under the professorial care of the Rev. John Swanston, of Kinross, in 1765. Was called to Dunblane and Pollokshaws, and ordained at latter place on 5th May 1769; He acceded to the Associate Presbytery on 17th June 1800, but owing, apparently, to delicacy of health, seldom or never took part in presbyterial work. He died on 27th April 1810, in the seventy-sixth year of his age, and the forty-first of his ministry. Author of a pamphlet entitled "The Morality and Obligation of Public Religious Vows or Covenants Illustrated; and a Candid Examination of the Rev. P. Hutchison's Animadversions."

THOMAS PORTEOUS, from Biggar, entered Divinity Hall, then taught by Professor Swanston, in 1767; ordained at Orwell or Milnathort, 23d October 1771; acceded to Associate Presbytery, 27th January 1800. After being afflicted with a dumb palsy, he died on 11th November 1812, in the sixty-seventh year of his age, and forty-second of his ministry.

GEORGE WILLIAMSON, from Alloa, entered Divinity Hall, then under the tuition of Professor John Brown, of Haddington, in 1769; ordained at Hawick, 27th September 1774; resigned 1783, but afterwards called and inducted at St Andrews, 24th November 1789; demitted his charge, 4th August 1795; acceded to Presbytery, 12th November 1799; and died, without being again in a charge, 26th November 1817, in the seventy-sixth year of his age, and the forty-third of his ministry.

JAMES RUSSELL, from Pollokshaws, entered Divinity Hall (Professor Brown, of Haddington), 1770; ordained at Torphichen, 2nd May 1782; demitted his charge, 11th December 1787, after which the congregation became extinct; acceded to Associate Presbytery, 2nd October 1799; and after exercising his ministry several years, retired to a paternal inheritance in parish of Mearns, where he died 26th September 1817. Author of "The Perseverance of the Saints; with a Few Observations on the Formula."

JOHN RONALD, from either Tough or Shottsburn, entered Divinity Hall (Professor John Brown, of Haddington), 1770; acceded as a Probationer to Associate Presbytery, 7th May 1800, and laboured in connection with the Body till 22nd May 1803, when he gave up taking preaching appointments.

FRANCIS ARCHIBALD, from Abernethy, entered Divinity Hall (Rev. Professor Moncrieff, of Alloa), 1771; ordained at Newtonards, Ireland, 1777; demitted his charge, and acceded to the Original Associate Presbytery, 5th February 1800.

EBENEZER HISLOP, entered Divinity Hall (Professor John Brown, of Haddington), 1773; ordained at Shottsburn, 1st May 1780; assisted in the formation of Original Associate Presbytery, 2nd October 1799, and demitted his charge 16th October 1810; inducted to Dalkeith, 28th November 1810, the charge of which congregation he resigned, 5th May 1830, and died at Doune, 22nd June 1831, in the eightieth year of his age, and the fifty-first of his ministry.

WILLIAM WILLIS, from Linlithgow, entered Divinity Hall (Professor John Brown, of Haddington), 1775; ordained at Cartsdyke, Greenock, 16th August 1780; assisted in the

formation of the Associate Presbytery, 2nd October 1799; chosen Professor of Divinity, 17th June 1800; translated to Stirling, 20th May 1802; retired from charge, 28th May 1823; and died 1st October 1827, in the seventy-ninth year of his age, and the forty-seventh of his ministry. Author of "Three Small Stones from Brook," and "Little Naphthali;" two pamphlets. "A View of Mount Calvary:" several Sermons. Stirling, 1822, pp. 32.

GEORGE HILL, from Shotts, entered Divinity Hall (Professor John Brown, of Haddington), 1776; called to Perth, Shotts, and Cumbernauld, and ordained at last mentioned place, 16th May 1782; joined Original Associate Presbytery, 20th November 1799; and was elected Professor of Divinity, 10th August 1803. Died 26th June 1818, in the sixty-ninth year of his age, and the thirty-seventh of his ministry. Author of "The Character and Office of the Gospel Ministry:" Discourses, 1798; "Christian Magistrates Nursing Fathers to the Church:" a Synod Sermon, 1807; "The Death of a Faithful Minister in obedience to the Will of God," being the funeral sermon of the Rev. Wm. Watson, of Glasgow, 1811.

WILLIAM WATSON, from Kincardine-on-Forth, entered Divinity Hall (Rev. Professor Brown, of Haddington), 1777; licensed by Glasgow Presbytery, 1782; ordained at Largs, 15th January 1783; called to Cumnock, but continued at Largs; translated to Craigs, Old Kilpatrick, 18th March 1789; assisted in the formation of Original Associate Presbytery, 2nd October 1799; was Clerk to Presbytery and thereafter to Synod; translated to East Campbell Street, Glasgow, 23rd March 1802. Died 10th March 1811, in the fifty-fourth year of his age, and the twenty-ninth of his ministry, and was interred in the burial place belonging to the congregation in the central aisle or division of Ramshorn Burial Ground, Glasgow.

Respecting the Rev. Wm. Watson, George Dennie, the Session-clerk of Campbell Street Church, has recorded the following:—

"Our worthy Pastor has finished his course, he rests from his labours of teaching and preaching, visiting the sick, examining the young and the old, administering discipline, absolving the penitent, supporting the weak, and warning the wicked. Thundering from

Mount Sinai, and proclaiming the word of the Lord from Mount Sion; in each and all of these he had the tongue of the learned; he knew how to speak a word in season, but in some he excelled. Particularly in addressing the word of God, both law and gospel to the consciences of men, in opening up the word, and in drawing plain and striking practical observations from it. He was a bold witness for Christ in the face of all his enemies, one who appeared to take a particular pleasure in preaching the Gospel, making the glorious person and work of Christ the chief matter of his discourse, to exalt Christ, humble men, and promote holiness. I had many opportunities of witnessing his conduct in public and in private in his visitation, examination, and presiding in the Session, and in all of these different situations I was led to admire the singular grace of God in Him, being unable to say wherein he most excelled, for in them all he commanded my esteem and admiration."

"A singularly faithful, able, and devoted minister of Christ."—(*Inscription on Tombstone.*)

WILLIAM TAYLOR, from Falkirk, entered Divinity Hall (Rev. Professor Brown of Haddington), 1779; licensed, 1784; called to Kilpatrick and Levenside, and ordained at Levenside or Renton, 3d January 1786; joined Original Associate Presbytery, 16th September 1800; translated to Perth, 8th August 1805; appointed Professor of Divinity, 22d July 1818; demitted his charge, September 1835; and died, 20th December 1836, in the seventy-eighth year of his age, and the fifty-first of his ministry. Author of "An Effectual Remedy to the Disputes presently existing in the Associate Synod respecting the Formula," 1799; "Resistance to Modern Innovation no Schism," 1813; "Liberty without Licentiousness, in two Letters to a Friend," 1792; "Plea for our Scriptural and Scottish Sabbaths," Third Edition, 1847; "A Word to the Wise, or a Summary Essay in Vindication of the Presbyterian Form of Church Government," 1811; Volume of Sermons on Sacramental and other occasions; "All Speaking the Same Thing," a sermon from 1 Cor. i. 10, 1830, pp. 36; Letter to Rev. Dr Peddie, Edinburgh, 1833, pp. 19. His Memoir was published by his son, Rev. J. W. Taylor, D.D., Flisk, 1852.

Professor Taylor was born in the parish of Falkirk, in September 1759, and was the son of pious parents. He was educated at the Grammar School of Falkirk, and in the sixteenth year of his age became a student in the University of Glasgow. From this stage

of his career he began to exhibit the methodical habits which afterwards characterised him. He retired to rest at 10 P.M., and at 5 A.M. he rose and prepared for the devotions and duties of the day. The following personal covenant shows his state of mind during his student days :—

"FALKIRK, 26*th October* 1780.

"This day, I, William Taylor, would essay in the strength of the Lord Jesus Christ, and in the sight and more immediate presence of the heart-searching and rein-trying God, to dedicate myself and my services unto the Lord, and would wish that my life as a Christian, and my labours as a student, may have a mutual tendency to promote Thy glory and my own growth in grace. As the *heart* is deceitful above all things, and desperately wicked, I would hold it up to Thee, and earnestly beseech Thee that thou wouldst so circumcise it to love Thee, as that these words which I mark with the pen may be expressive of the genuine desires of my heart. As *youth* is so prone to pride, ostentation, and vainglory, I would commit myself to Thee at this age in a particular manner, to be so sanctified and denied to myself and to the world, that *humility* may be promoted in my soul, and I myself made to join with the holy apostle—'God forbid that I should glory save in the cross of our Lord Jesus Christ.' As the *devil* is still going about like a roaring lion, seeking whom he may devour, and as I have for several months been greatly harassed by him, and tempted to disbelieve the Holy Scriptures, and everything that is sacred, the good Lord pity me, repel these horrid temptations, and give me such a *saving knowledge* of *himself*, and *the irresistible power of divine grace*, as will make me, with a truly Christian heroism, to set at nought these armies of the aliens. As the *work* in which I have engaged is so great, as my *strength* is *so small*, and as I rely upon Thy promise for encouragement—that promise which encouraged me to undertake it—'my grace is sufficient for you, for my strength is made perfect in weakness,'—I commit myself in my farther advancement in my studies to Thy *special* care, and if my heart deceive me not, would earnestly beg with Moses in another case, 'if Thy presence go not with me, carry me not up hence;' strengthen me with all might in the inward man, and let my experience as a Christian go hand in hand with my increase in the knowledge of divine things as a student. Lord I have vowed to Thee, let me not draw back! While I live and breathe and have a being, I wish to be Thine; and when I die it is my earnest desire, and I hope, well-grounded faith, for ever to be with Thee, *my Lord and my God.*"

In 1784 Mr Taylor was licensed by the Presbytery of Stirling, and his ordination, like that of Adam Gib, took place during a snowstorm, though whilst, in the absence of a church, that of the former

took place in the open air, the latter had the advantage of a drying-shed. His sermons were always carefully written out and committed, but his lectures were the extemporaneous utterances of a mind that had been previously stored with the remarks of the best commentators.

He loved the Sabbath, and so sacred did he esteem its hours, that in his younger years, though he habitually retired on other nights at ten o'clock, he remained in the enjoyment of its religious exercises till the clock warned him that "the Sabbath was past." At Levenside, his first charge, many looked back to Mr Taylor as their spiritual father, their kind instructor, and faithful friend.

In Perth, in addition to ministerial duties, Mr Taylor had to preside over the school of the prophets, and a truly diligent and faithful professor he proved, as his students have testified.

In connection with the famous Perth Church law plea, in which the Old Lights were losers, he had so much labour and anxiety, that his nervous system became shattered. Still he toiled on amid many discouragements, till a stroke of paralysis prostrated him. For about two years he was disabled, and eventually he finished his course. He feared the Lord greatly, was a faithful, laborious, and able minister of the New Testament, and strove through life to preserve the historical features of his church.

Robert Shirra, from Stirling, entered Divinity Hall (Rev. Professor Brown, of Haddington), 1710; called to Fenwick and Yetholm, and ordained at the latter place in 1717; joined Original Associate Presbytery, 12th November 1799; died 16th November 1840, in the eighty-second year of his age, and the fifty-third of his ministry.

"Mr Robert Shirra, minister of Yetholm, was the nephew of Mr Robert Shirra, M.A., minister of Kirkcaldy, 1750-1799, who has been called the Rowland Hill of Scotland, for his wit, his popular sayings, his privilege for doing and saying eccentric things, no less than for his piety. Both uncle and nephew were from the First Associate Congregation, Stirling.

"Mr Shirra, jun., entered the Divinity Hall, along with other ten students, in 1780, being the twelfth session of Professor John Brown of Haddington. He was licensed by the Presbytery of Stirling on the 4th of January 1786; called to Fenwick and Yetholm, and ordained at the latter place on the 1st of August 1787. The following ministers were present and took part in his ordination, viz.: Messrs William Elder, Newtown, 1782-1819, who preached and presided; George Coventry, Stitchell, 1755-1795; William Kidston, of Stow, 1756-1808; Alexander Shanks, Jedburgh, 1760-1795; George Bell, Wooler, 1778-1800; John Black-

hall, Berwick, 1782-1813; John Riddoch, Coldstream, 1768-1804. Mr Shirra, of Kirkcaldy, resigned his charge on account of declining health, and removed to Stirling, where he died on the 12th September 1803, in the eightieth year of his age, and fifty-fourth of his ministry.

"At the end of the century, what was called the Old Light Controversy arose in the Synod, and Mr Shirra, of Yetholm, with the minority, withdrew from the Associate or Burgher Synod, and formed the Original Associate Synod in 1799. His congregation adhered to him as the minister of this Synod while he lived. He died on the 16th November 1840, in the eighty-second year of his age, and fifty-fourth of his ministry, and was buried with his forefathers at Stirling."—From *Border Advertiser*, contributed by Rev. Mr Robson, U.P. Church, Lauder.

PATRICK CONNEL, entered Divinity Hall (Rev. Professor Brown, of Haddington) 1782; ordained in Livery Street Church, Bathgate, 23d August 1787; joined Original Associate Presbytery, 18th March 1800; and died 23d January 1820, in the fifty-sixth year of his age, and the thirty-third of his ministry.

THOMAS MILNE, from Dunfermline, entered Antiburgher Divinity Hall (Rev. Professor Bruce of Whitburn), 1793; ordained at Peterhead Antiburgher Church, 14th July 1796; resigned, 12th December 1815; acceded to the Original Burgher Synod, 4th December 1832; and lived privately at Dunfermline till his death.

GEORGE MOSCRIP, from Jedburgh, entered Divinity Hall (Rev. Prof. Lawson, of Selkirk), 1793; acceded whilst a divinity student, 12th November 1799; licensed 18th March 1800; called to Pollokshaws and Greenock, and ordained at latter place, 24th November 1802, died 21st September 1838, aged seventy-five.

Mr Moscrip was the son of pious parents, and was born in 1763. His college training was received in Edinburgh. "As a man" (says the late Rev. John Anderson, of Helensburgh), "Mr Moscrip was remarkable for simplicity, gentleness, and gravity. In him there was nothing affected or artificial; whatever he did was natural. Such was the gentleness of his disposition, no one could know him and not love him. Such was his gravity of appearance, no one could see him and not respect him. In the pulpit or the parlour, in the house or by the way, his appearance was that of a man of God. Yet with all his gravity no one could be more cheerful,—the element in which he moved was delight. In the searness

of age he had all the freshness of youth, all the joyousness of a child. As a Christian his religion consisted not of acts,—it was one continued action. It was not a passion,—it was a principle. As a minister he was diligent, devoted, and unwearied. His preaching, as to its matter, was purely evangelical, and richly experimental —as to manner it was solemn and striking. He was a missionary and catechist as well as a minister. Above all he was attentive to the young of his congregation, whom he loved and taught as his own children, while they revered and rejoiced in him as a father. Being asked what were his views of death, he said, "I have no fear of death. I have been in Christ since I was ten years of age. I was brought to Christ under a sermon preached from that text, 'I sat under his shadow with great delight, and his fruit was sweet unto my taste.'"

"At length the evening came, and he went home. If 'his eyes were not kept from tears,' 'his feet were kept from falling;' and at his memory there lives not one to cast a stone."

Professor Wm. Willis's Class.

The Rev. William Willis of Greenock, afterwards of Stirling, was appointed Professor of Divinity 17th June 1800, which office he held till his resignation in 1803.

Session 1800.

Alexander Brown, from Shotts, who had entered Divinity Hall (Rev. Prof. Lawson) 1797, but had joined the Associate Presbytery when a student; licensed 27th January 1801; called to Burntshields, 30th April 1801, and ordained there 20th October 1801, being the first minister whom the Original Associate Presbytery had ordained; died 25th January 1819.

Mr Brown is said to have been a good man, a sound divine, a faithful preacher, and an affectionate pastor. He was interred, as he requested, under the communion table within the church. The church having been taken down in 1859, his grave has almost been forgotten, but not so his memory, for the righteous shall be held in everlasting remembrance.

William Graham, from Kirkintilloch, who had entered Divinity Hall (Rev. Prof. Lawson) 1797, but had joined the Associate Presbytery when a student; licensed 27th January 1801; called to Bannockburn and Carluke, and ordained at latter place 29th June 1803; died at Glasgow, 17th September 1806.

Tradition states that Mr Graham was an earnest and instructive preacher, and highly esteemed by his congregation. He died of consumption in Glasgow, and at his own special request his remains were interred under the communion table in church, because that he believed he had been savingly changed, or at least greatly revived, whilst addressing the participants of the Lord's Supper.

JOHN INGLIS, who had entered Divinity Hall (Rev. Prof. Lawson) in 1798, but who had joined the Original Associate Presbytery while a student; licensed 13th April 1803; called to Greenlaw, Dunfermline, and Doune; ordained at Greenlaw, 31st October 1804; died in winter of 1832.

WILLIAM RAEBURN, licensed 28th December 1803; ordained at Bannockburn, 26th December 1804; was clerk for many years to Presbytery of Stirling and Falkirk; his congregation having become reduced, he demitted his charge in 1837, and in October 1844 desired admission to the United Original Secession Church. Probably he soon afterwards died.

JAMES WATSON, from Kilpatrick Craigs, licensed 28th December 1803; called to Pollokshaws, Edinburgh, Alloa, Aberdeen, Dunfermline, Kennoway, and Dalkeith; ordained in South Gray's Close Church, Edinburgh, 6th March 1805; Clerk to Edinburgh Presbytery from 1805 to 1830, and Clerk to Synod from April 1810 to May 1829; died 8th March 1830, in the forty-ninth year of his age, and the twenty-sixth of his ministry, and when dying bequeathed £195 to his congregation.

The *Edinburgh Courant* of 20th March 1830 has the following paragraph:—"Died at Edinburgh, on 8th inst., the Rev. James Watson, minister of the Associate Burgher Congregation, and Clerk to the Associate Synod, having just completed the forty-eighth year of his age and the twenty-fifth of his ministry. His retired habits prevented him from being generally known in the Christian public. The fidelity, however, with which he discharged his ministerial duties, and the peacefulness and kindliness of his disposition had greatly endeared him to the small but respectable congregation over which he presided; and whilst by them his death is deeply deplored, it is at least equally lamented on the same ground by his co-presbyters. The state of his mind when dying was truly serene,—a belief of the doctrines of that Gospel he had so long and so faithfully preached, produced in him its legitimate effect; and of him, accordingly, if of any, it might be said, 'his latter end was peace.'" Dr Chrystal, rector of High School, Glasgow, who was drowned near Roseneath in June 1830, was Mr Watson's cousin.

Session 1801.

JAMES GARDNER, from Shotts, who had entered Divinity Hall (Rev. Professor Lawson) 1798, and joined the Original Associate Presbytery whilst a student; licensed 23rd February 1802; called to Carluke and Kilpatrick Craigs, and ordained at latter place 23rd November 1802. When the majority of Synod returned to Church of Scotland in 1839, he, instead of either going with the majority or abiding with the minority, applied to the United Associate Synod (New Light), who admitted him 14th July 1840. Died 28th October 1851, in the fiftieth year of his ministry. Author of "The Duty of Parents and others to the Rising Generation explained and enforced, a Sermon." Edin. 1817. Pp. 20.

Session 1802.

DAVID JARDINE, licensed 5th December 1804; ordained at Doune, 10th September 1806, and demitted his charge, 3rd October 1809.

FRANCIS PRINGLE, from Yetholm, licensed 5th December 1804.

PROFESSOR GEORGE HILL'S CLASS.

The Rev. WM. WILLIS, of Stirling, having resigned the Professorship of Divinity, the Rev. George Hill of Cumbernauld was appointed professor 10th August 1803, which office he held till his death, 26th June 1818.

Session 1803.

JOHN CAMPBELL, licensed by Glasgow Presbytery, 12th November 1805; called to Dunfermline, Falkirk, and Linton; ordained at Dunfermline, 1st September 1806; died 7th January 1810, in the twenty-eighth year of his age, and the fourth of his ministry. An eminently pious and faithful minister, whose memory was long fragrant in Dunfermline.

JOHN MACKINLAY, from Kincardine-on-Forth; is said also to have attended Professor Lawson's Hall in 1804; licensed by Presbytery of Perth and Dunfermline, 12th November 1805; called to Alloa, and Levenside or Renton, at which latter place he was ordained 2nd October 1806; united with

the Reformed Presbyterian Synod in 1843; and died 17th November 1856, in the seventy-fifth year of his age, and the fifty-first of his ministry.

Mr Mackinlay was born at Kincardine in 1802, and studied at Glasgow University. In pulpit and pastoral duties he excelled, and his deportment was in harmony with the Gospel doctrines he preached. He avoided controversy, was of a retiring disposition, and was highly esteemed by all denominations in the Valley of Leven, where for over fifty years he exercised his ministry. "In person," says the author of "Our Scottish Clergy," "he was tall and of full habit, with a peculiarly reverend and ministerial aspect. Though in his later years time denuded the brow of its natural covering, and left only a few white locks as a crown of glory, there were few lines of care or anxiety in his pale and venerable countenance, which was highly expressive of a well-spent life. His aspect in the pulpit reminded one of the waning of a serene and quiet summer day—cloudless, solemn, and hopeful. Though his manner in the pulpit was in general quiet and unassuming, he occasionally kindled, and spoke with considerable fervency and animation. On 2nd October 1856 Mr Mackinlay's ministerial jubilee was celebrated in the church, when he was presented with an address of congratulation, together with a purse containing £75. For about five Sabbaths thereafter he ministered to his people, and then the end came suddenly, for, when sitting at table with the design of taking tea with his family, the summons came. 'It is all over; do not put yourself about,' he calmly said to his wife, and in a few minutes, without a struggle, he fell asleep. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

William Primrose, from Kincardine-on-Forth; licensed by Presbytery of Perth and Dunfermline, 12th November 1805; ordained at Aberdeen, 13th August 1806, and died 23rd May 1866, in the eighty-third year of his age, and the sixtieth of his ministry.

Mr Primrose was assiduous in his pastoral duties, and exemplary in attending church courts. In the pulpit he had not only clear views of the gospel, but was correct in expression, and very fervent in delivery. He evidently knew, personally, what he preached, and was highly esteemed. About four years before his decease his eyes began to fail, but his mental faculties were bright to the last. On the evening of his last day on earth he conducted family worship, and then shortly afterwards he calmly fell asleep.

FINLAY STEWART, licensed by Presbytery of Perth and Dunfermline, 12th November 1805, and ordained at Pollokshaws 28th August 1806; was Clerk to Glasgow Presbytery from 9th April 1811 till his death, which took place on 4th February 1841, in the fifty-sixth year of his age and the thirty-fifth of his ministry. Author of Funeral Sermon, from Heb. vii. 8, of Rev. Alex. Turnbull, of East Campbell Street, Glasgow, 1834, pp. 30.

Mr Stewart was a native of Kincardine-on-Forth, and was in early life devoted to the office of the holy ministry. His ministerial career was laborious, since the duties of his sacred calling seemed to occupy his whole time, talents, and attention. His theology was Biblical, Calvinistic, and thoroughly evangelical. In pastoral work he excelled, and during a visitation of cholera he added to his faith a holy courage, and was continually on the alert, visiting the dying and comforting mourners. His visits were by no means confined to his congregation, but extended over the entire town and district. So highly were his services at this time esteemed, that, after the plague ceased, he was publicly presented by his townsmen with a gratifying mark of their respect and affection. He was singularly free from the spirit of detraction, and had no envy or jealousy of superior merit. To the young of his flock he devoted much attention, and not only superintended the Sabbath school, but also taught an advanced class on Monday evenings. His last illness (inflammation of the stomach) was brief. He had prepared a discourse from the words, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ;" but owing to his becoming unwell on Sabbath morning, it was never delivered. As the Rev. John Anderson, of Helensburgh, remarked, "the triumph which he was to have *described* in the pulpit, he was to exemplify in his own person, and to win in his own experience. And this triumph, through faith in that mighty Redeemer, on the glories of Whose person, and the riches of Whose grace he had so often loved to expatiate, win he did. His funeral was largely attended, and by his decease the people of the town realised that they had not only lost a minister but also a friend.

ROBERT TORRANCE, licensed by Glasgow Presbytery, 12th November 1805; ordained at Airdrie, 13th August 1806; and died 21st March 1834, in the fifty-fourth year of his age, and twenty-eighth of his ministry. The Rev. Geo. Hill,

of Shottsburn, delivered his funeral sermon from Heb. xiii. 7, 8.

Mr Torrance was a good classical scholar, but what was of greater importance, he had a good knowledge of the Gospel of Christ, and preached it with great faithfulness. He was also of a very benevolent disposition. "In the pulpit (says Dr Taylor, of Flisk), when he warmed up in his subject, either in preaching or in praying, he was accustomed to give expression to the thoughts that moved his heart in homely popular Scotch. For a day or two during harvest he had been visiting in the neighbourhood of Shotts. On the Sabbath after his return, he was praying for genial weather, so that the crops might be cut down, and gathered into the stackyard in good condition. The season had been a late one, and the good man's mind was exercised by the backward condition of the crops as he had seen them about Shotts. He went on thus in his prayer, 'But, Lord, what can we think or say? Unless Thou come to our help quickly, the state of some parts of the country will be very sad, for as I passed by Shotts the other day the oats there were as green as leeks.'"

A grandson of this Secession worthy is Dr Torrance, the Free Church Medical Missionary at Tiberias.

Session 1804.

ALEXANDER DAWSON, did not prosecute his studies.

JAMES FERGUSON, licensed by Glasgow Presbytery, 1st December 1807; ordained at Longridge, near Whitburn, 24th August 1809, but demitted his charge, 8th November 1814.

THOMAS HALL, from Yetholm, does not appear to have prosecuted his studies.

ALEXANDER STARK, M.A., born 2nd February 1786; licensed by Glasgow Presbytery, 1st December 1807; called to Falkirk, Alloa, Kirkintilloch, and Carluke; ordained at Falkirk, 10th August 1808, but demitted his charge, 29th April 1818; joined the Church of Scotland, and had to attend its Divinity Hall; was admitted minister of Parliamentary Church, Sandwick, Shetland, in 1830; subscribed Deed of Demission, 1843; was translated to Closeburn, which charge he resigned, 21st November 1849, and retired to Tighnabruaich, where he died 12th August 1881, in the ninety-sixth year of his age, and the seventy-fourth of his ministry. His memoir was published privately in 1882.

"Mr Stark (says the *London Weekly Review*) was a true Scot. In familiar converse his doric was rich and rare, alike in accent and in wealth of words. His English diction notwithstanding was pure and effective, his sermons carefully prepared, and not left to the inspiration of the moment, a practice of modern preachers he was wont unsparingly to condemn. He preached long, and on more than one occasion we have indulged a smile on hearing the good man after, say, forty minutes over five, six, or more 'heads,' remark, pulling out his watch from its old-fashioned fob, 'this shall suffice for a short illustration of,' &c., and then wind up with twenty minutes more 'by way of practical application.' Worthy man! he was in his element. It was strong meat—the very marrow of divinity—and had we paid more heed to the exhortation, our life had been the better. If any man had a clear, definite conception of what the Gospel of Jesus Christ is, it was Alexander Stark. His theology was definite in an age indefinite. He knew where he was, and the Shorter Catechism was to him a thing of life and power. It is refreshing to have had converse with a man so made up on every point (even though in minor matters one might differ) in these easy days, when the vague, the indefinite, are so cherished—the Church and the world so little dissimilar. To this firmness of Christian character was joined a most unmistakeable humility. He sat at the feet of Christ. His first sermon, away back in 1807, was from words that formed the keynote of his whole life—'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'

"In physique Mr Stark resembled Dr Chalmers, for whom he was sometimes mistaken. He had a strong constitution, and never had any disease since he was at college. On being 'interviewed' as to the secret of his health and long life, he gave the laconic reply 'regularity.'

"He never was married, and for many years prior to his disease resided in the manse of his brother, the Rev. Joseph Stark, M.A., the Disruption minister of Kilfinan, Argyllshire. He had considerable aptitude in the acquisition of languages; was an ardent defender of the sanctity of the Sabbath, and when he died was probably the oldest minister in Scotland. His remains lie interred in the central division of the Southern Necropolis, Glasgow."

Session 1805.

WILLIAM CALLENDER, licensed by Presbytery of Perth and Dunfermline, 27th December 1808; never called, and gave up preaching, February 1814.

Session 1806.

EBENEZER DAWSON, licensed by Glasgow Presbytery, 28th November 1809; called to Kirkintilloch, Carluke, and Dalkeith; ordained at Carluke, 18th September 1810; died 30th April 1817.

"Mr Dawson (says the Rev. Thomas Hobart, M.A., Carluke) was a native of Aberdeenshire. He seems to have been a clear-headed and popular preacher, and to have possessed much of the milk of human kindness. The Carluke congregation was very prosperous in all senses of the term during his ministry. After the last meeting of Session at which he presided (6th April 1817), the Session-Clerk recorded that 'the Moderator informed the members that finding himself becoming weaker under the afflicting hand of God, which for three months past he had been labouring under, and having no great hopes of seeing them together again in their present capacity, he expressed his regard for the Session and congregation, the pleasure he had experienced during the few years he had laboured among them, his willingness to submit to the will of Providence, and in a very affecting manner took farewell of the members.'"

JAMES SMITH, licensed by Glasgow Presbytery, 28th November 1809; called to Alloa and Kennoway, and ordained at Alloa, 14th August 1810; called to Garvagh, Ireland, 1813, but not translated; and died in 1828. Author of "Ministerial Qualification: a Synod Sermon," Edinburgh, 1818, pp. 51.

Session 1807.

ROBERT AITKEN, from East Campbell Street, licensed by Glasgow Presbytery, 20th November 1810; called to Dunfermline, Dundee, Kirkintilloch, and Shotts; ordained at Kirkintilloch, 5th September 1811; called to Dundee, Shotts, Boardmills, Ireland, and Campbell Street, Glasgow; translated to Dundee, 5th June 1816, and died pastor of Willison Free Church, Dundee, 1st July 1845, in the fifty-eighth year of his age, and the thirty-fourth of his ministry.

ALEXANDER M'WATTIE, licensed by Glasgow Presbytery, 20th November 1810; ordained at Kennoway, 9th October 1811; suspended, 8th March 1820; emigrated to Canada, where he died suddenly.

JOHN TINDAL, appears not to have prosecuted his studies.
JOHN WATSON, appears not to have prosecuted his studies.

Session 1808.

SAMUEL ARMOUR, licensed by Glasgow Presbytery, 3d December 1811; called to Dunfermline and the united congregations of Doune and Dunblane; ordained to latter charge, 25th August 1813, which, however, he afterwards demitted, and left the church in 1820; emigrated to Canada, and became an Episcopalian pastor.

WILLIAM HOOD, appears not to have prosecuted his studies.

Session 1809.

ALEXANDER TURNBULL, from Renton, licensed 17th November 1812; called to Dundee and East Campbell Street, Glasgow, and ordained at latter place, 14th September 1813; was Synod-Clerk from 11th May 1830 till his decease, 31st December 1833, in the forty-third year of his age, and the twenty-first of his ministry. Author of "Addresses to East Campbell Street Congregation," 1820, pp. 56; "Sermon on John xiv. 28, on occasion of Death of Rev. James Watson," Edinburgh, 1830, pp. 40.

"An eminently talented, affectionate, and popular minister of the Gospel."—(Inscription on tombstone.)

"The funeral of this highly popular and much esteemed minister took place from his residence in Bellgrove Place on Tuesday, 7th January, and the scene which it presented afforded an affecting proof of the high esteem in which he was universally held. His remains were followed to their long home by almost all the ministers of his own denomination, a considerable number of the city clergy, and upwards of 500 male members and adherents of his own congregation. A very great concourse of spectators lined the streets on both sides, as the mournful procession moved along, and many a sorrowful countenance and weeping eye bore testimony to the worth of the departed. Funeral sermons were preached to a crowded congregation on the following Sabbath by the Rev. Finlay Stewart, of Pollokshaws, and the Rev. Wm. Mackray, of Stirling; the former from Heb. vii. 8, and the latter from 1 Thess. iv. 18. As a Christian, Mr Turnbull's piety was serious, solemn, conscientious—but unostentatious—unobtrusive; as the head of a family, he was faithful and affectionate, eloquent, and deeply impressive. He was

eminently prudent and judicious, and was much esteemed, not only by his own Session, but also in the Synod. He sometimes visited and exhorted as a pastor in twenty houses in a day, and then in the evening visited several sick persons. Occasionally he was known to preach ten or twelve times during one week without neglecting his regular official duties. He never boasted. Though he was for years the subject of enlargement of the liver, which disease eventually cut him off, he was wonderfully patient and even cheerful, whilst he thus laboured in Christ's service in painfulness and weariness."

JOHN SHAW, from Boardmills, educated under Professor Rogers, Ireland; licensed by Glasgow Presbytery, 4th August 1813; ordained at Boardmills, Ireland, 18th March 1816, and his death intimated to Synod, 1826.

Session 1810.

WILLIAM DALZIEL, from Shotts, licensed by Edinburgh Presbytery, 30th November 1813; called to Shotts, Milnathort, and Dunfermline; ordained at Dunfermline, 11th October 1815; united with the Church of Scotland in 1839, but though in 1840, he subscribed the declaration against Lord Aberdeen's Bill, he remained in the Establishment after the Disruption, and accepted a presentation to the parish of Thurso, which had been vacated by a Disruption minister, and died 10th October 1859.

THOMAS HISLOP, from Shotts, licensed by the Edinburgh Presbytery, 30th November 1813; called to the united congregations of Ballylintagh and Garvagh, Ireland, and Kirkcaldy; ordained at Kirkcaldy, 20th June 1816, but demitted his charge 14th April 1823; he was afterwards inducted at Doune, 9th December 1823, and having united with the Establishment and separated along with the Free Church, he died 9th September 1879, in the ninetieth year of his age, and the sixty-third of his ministry.

Respecting Mr Hislop, the Rev. John Wright, Minister Emeritus of East Free Church, Alloa, states the following:—"Mr Hislop was born at the Kirk of Shotts (famous for the revival under Livingston), where his father was Secession minister, in 1790. Having passed through the usual college course at Glasgow, and having become a licentiate of one of the older branches of the Secession, he was ordained at Kirkcaldy in 1816, and subsequently, in 1823,

was settled over a long-established congregation at Doune, in the parish of Kilmadock.

"The trumpet with him gave no uncertain sound; so that if any remained ignorant the fault lay not in him. Mr Hislop made good use of his valuable library, rich especially with the works of the Puritans, and histories of the Church of Scotland.

"Mr Hislop was in the habit, from the first, of visiting his congregation pastorally, and according to the old and admirable custom of holding district diets of catechising, at which old as well as young attended. He was faithful and unwearied in visiting the sick, not confining his attention to his own flock, but at all times in readiness to call for any who requested sick or death-bed ministrations. Being almost invariably in vigorous health, those services were continued till within a few years of his death, when old age and frailty compelled him, in 1871, to resign his charge, the Free Assembly honouring him in retiring with the full dividend of the Sustentation Fund.

"It was deemed expedient that the congregation should then unite itself with the other in the parish.

"The section of the Secession with which Mr Hislop was connected joined the Established Church in 1839. He took part in the Disruption of 1843, always stoutly maintaining that both in the Secession and Free Church he adhered strictly to the principles of the *real* Church of Scotland.

"Mr Hislop married Miss Charlotte Murdoch, who died long before him, leaving no children. He died in great peace, the oldest minister in Scotland, and was buried in the venerable churchyard of Kilmadock."

LAURENCE PORTEOUS, probably from Milnathort, does not appear to have prosecuted his studies.

Session 1818.

PETER CAMPBELL, licensed by Glasgow Presbytery, 27th December 1814; ordained at Kilmarnock, 22d November 1815; united with the Church of Scotland in 1839; signed the Deed of Demission in 1843, and died, minister of Henderson Free Church, 19th March 1850, in the fifty-eighth year of his age, and thirty-fifth of his ministry. Author of pamphlet on Non-Intrusion Controversy, 1835, pp. 30.

"Mr Campbell (writes the Rev. D. Landsborough, Kilmarnock) was ordained in the twenty-third year of his age. He was then a fresh-coloured, vigorous man. The congregation was large, the

church being completely filled. The members were also much scattered, as in addition to those residing in Kilmarnock, many came from the surrounding district, including Troon, Saltcoats, Stewarton, &c. Study and toil proved too much for the young minister, who in a few years became delicate, and this delicacy reacted upon his preaching, depriving it of much of its vigour and popular attractions, though it was ever scriptural, evangelical, earnest, and practical.

"Mr Campbell was of a pleasant and genial disposition, and inclined to judge charitably of his neighbours. Yet when he saw what was evil he rebuked it, and was able to do so in a way to make his rebuke memorable. An instance may be given. A small congregation was vacant, and at the meeting of Presbytery, as was the custom in those days, arrangements were being made for the supply of the pulpit. It so happened that it was the turn of a popular young minister to give supply, but upon his name being mentioned, he petulantly exclaimed, 'I can't go—I cannot preach to a handful.' Mr Campbell, now an old man, rose, and turning to the Moderator, calmly said, 'Send me; like our Master, I can preach to many and to few.'"

Session 1812.

James Russell, licensed by Edinburgh Presbytery, March 7, 1815; left the church in May 1820.

James Thornton, from East Campbell Street, Glasgow; licensed by Glasgow Presbytery, 12th December 1815; ordained at Milnathort, 27th August 1816; was Clerk to Perth and Dunfermline Presbytery for several years; united with Church of Scotland in 1839; subscribed Deed of Demission, 1843; and died 3rd September 1874, in the eighty-third year of his age, and fifty-fifth year of his ministry.

Mr Thornton was a native of Glasgow, where he had been born on 24th December 1791. He was an alumnus of Glasgow University, and sat under the impressive ministry of Mr Watson, of East Campbell Street Church. He was a goodly man physically, and a godly man spiritually. In pulpit ministrations he excelled, and in hospitality, specially to itinerating probationers, he was noted, sometimes boarding two, and even three of them at one time. His death was very sudden. After having returned from his usual "constitutional" walk, without making any complaint, and while conversing with some friends on family business, he fell back upon his chair, and expired in a moment. Living near to God, and, as it were, in the atmosphere of heaven, his whole life was remarkably calm and serene, and the closing scene was so short, and so entirely free from pain, that it may well be said he did not taste of death at all.

George Hill, from Cumbernauld; licensed by Glasgow Presbytery, 11th June 1816; called to Paisley, Kirkintilloch, and Shotts, and ordained at Shottsburn, 10th December 1817; united with the Synod of Original Seceders in 1842. Having demitted his charge in June 1852, owing to bodily infirmity, he died on 31st January 1856, in the thirty-ninth year of his ministry. Author of sermon Hebrew xiii. 7, 8, on occasion of death of Rev. Robt. Torrance, Airdrie.

Mr Hill was a son of the Rev. Professor George Hill, of Cumbernauld, and was trained for the ministry at Glasgow University, as also in the Divinity Hall, presided over by his father. His ministry was much esteemed by his people. In 1839 he declined acceding to the Church of Scotland, and in 1842 he declined for a time to unite with the Antiburgher section of the Secession Church. His ailment, which was a form of spinal disease, began to affect him in 1851, and hence at the disruption of the Synod in the subsequent year he was too feeble to take part. His sentiments, however, respecting union with the Free Church of Scotland, as agreed to by the United Original Secession Synod in April 1852, were thus frankly given in a letter to Dr Shaw, the Synod Clerk, dated on 14th May following.

"My dear Sir,—In reply to your last communication, in which you request me to inform you whether I wish to have my name still continued on the roll of Synod, I beg to inform you that in so far as I am personally concerned I not only have no objection but would earnestly desire it."

Finding, however, that his congregation were unwilling to enter into the union, and feeling his infirmities increasing without hope of amendment, besides being unwilling to acknowledge the remanent Synod as the church to which he belonged, Mr Hill in the following month resigned his charge to the Kirk Session and people among whom he had laboured for thirty-four and-a-half years, and solemnly and affectionately bade them farewell. During the three years and a half which elapsed ere death terminated his sufferings, however, he had much friendly intercourse with his former brethren and people, including his successor in the ministry, and after expressing his faith in Christ, fell on sleep.

Session 1813.

John Russell, licensed by Glasgow Presbytery, 10th June 1817; called to Cupar, Kincardine-on-Forth, Falkirk, Paisley, Kirkintilloch, Carluke, and Lesmahagow; ordained at Kirk-

intilloch, 9th November 1819, and died 25th February 1824, in the thirty-sixth year of his age, and the fifth of his ministry.

DUNCAN STEWART, who had previously attended two Sessions at the Established Church Hall, licensed 11th April 1815.

Session, 1814.

JAMES ANDERSON, from East Campbell Street, Glasgow; licensed by Presbytery of Glasgow, 14th April 1818; ordained at Carluke, 27th October 1819; united with Original Secession Synod, 18th May 1842. Died 21st March 1861, in the sixty-seventh year of his age, and the forty-second of his ministry. Author of "Lecture on Connection of Church and State," 1835; "Synod's Pastoral Address," 1852.

Mr Anderson was born at Shettleston, a village near Glasgow, in 1795, and received his college training in Glasgow University. In appearance he was portly, and in his temperament he was warm and energetic. During his ministry he did valiant service in behalf of divine truth, having taken an active part in controversies connected with Arianism, Voluntaryism, and Arminianism. He was an acute metaphysician, and had considerable logical ability. As a preacher of the gospel he excelled, and frequently at the close of communion services he would so address the hearers that deep and abiding impressions would be made.

Though to strangers he was somewhat reserved, he was frank to friends; and so great was his judiciousness in the management of congregational affairs, that throughout his entire ministry there never was a vote taken in his Session. It was his habit not only to visit, but to examine his congregation annually. Pastoral visitation was attended to in summer, whilst diets of catechising were held during winter. Being strongly conservative in all ecclesiastical matters, he not only declined to take part in the unions of 1839 and 1852; but owing to his recognised ability, he was chosen to lead the forlorn hope on each of these occasions. This he did ably, and thus was highly respected by all, whether they agreed with his sentiments or not. In 1854 he was seized with paralysis, and though able for a time to do a part of his ministerial work, his debility so increased that for years before his decease he was incapacitated for further service. To the poor he was generous, and to his convictions of truth and duty he was true; and over his grave no one can say, "Here lie the remains of a minister who deserted his principles."

THOMAS MAIN, licensed by Edinburgh Presbytery, 29th November 1819; quarrelled with Perth and Dunfermline Presbytery anent appointments, and left the Church in 1829; became teacher of a school at Banton, Kilsyth, and died near Falkirk.

WILLIAM STEWART, from East Campbell Street; called to united congregations of Ballylintagh and Garvagh, Ireland, and was ordained their pastor at Glasgow, 9th October 1817.

—— PARKER, who had previously attended four sessions at the Established Hall.

Session 1815.

JOHN ADAMS, from Ireland, but was licensed by Glasgow Presbytery; left Church in 1832, and went to Canada.

EBENEZER ANDERSON, licensed by Glasgow Presbytery, 19th January 1819; ordained at Cupar-Fife, 19th October 1819, and deposed 25th August 1835; emigrated to America.

PETER CURRIE, licensed by Glasgow Presbytery, 19th January 1819; ordained at Cumbernauld, 7th December 1819; translated to East Campbell Street, Glasgow, 6th October 1835; on 4th November 1840 united with the Church of Scotland, and removed to Stockwell Church, Glasgow; subscribed Deed of Demission in 1843, and died 30th September 1859, in the sixty-third year of his age, and the thirty-ninth of his ministry. Mr Currie was an excellent preacher, excelled in prayer, and was also noted for his diligence in pastoral visitation. To the last he collected and kept together a very numerous and influential congregation.

THOMAS GORDON, from Ireland, licensed by Glasgow Presbytery, 23rd March 1819; ordained at Falkirk, 19th September 1820; united with the Church of Scotland in 1839; subscribed the Deed of Demission in 1843, and died 22nd July 1869, in the fortieth year of his ministry.

WILLIAM SCOTT-HAY, from Paisley, who had attended Professor Lawson's class during Session of 1814, but had joined the Original Associate Synod whilst a student; licensed by Edinburgh Presbytery, 9th December 1818; ordained at Burntshields, 20th March 1821; united with the Church of Scotland, 1839; subscribed the Deed of Demission, 1843;

translated to Bankhead, Aberdeenshire, 1845; and died 15th December 1851, in the fifty-third year of his age, and the thirty-first of his ministry.

WILLIAM LOGAN, licensed by Glasgow Presbytery, 19th January 1819; called to Falkirk and Lesmahagow, and ordained at latter place 1st March 1820; united with the Church of Scotland, 1839; subscribed the Deed of Demission, 1843; and died minister of Sanquhar Free Church, 3d February 1863, in the forty-fifth year of his ministry. Author of Sermon in connection with Bible Society.

Mr Logan was born in 1798. After he joined the Church of Scotland he was, in 1840, elected minister of the parish of Lesmahagow, but the patron declined to present him. He always held the principles of the Erskines. Lesmahagow, the scene of his earlier pastoral labours, had long been blighted by Moderatism, and the Gospel as preached by the Old Light minister was precious. He was a good minister and a faithful pastor. In his closing years at Sanquhar he beheld a great revival in his flock, and was glad. He left to his sons and brethren in the ministry an excellent example of what a minister of Christ ought to be.

WILLIAM MURRAY, licensed by Edinburgh Presbytery, 9th December 1818; was called to Longridge, Whitburn, on 30th October 1821, but he declined acceptance, and in 1825 resigned taking preaching appointments owing to feeble health.

Session 1816.

MICHAEL WILLIS, D.D., LL.D., from Stirling; licensed by Presbytery of Stirling and Falkirk; ordained to Albion Street, afterwards Renfield Congregation, Glasgow, 23rd January 1821; appointed Professor of Theology, 15th September 1835; united with the Church of Scotland 1839, and subscribed Deed of Demission 1843. Having been appointed Professor of Theology in Knox College, Toronto, of which he afterwards became Principal, he demitted his charge in Glasgow in November 1847, and sailed for Canada. In 1871 he resigned the Principalship and returned to Great Britain, making London his home. Died at Aberlour, 19th August 1879, in the eighty-first year of his age, and the fifty-ninth of his ministry.

Author of Funeral Sermon for his Father, 1827 ; "The Religious Question involved in the Proposed Concessions to Roman Catholics," 1829, pp. 38 ; "Discourse on National Establishments of Christianity," 1833, pp. 95 ; "National Responsibility and National Covenanting ; being the Third Lecture on Church Establishments in Glasgow," 1835 ; "Remarks on the late Union between the Church of Scotland and Associate Synod," 1840, pp. 51 ; "Speech on the Case of the Rev. William Scott, of Free St Mark's, Glasgow," 1845 ; "Two Brothers : a Biography of John and James More," 1846 ; "Collectanea, or Selections from the Greek and Latin Fathers, with Notes," Toronto, 1865 ; "Pulpit Discourses and College Addresses," 1873, pp. 451. A short memoir of Dr Willis was published by Rev. J. W. Taylor, D.D., of Flisk, in 1880.

Of Dr Willis the Rev. Dr Taylor, of Flisk, furnishes the following account :—"Dr Willis was born in Greenock in 1799. His father, Rev. W. Willis, was one of a little band, who, in their desire to conserve the principles of the Covenanted Reformation, refused to go into changes which were introduced into the Secession Church in 1795, and who formed the Burgher Associate or Old Light Burgher Synod. In 1802 the Rev. W. Willis was translated to Stirling. There Michael's educational training began under his father's care. His mind was a nimble one, and could readily take in all that was going at school. From school he was transferred to the College of Glasgow. In his eighteenth year, his philosophy course finished, he found himself face to face with the first really earnest and perplexing practical question to the youthful mind, What am I to be? What is to be my occupation in life?

"He had discovered classical tastes, standing high both in Latin and Greek. Some of his professors were interested in him, and advised him to give himself to scholarship as his lifework. Some years after they offered to support him in a candidature for the professorship of Greek in St Andrews, which was expected to be vacant. The offer was tempting ; but by this time he had chosen what he afterwards felt to be a better and a higher service—the ministry of the Gospel in an obscure denomination.

"When licensed, he was chosen to be pastor in a new congregation, which latterly worshipped in Renfield Street, Glasgow. There he gathered a membership, drawn very much by his style of preaching, which differed in many particulars from what prevailed in the denomination.

"In 1833 Mr Willis appeared as an author. The engrossing topic of the day supplied the subject, and the title was, 'A Discourse on National Establishments of Christianity.' The scope of the treatise was to illustrate the consistency of National Establishments

with the spiritual nature of Christ's kingdom, their warrant from the Word of God, and their necessity to the safety of States.

"Betwixt the years 1837 and 1839 Dr Willis and the body to which he belonged were worthily engaged in getting a breach in the Scottish Church healed. They had been joyful observers of the ten years' conflict—probably the most memorable ten years in the religious history of the country during the century. They saw that under the double professorship of Chalmers in philosophy and in divinity a revived evangelism had taken possession of the pulpits, and from the pulpits had spread over the parishes of Scotland. The more thoughtful ministers and members asked each other, Is not this the very thing which the first seceders desired? Here we have in the Established Church of Scotland 'a free church' and 'a faithful church.' The negotiations were not begun by Dr Willis, but latterly he was appointed Convener of the Committee by whom the business was wisely and successfully concluded.

"In 1847 Dr Willis sailed for Toronto, having been appointed Professor of Theology in Knox College, of which he afterwards became Principal. The duties of his professorship he pursued with great skill and enthusiasm. His labours as a minister in Glasgow formed, in one respect, his highest qualification, for in preaching the Gospel, and in his daily pastorate, he saw with a keen eye the Word of God brought into contact with human nature in all its aspects. He was thus equipped as professor both in the theory and practice of divinity.

"The following testimony, *inter alia*, appears in a Minute of the Senate of Knox College after his death :—'The influence exerted by him has entered indelibly into the history of Presbyterianism in Canada.' All the time of his professorship, like masters and professors in medicine, he kept his own ward in the Infirmary, having, in imitation of Dr Chalmers in the West Port, a mission station in the neighbourhood of Toronto, where he regularly preached every Sabbath. And during the college vacation he was constantly traversing the province, visiting his former students, and preaching as occasion offered in the backwoods, in the villages, or in the city."

His remains were buried in the Glasgow Necropolis.

Session 1817.

Hutcheson Perry, from Ireland; licensed by Glasgow Presbytery, 28th February 1821; became minister of the Presbyterian Church, Portlegone, Ireland.

Professor Taylor's Class.

Owing to the protracted illness of Professor Hill, the Synod, on 22nd July 1818, appointed the Rev. William Taylor, of Perth, to act as interim Professor of Divinity, which appointment on the solicitation of the students was made permanent after the death of Professor Hill.

Session 1818.

John Downs, A.M., from Falkirk; called to Longridge, Kennoway, and Boardmills, and ordained at Boardmills, 1827; called to Pollokshaw in 1841; united with the Original Secession on 18th May 1842; joined the Irish General Assembly, and emigrated to Australia in 1854, where after some years he died.

George Legate, from Ireland; called to Helensburgh and Kilkinamurray; ordained at latter place in Ireland, 24th August 1824.

Session 1819.

James Angus, licensed by Glasgow Presbytery, 25th February 1823, died in early manhood.

James Brand, from Edinburgh Presbytery, does not appear to have completed his course of study.

John Hill Garven, licensed by Glasgow Presbytery, 4th March 1823; ordained at Lanark, 4th May 1831; resigned his charge, 22nd May 1834, and went to Australia; became minister of Maitland, New South Wales, and subsequently of Shoalhaven.

David Lynch, licensed by Glasgow Presbytery, 31st December 1822; called to Longridge, and Bolay, Ireland, and ordained at latter place in 1825; along with his congregation joined the Synod of Ulster in 1838.

John Macmillan, licensed by the Presbytery of Stirling and Falkirk; became minister of the English Presbyterian Church, Crookham.

Ralph Robb, from Alloa; licensed by Presbytery of Stirling and Falkirk; ordained at Strathkinnes, 24th July 1827; united with the Church of Scotland in 1839; subscribed

Deed of Demission, 1843, and emigrated to Halifax, when he afterwards became minister of Free Colonial Church, Hamilton, and died in July 1850.

At Strathkinnes Mr Robb had a useful career. He took an important part in uniting the Burgher Synod with the Church of Scotland. Immediately after the Disruption of 1843 he sailed for Nova Scotia, and was the first Free Church minister who visited the western world. His labours first at Halifax, and latterly at Hamilton, are identified with the history of the Colonial Free Church; and many will bless the memory of this good man, called away in the midst of his days and usefulness.

WALTER SMITH, does not appear to have completed his course of study.

JAMES SAWERS, from Shotts, died whilst a Student.

ANDREW THOMSON, licensed by Edinburgh Presbytery, 18th December 1822; called to Stirling and Paisley, and ordained at latter place, 18th November 1824; loosed from his charge, 16th June 1834, and inducted to Garvagh, Ireland, in 1835; united with the Original Secession Synod, 18th May 1842, and with the Free Church, 1852, and died 27th June 1871.

JOHN WADDELL, from Linton, licensed by Edinburgh Presbytery, 18th December 1822; ordained at Burrelton, Perthshire, 20th July 1825; united with the Church of Scotland in 1829; subscribed Deed of Demission, 1843; deposed for intemperance, 19th November 1845, and went to Ireland.

1820.

JOHN EADIE, licensed by Glasgow Presbytery, 13th April 1824; after a time gave up preaching, and betook himself to a mercantile profession.

WILLIAM MACKRAY, A.M., from Aberdeen, licensed by Perth and Dunfermline Presbytery, 8th June 1824; ordained at Stirling, 29th December 1824; united with Church of Scotland, 1839; subscribed Deed of Demission, 1843, and was translated to Huntly, which charge he resigned in 1849, when he retired to Edinburgh, where he died on 25th June 1870.

Respecting his revered father, William Mackray, Esq., has furnished the following biographical notice :—

The Rev. Mr Mackray was a native of Aberdeen, and was born there about the year 1800. His parents were ardent Old Light Seceders. They intended him for a commercial life, but his love of an academical course of study was too strong to be restrained : and accordingly he entered on the curriculum of Arts in Marischal College and University, Aberdeen, where he soon rose to a foremost place among the students. In 1822, before he had completed the usual college course, he was selected by Professor Stewart (then Professor of Greek) to fill his chair during the declining years of his life, and to superintend the three Greek classes in the University. This he did for several years, receiving at the close a substantial testimonial from all the students, not a few of whom became eminent ministers of the Established Church, and others took prominent places in professional life. The names of Professor W. Spalding, St Andrews University ; Professor Forbes Falconer, London University ; and John F. Leith, Esq., Q.C., may be mentioned.

The testimony of the late Rev. Andrew Gray, of Perth, was :—"By his learning and accomplishments Mr Mackray was an ornament to the University, and the highest reward of literary eminence fell to his share. Although some years his junior, I remember to have been stirred to greater effort through emulation of the celebrity he had acquired." And the late Rev Dr A. D. Davidson, of Aberdeen, said : "There never was more enthusiasm excited among the students than while Mr Mackray filled the Professor's chair."

It was during this period that he gained the Blackwell prize of £50 for an essay on "The Effect of the Reformation on Civil Society in Europe," which was afterwards enlarged and published.

Having taken his degree, he resolved, contrary to the advice of Professor Stewart and friends, to devote himself to the ministry of the Gospel in connection with the Original Burgher Synod. Thus early was it manifested that the noble contendings of the Covenanters and their successors had taken a firm hold on his mind, so as to lead to this decision, even as in later years his pen was ever ready for their praise and defence. After a course of theological study at Perth he was licensed to preach the Gospel, and was called to be minister of the Burgher congregation (commonly known as "Old Light") assembling in Spittal Square Church, Stirling. His ordination took place on 29th December 1824.

It is difficult at this distance of time to ascertain the size of the congregation. The likelihood is that it numbered about 400 members and adherents, gathered from the town of Stirling and neighbourhood, within a distance of four miles, and drawn largely from the farming, trading, and working classes. A large proportion of these

was from the country districts. Their love of principle and attachment to Mr Mackray made them, in spite of distance, willing attendants on his ministry. This attachment pervaded the whole congregation, not only on account of his excellence as a preacher, which was acknowledged throughout the whole body, but also because of the characteristic ardour with which he threw himself into the religious controversies then prevalent, and his ready and noble defence of the attitude of his own denomination. His ministerial visits were prized by the families of the congregation; especially those resident in the country, and were long remembered ; as well as the district catechisings, which were held at the beginning of his ministry, and were continued for some years.

It was Mr Mackray's habitual practice to write out in full (partly shorthand), and with great care, his sermons, and to commit them to memory, using no paper in their pulpit delivery. His custom of *prefacing* the first psalm of praise at the morning service was very dear to the Seceders. The Psalms were taken in rotation, and his remarks were always *judicious* and helpful, and, as a consequence, the singing, if not of a high order, was certainly *with the understanding*.

Of his qualities and gifts as a preacher, it may be said that, while thoroughly loyal to the Calvinistic theology, and giving supreme place and power to the doctrines of Grace, he cultivated, more than was generally done, an accurate exegesis, and made his preaching overlap the daily life of his hearers. His graceful and perspicuous style, matured by his many literary undertakings, gave a special charm to his method of consecutive exposition of the Scriptures. And many testimonies have been given to the exceptional degree in which his sermons were fragrant with that "unction" which was then, more, it is to be feared, than now, the test of good preaching.

Outside his own congregation Mr Mackray was not slow to engage in work. He rendered good service to the Stirling School of Arts by his lectures, and justified his classical reputation. In conjunction with the Rev. A. Bennie, of the Established Church, he espoused the cause of the Edinburgh Bible Society, and warmly advocated its principles. By the part which he took in the Apocryphal controversy he was thrown, we believe, into very intimate relations with Dr A. Thomson, of St George's, Edinburgh.

An attempt to organise Unitarian services in the town of Stirling was mainly defeated by the spirited manner in which he met the lecturer's statements, and refuted them in presence of large evening congregations.

During his residence in Stirling Mr Mackray published a considerable number of pamphlets and sermons, besides contributing articles to the Church of Scotland and other magazines. The product of the times in which he lived, these were mainly controversial,

and in defence of Old Light principles. His "Sermon, preached at the opening of the Synod of Burgher Seceders in Glasgow, September 1834," is noticed in the *Church of Scotland Magazine* as being "remarkable for the rich Scriptural illustration, and pious and affectionate spirit of the olden time, and characterised by Mr Mackray's usual beauty and simplicity of illustration, by tenderness of feeling, and fervent attachment to the Church of Scotland, which distinguishes all genuine Seceders." The pamphlet entitled, "A Defence of Civil Establishments of Religion," and the one on "The Causes, Influence, and Prospects of the Secession," received the approval of the Rev. W. Cunningham (afterwards Principal), then engaged in the Voluntary controversy, and were recommended for perusal by him as being "two excellent and valuable pamphlets" (*Church of Scotland Magazine*, October 1835).

And in a similar manner Professor Smeaton, of the New College, Edinburgh, in his treatise published during the recent "Union" controversy, specially points out Mr Mackray's "Defence of Establishments," and recommends it for republication.

In 1829 Mr Mackray published his "Essay on the Effect of the Reformation on Civil Society." It was very well received as a work of "profound research, ingenious and skilful reasoning," and as directing attention to the Reformation in a light seldom considered (*Ed. Christian Instructor*, November 1829).

The Essay was published in America in 1832 by the editor of the *New York Protestant*, who appended a chapter relative to his own country.

When the Old Light Burghers rejoined the Established Church, Mr Mackray and his congregation cordially welcomed the union. Even the members who had begun to entertain Voluntary ideas went with him. Only a few withdrew; and to such an extent were the hearts of the congregation *his*, that those who came from a distance, and who might now have found a reason for withdrawing in the fact that their distinctive position as Seceders had ceased, still worshipped in the old sanctuary, and continued to do so till 1843, when the pastoral tie was severed, and the congregation became dispersed.

The year of the Disruption necessitated, in some parts of Scotland, a redistribution of the ministers who seceded from the Established Church. In the case of Stirling it was arranged that of the four ministers who came out two should remove to a fresh sphere of labour, and Mr Mackray, though with much hesitation, and feeling keenly the pain of separation, consented to be one of them. From his session and congregation he received several proofs of their "high regard and esteem," exemplified in the gift of a considerable sum of money, and subsequently by a numerously signed testimonial,

expressing the "attachment and respect which his long and faithful ministerial labours had procured him." Of the nine elders and five managers who signed this address, only two elders survive, and but a few of the other members. All of them cherish the memory of their Old Light minister, and speak of him with the kindliest affection.

In the course of the autumn of 1843, Mr Mackray received a call from two congregations, and accepted the one given by the congregation at Huntly, to which place he removed towards the end of that year. As in the district he had left, so now in this new sphere, his abilities as a preacher were widely admired. He soon acquired and retained the respect and esteem of the majority of the large and influential congregation who remained stedfast in their attachment. But in the course of a few years a separation took place, which led to Mr Mackray's resignation. He retired, in 1849 or 1850, to Edinburgh, with the full status and emolument of an ordained Disruption minister of the Free Church, his purpose being to devote himself chiefly to literary or professorial occupation. It is believed that an appointment of the latter kind was put within his acceptance, but declined, as it involved leaving this country. While in Edinburgh he wrote, besides minor articles, two lengthened treatises on Popery and Presbytery. To the *English Presbyterian Messenger* he contributed papers extending over three years, of which a series on "Christian Liberality on behalf of the Ordinances of the Gospel," deserves to be specially noted.

In 1860 he was a second time successful in obtaining the Blackwell Prize. The subject was "The Causes that have retarded the Progress of the Reformation." The Essay, when printed, was most favourably received in England and Scotland as a work of "superior intelligence and extensive study."

His death took place at Edinburgh on 25th June 1870. During his last illness he received much attention from Professor Smeaton and the Rev. Mr Smellie. For their kind Christian visits he himself, and his family then living, felt profoundly grateful.

The following is a list of Mr Mackray's publications, not including his magazine articles :—

A Vindication of the Burgher Synod from the Charge of Schism. 1826.

Blackwell Prize Essay—On the Effect of the Reformation on Civil Society in Europe. Published by W. Blackwood, Edinburgh, 1829. Pp. 320.

The Character and Prospects of the Church of Rome : In Two Discourses. Published by Hewit, Stirling, 1830.

Blackwell Prize Essay, abridged, American Edition, with chapter appended on the Effect of the Reformation in America, by the Editor of *New York Protestant*. 1832.

A Defence of Civil Establishments of Religion, particularly in their bearing on the History of the Church of Scotland and on the Secession. Published by Clark, Aberdeen, 1833. Pp. 116.

The Causes, Influence, and Prospects of the Secession, in connection with the Prospects of the Church of Scotland. Published by Collins, Glasgow, 1833. Pp. 47.

Discourse on occasion of the Death of the late Rev. Alexander Turnbull, Minister of Campbell Street Burgher Congregation, Glasgow. Published by request of the Congregation. 1834.

The Church Suffering and Delivered: a Sermon preached before the Synod of Burgher Seceders, Glasgow. Published by request of Synod. 1834. Pp. 32.

Considerations on the Question of Re-union with the Church of Scotland. 1838.

God's People waiting for Him in the way of His Judgments: A Discourse preached in Stockwell Free Church, Glasgow, on the Day of the National Fast. Published by Shepherd, Edinburgh, 1855.

Blackwell Prize Essay—On the Causes that have retarded the Progress of the Reformation. Published by Marlborough, London, 1860.

MATTHEW TURNBULL, from East Campbell Street, Glasgow, licensed by Glasgow Presbytery, 10th May 1824; united with Presbyterian Church of Ireland, and was ordained minister at Ringsend.

WILLIAM WALKER, from Edinburgh Presbytery, joined the Established Church, and was ordained minister at Midcalder in 1843; died suddenly on his way to church, 2nd November 1882, in the eighty-first year of his age, and fortieth of his ministry.

Session 1821.

JAMES DUNCAN, from East Campbell St., Glasgow, licensed by Glasgow Presbytery, 14th June 1825; ordained at Kincardine-on-Forth, 13th March 1826; united with the Church of Scotland, 1839; subscribed Deed of Demission, 1843; translated to Free Church, Temple and Carrington, 23rd January 1844; and died 11th December 1879, in the seventy-eighth year of his age, and the fifty-fourth of his ministry. Author of A Sermon in *Scottish Pulpit*.

Of Mr Duncan, the Rev. John Wright, of Alloa, thus writes:—"Mr Duncan was born in Glasgow, it is understood, in the

beginning of 1802, and was educated there at school and college. Rev. Dr Nixon, of Montrose, a school-fellow of seventy years back, was able to attend his funeral. Mr Duncan's intimate friends at Kincardine were the late Dr M'Farlane, latterly of Clapham, London, and Dr Gardner, now of Edinburgh, who, like Dr Nixon, was present at the funeral. At his last interview with Dr M'Farlane he said, 'I hope, Mr Duncan, that our mansions in the Father's house will be near each other.'

"Mr Duncan was in the habit for many years of taking an autumnal excursion, sometimes to the Continent. One year he visited the Waldenses, when one of the pastors said, 'You seem to know as much, or more, about places, events, and persons in the Valleys than we do.'

"On completion of the fiftieth year of Mr Duncan's ministry, his brethren of the Dalkeith Presbytery presented him with a most respectful and loving address.

"Mr Duncan was twice married, but left no children, an only child by the first marriage having died in infancy. For the last two or three years he was able to preach only partially, and at last not at all.

"Mr Duncan was confined to bed only a fortnight, having left the house of the writer of this notice (a friend of fifty years' standing) a few days before. He was a true friend, a genuine God-fearing man, and a laborious and faithful pastor. There was nothing flimsy in his preaching, as he never failed to bring forth stores, old and new, from a well-furnished mind. The late Dr Gordon remarked, after hearing Mr Duncan, that he had never listened to a better Synod Sermon.

"His latter end was PEACE. He was buried on Tuesday, 16th December, in the churchyard of Temple, much lamented by people of every denomination.

Session 1822.

DAVID HEADRICK, licensed by Glasgow Presbytery, 18th January 1826; ordained at Longridge, Whitburn, 29th May 1827; was Clerk to Edinburgh Presbytery from 30th March 1830 till 1839; was Synod Clerk from 13th May 1834 till 1842; united with the Original Secession Synod in 1842, and was Clerk to the United Original Secession Presbytery of Glasgow from 1842 till 1852; united with the Free Church of Scotland, 1st June 1852, and died 10th

September 1865, in the sixty-fifth year of his age, and the thirty-eighth of his ministry.

Mr Headrick, as a preacher, is said to have been plain, pointed, evangelical, and unctional, but it was in the work of pastoral visitation that he was distinguished. Besides visiting the sick of his own congregation, he visited afflicted persons wherever he found them. Many a long journey he had in the performance of pastoral duties, and it was a cold he caught whilst visiting during a snow-storm that was the cause of his death. Prior to his decease he had prolonged sickness, but stated that he had had a blessed time during it.

JAMES M'LACHLAN, licensed by Glasgow Presbytery, 14th February 1826; ordained to Foreign Mission field, 7th November 1826; left Secession Synod, 15th January 1833, and removed to Canada, but returned to Scotland and became a city missionary in Glasgow.

WILLIAM TANNAHILL, licensed by Glasgow Presbytery, 18th January 1826; ordained at Kirkintilloch, 10th October 1826; united with the Original Secession Synod, 18th May 1842, and died 27th November 1846, in the fiftieth year of his age, and the twentieth of his ministry.

Mr Tannahill was a man of a peaceable disposition, and, moreover, one who was a peacemaker, whose labours in the healing of dissensions were not without good fruit. The charm of his pulpit discourses lay not in their elegance or eloquence, but in their suitableness to commend the truth to his hearers. With apostolic simplicity and plainness he preached the gospel. In sick visitation and speaking to those who were weary he excelled.

His removal was sudden. Though slightly unwell he preached on one Sabbath, and two days before the next Sabbath dawned he had entered on that sleep from which there is no awakening till the great trump shall sound. His ministry was much esteemed.

JOHN TAYLOR, does not appear to have completed the theological curriculum.

Session 1823.

JOHN ANDERSON, from Pollokshaws, born in 1804; licensed by Glasgow Presbytery, 9th January 1827; ordained at Helensburgh, 13th June 1827; united with Church of Scotland, 1839; subscribed Deed of Demission, 1843, and died 10th January 1867. Author of "Patrick Wellwood," 1839;

"Precept and Example," 1841; "Footsteps of the Flock," 1843; "Lays and Laments for Israel," 1845; "Luther's Hymns in English," 1846; "Chronicles of the Kirk," 1849; "Pencillings in Palestine," 1851; "Wanderings in Israel," 1852; "Bible Light from Bible Lands," 1855; "Life of Christ, from Cradle to the Cross," 1862; Sermons in *Scottish Pulpit;* "Notes of an Invalid," published posthumously, 1867.

Mr Anderson, who was a native of the parish of Eastwood, in Renfrewshire, possessed good attainments, and had in preaching great pathos and natural eloquence. He was so benevolent that he would part with his last sixpence to help the distressed, and so highly esteemed were his ministrations that many Glasgow families preferred Helensburgh for their summer residence, because of the edification they derived from his ministry during their sojourn. His congregation, which grew from small beginnings under his fostering care, is still noted in the district for the large number of its membership, and the generosity of their contributions. He had a fine poetic taste, and his discriminating judgment is seen from the fact of his being amongst the first to appreciate the excellencies of the then youthful Spurgeon, whom he cordially invited to proclaim the gospel at Helensburgh, and whose kindness to him in youth the celebrated preacher never forgot. For many years he was in delicate health owing to a weakness of chest, and sometimes he required to winter in sunny climes. When dying a friend repeated to him the words, "In my Father's house are many mansions," when the expiring pastor responded, "It is all right, I am going home."

JOHN COCHRANE, from Bannockburn, licensed by the Stirling and Falkirk Presbytery, 1827; ordained at Kennoway, 2nd October 1827; translated to Cumbernauld, October 1836; united with the Church of Scotland, 1839; subscribed Deed of Demission, 1843; inducted to Grangemouth, 8th March 1844, and died 19th January 1869.

Mr Cochrane, who was born at St Ninians in 1805, attended the Glasgow University, and the Secession Divinity Hall under Prof. Taylor.

His talents were good, and in preaching he had great unction, earnestness, and power. The sweetness of his voice and the musical intonation, which in common with many old Seceders he employed, enhanced the force and impression of his discourses. He was a good pastor, was much given to prayer, and paid much attention to the young. He was Clerk to his Presbytery in the Free Church.

About two years prior to his death his health began to fail. The close of his life was characteristic, for after praying that his congregation might obtain a more able minister than he conceived himself to have been, he committed his flock and family to God, and amid expressions which showed his confidence in God, departed this life.

JOHN GILRUTH, from Alyth, did not complete his theological curriculum, but became a teacher of writing in Edinburgh.

JAMES MUSHET, from East Campbell Street, Glasgow, licensed by Glasgow Presbytery, 9th January 1827; ordained at Dalry, 4th August 1830; deposed 19th March 1839; joined the Established Church after the Disruption, and was employed as a preacher in that denomination.

Session 1824.

THOMAS DOVE, from East Campbell Street, licensed by Glasgow Presbytery, 26th February 1828; emigrated to New South Wales, where he was ordained to the ministry in Great Swan Port, Flinders Island, Tasmania, 1859, and died at Swansea, Tasmania, on 27th August 1882, in the eightieth year of his age.

CLEMENT MOSCRIP, from Greenock congregation, of which his father was minister, licensed by Glasgow Presbytery, 15th January 1828; ordained at Bathgate, 2d June 1829; demitted his charge, 19th April 1836; suspended, 14th May 1839, but had the censure removed, 3d May 1841; united with Original Secession Synod, 1842, and was inducted at Pollokshaws, 1st December 1842; died 20th September 1848, in the forty-fourth year of his age, and the twentieth of his ministry.

Session 1825.

JAMES PATERSON, from Milnathort, ordained at Grallagh, Ireland, 1st July 1834, and became minister of Irish Presbyterian Church, Richhill.

WILLIAM SIMPSON, from Stirling, licensed by Presbytery of Stirling and Falkirk; emigrated to Canada, and was ordained to ministry there.

WILLIAM STEVENSON, from Cumbernauld, licensed by Stirling and Falkirk Presbytery, and ordained at Ryan, Ireland, 1835; united with the Irish Presbyterian Church.

Session 1826.

JAMES CLELAND, from Carluke, ordained at Stewarton, 26th October 1830; united with the Church of Scotland, 1839, and was translated to Bolton, then to Isle of Man, and thence to English Presbyterian Church, Risley, near Warrington. In January 1881, the Presbytery of Manchester presented him with a memorial of their respect and affection on the occasion of his jubilee, and testified that he had been a faithful advocate of that purity of doctrine, that spiritual independence of the Church, and that reverence for "Christ's Crown and Covenant" which had ever been the glory of Presbyterianism.

WILLIAM GRAHAM, does not appear to have completed his theological course.

JAMES M'GOWN, from East Campbell Street, licensed by Glasgow Presbytery, 19th January 1830; ordained at Midmar, 29th August 1832; united with the Church of Scotland in 1839; subscribed the Deed of Demission, 1843; translated first to Bervie and then to Broomknoll Free Church, Airdrie, in 1846, and died 2d June 1864.

ROBERT M'INDOE, from Glasgow, licensed by Glasgow Presbytery, 19th January 1830; called to Balfron and Kirkcaldy, and ordained at latter place, 16th August 1831; united with the Church of Scotland in 1839; subscribed the Deed of Demission, 1843; translated to Free Church, Galston, 28th February 1844, where he died, 10th March 1877, in the seventy-third year of his age, and the forty-sixth of his ministry. Author of Communion Address in *Scottish Christian Herald*, 1841.

Mr M'Indoe was born at Partick, near Glasgow, in 1804, and was an alumnus of Glasgow University. In temperament he was diligent and laborious, and like many others he supported himself during his studentship. After the union with the Church of Scotland, he was instrumental in getting the Port Brae Church erected, a commodious edifice, costing £2000, to which the quondam Seceders removed. As, after the Disruption of 1843, there was a great

scarcity of ministers, Mr M'Indoe agreed that his congregation should be blended with that of Kirkcaldy, whilst he would assist in organising congregations at Coatbridge, Houston, &c.

"In Galston, where he was afterwards located (says his friend, the Rev. D. Landsborough, Kilmarnock), he was distinguished for the faithful and conscientious discharge of all his pastoral and presbyterial duties. He had a very minute and accurate acquaintance with the Word of God, which he quoted aptly, copiously, and impressively. In preaching he delighted to speak of the covenant of grace, dwelling upon Christ Jesus its Mediator, and was emphatically a son of consolation. He was conspicuous for sterling integrity, of which the following instance may be given. Towards the close of the Union movement, to which he was opposed, a friend of the writer said to him, 'What will you do should the union take place, and your congregation be in favour of it?' Mr M'Indoe at once replied, 'I have already given up a congregation for my principles, and I can do so again.'

"Mr M'Indoe, though in his seventy-third year, was remarkably strong and healthy, and appeared as if he had many years on earth before him; yet it seems as if God had been saying to him, 'Be thou ready,' for on Monday, the 5th of March, he went to Glasgow and arranged his worldly affairs. He returned home at night, and continued seemingly in his usual health, going on Thursday to examine schools at a distance. On Friday night he became unwell, and died about noon on the following day, his last words being: 'Our times are wholly in God's hands. It is all well.'

"He was married to Miss Willis, daughter of the Rev. Mr Willis, of Stirling, and sister to the well-known and distinguished Professor Willis. She and a daughter survive."

Robert Lindsay, licensed by Glasgow Presbytery, 19th January 1830; ordained at Dalkeith, 31st August 1831; demitted his charge, 8th December 1835, and went to Canada.

James Thomson, licensed by Glasgow Presbytery, 19th January 1830; ordained at Ballynahinch, Ireland, 31st December 1830; united with the Irish Presbyterian Church, and was inducted to Magherally, 26th February 1840; died November 1883, in the fifty-third year of his ministry.

John Wright, from Doune, licensed by Stirling and Falkirk Presbytery in December 1829; ordained at Alloa, 24th August 1830; united with Church of Scotland, 1837; subscribed Deed of Demission, 1843; having obtained a colleague on 31st October 1878, he retired from the active duties of the ministry, and took up his residence at Lasswade, whence

he afterwards removed to Musselburgh. Author of Sermon in *Scottish Christian Herald* of 1837.

Singular to relate, Mr Wright, was not only the last Moderator of the Associate Burgher Synod prior to its union with the Church of Scotland in 1839, but he was also the last Moderator of the Synod of Perth and Stirling prior to the disruption of the Church of Scotland in 1843. In addition to presentations made in 1863 to him and his, as tokens of his congregation's esteem for his unwearied and faithful labours as a minister of the Gospel, the Free Presbytery of Stirling, on the occasion of his jubilee, presented him in July 1881 with the following congratulatory address:—

"REVEREND AND DEAR SIR,—The Presbytery beg to congratulate you on your attaining your fiftieth year as an ordained minister of the Word, and especially to express their sense of gratitude to the God of Providence who has spared and sustained you so long.

"They highly appreciate your estimable character, and your faithful and long-continued services in the ministry of the Gospel in Alloa. They have marked with interest your constancy and devotedness in prosecuting the work of pastoral visitation in the congregation to which it was your privilege to minister.

"They have much approved the labours to which you heartily gave yourself as an Evangelist in connection with the Home Mission of the Free Church. At the same time they do not forget that these and other labours did not abate your ardour in the pursuit of theological learning, and, in particular, of the study of the Old and New Testaments in the original languages.

"As one of their own number, and as a regular attender of the meetings of Presbytery, whose opinion was much valued by the brethren, the Presbytery regard the services which you rendered as worthy of grateful recognition and remembrance. Besides undertaking your full share of the work of the Court, you proved yourself to be consistent in maintaining the cause of Truth, and zealous in defending it when it was assailed.

"Your recent illness has called forth the deep sympathy of the Presbytery with you and your household; they are gratified to learn that you have considerably recovered; and they fervently pray that the God of all grace may bestow upon you, and those who are dear to you, the present and the enduring benefits of sanctified affliction.

"Signed, on behalf of the Presbytery, by

"GEORGE MILNE, *Moderator.*
JAMES DRUMMOND, *Clerk.*"

Session 1827.

JAMES CULLEN, from Renfield Street, Glasgow, licensed by Glasgow Presbytery, 15th March 1831; united with the

Church of Scotland, 1839; was for a time chaplain in Edinburgh Prison; separated from the Establishment with Free Church in 1843; ordained at Kelty, 22d August 1844; resigned his charge owing to bodily infirmity, 1875, and removed to Uddingston.

ANDREW MACKENZIE, from Greenock, licensed by Glasgow Presbytery, 8th February 1831; ordained in South Gray's Close, Edinburgh, 30th August 1831; united with Church of Scotland, 1839; subscribed Deed of Demission, 1843; translated to Penicuik, and died 13th March 1871.

Mr Mackenzie was born at Greenock in 1801, and was educated at Glasgow University. During the voluntary controversy he aided the Established Church party. His sermons were said to have a strong flavour of the Erskines. In his two congregations he was a laborious pastor so long as he had health. Seven years before his decease a colleague was ordained to aid him in his ministry, so infirm had he become. The last few months of his life were literally labour and sorrow, but at the appointed time he was called thence. This pastor was noted for hospitality, being always careful to entertain strangers, specially those of the household of faith.

JAMES TAYLOR, from Alloa, licensed by Presbytery of Stirling and Falkirk; devoted his attention to business, and afterwards joined the Reformed Presbyterian Church.

WILLIAM TORRANCE, does not appear to have completed his theological course.

JAMES YOUNG, from Dundee, licensed by Perth and Dunfermline Presbytery, 12th April 1831; called to Greenlaw, and Garvagh, Ireland, and ordained at former place, 3rd June 1834; united with the Church of Scotland in 1839; was translated to Berbice in 1841, and returned to Scotland in 1844, when he finally settled at Broughty Ferry, and fulfilled preaching appointments till his death on 2d November 1883.

Session 1828.

JOHN HASTIE, from Longridge, called to Garvagh, Ireland, and Yetholm, and ordained at latter place, 15th October 1834; united in 1842 with the Original Secession Synod,

and with the Free Church of Scotland in 1852, and died 4th July 1863.

Mr Hastie was born at Whitburn in 1800. His studies for the church, which he began somewhat late in life, were carried on at Edinburgh. His ministry was faithful and useful, especially amongst the young. He was of an accessible disposition, and from his frank sympathising manner was much beloved beyond the bounds of his congregation. For about two years prior to his decease he was in infirm health. The close of his life was very sudden. Whilst visiting an invalid he was seized with a fit of coughing, which brought on hemorrhage, and in a few moments he who had been trying to speak a word in season to the weary, breathed his last.

Robert Hosie, from Pollokshaws, licensed by Glasgow Presbytery, 10th April 1832; was called to Garvagh, Ireland, in 1833, but no settlement took place.

Peter Macarthur, from Stirling, ordained at Blairgowrie, 13th February 1833, and was suspended from ministerial functions, 18th July 1838.

Session 1829.

William Bruce, from Dundee, but who does not appear to have completed his theological curriculum.

John Dunn, from Campbell Street, Glasgow, died whilst a student.

James Stark, from Cumbernauld, licensed by Presbytery of Stirling and Falkirk in summer of 1832; called to Greenlaw, Falkland, and Greenock, and ordained at last place, 22d January 1834; united with the Church of Scotland, 1839; subscribed Deed of Demission, 1843; and having, owing to feeble health, retired from the active duties of the pastorate of Wellpark Free Church in 1873, he removed to Gourock.

Author of "Correspondence with the Rev. Dr Ritchie, of Edinburgh, in reference to the Discussion at Kirkintilloch on Ecclesiastical Establishments," 1836; "Sermon at the Ordination of Rev. Jas. Falconer, Paisley, with the Addresses to Minister and People," 1837; "Re-union of Seceders with the Church of Scotland defended," 1838; "Sermon on the Death of the Rev. Geo. Moscrip, Greenock," 1838; "Fermented Wine, its use in the Sacrament

right and Scriptural," 1839; "The Duty of the Secession Church to Petition for the Abolition of Patronage, proved from their own Principles," 1841; "Church Question briefly considered," 1843, pp. 40; "The Ascension and the Advent: a Sermon on the Death of the Rev. Thos Stark, Lanark," 1870, and also Sermons in the *Scottish Pulpit* and the *Olive Branch*.

In his youth Mr Stark was regarded as one of the rising stars of the Associate Synod, and hardly had he entered the ministry than he showed his prowess in defending the Establishment from the attacks of prominent Voluntaries, such as Dr John Ritchie, of Edinburgh. To great readiness of speech he combined such accuracy of historical detail, and logical acumen, as rendered him a powerful champion in debate, whether on the public platform, in the Presbytery, Synod, or General Assembly. For many years he was Clerk to the Free Presbytery of Greenock, but this office, owing to increasing deafness, he has now resigned.

Session 1830.

William Elder, from Dundee, licensed by Perth and Dunfermline Presbytery, 12th August 1834; called to Cumbernauld and Cupar-Fife, and ordained at latter place, 25th August 1836; united with the Church of Scotland in 1839, but although he subscribed the solemn engagement, and both series of Resolutions of Convocation, he did not leave the Establishment in 1843, and afterwards obtained a Crown presentation to the parish of Tealing, which had been vacated by a Disruption minister.

—— Somerville, from bounds of Edinburgh Presbytery, but who died whilst a student.

Session 1831.

James Findlay, A.M., from Kirkintilloch, born 12th July 1809; licensed by Glasgow Presbytery, 13th January 1835; ordained in Broomknoll Church, Airdrie, 11th August 1835; united with Church of Scotland in 1839; subscribed Deed of Demission, 1843; translated to Camlachie Free Church, Glasgow, 3rd October 1844; retired owing to infirmities of age from active duties of the pastorate, 14th March 1878; and died 24th July 1881, in the seventy-third year of his age, and

the forty-sixth of his ministry. Author of "Three Lectures on the Rule of Faith and Transubstantiation." Glasgow, 1839, pp. 71.

Respecting him, the Rev. Alex. Wilson, of Bridgeton, states the following :—

"Mr Findlay was born at Kirkintilloch, of God-fearing parents. His early education was received in his native town; and when about eighteen years of age, he entered the University of Glasgow, and having applied himself assiduously to his various studies, at the close of his curriculum he took the degree of M.A.—a rarer attainment in those days than now. In revival and evangelistic work, both in his own district and in other parts of the country, he took a special interest, and was thereby stirred up to great zeal and fervour in his ministry. Mr Findlay's discourses were well arranged—thoughtful, instructive, and evangelical, delivered with fervour and unction, and well fitted to reach the hearts and the consciences of his hearers. As a theologian he stood high in the estimation of all the brethren who knew him; and he possessed the rare gift of bringing difficult things into simplicity. In every relationship of life Mr Findlay's whole deportment was becoming the gospel of Jesus Christ—an excellent exhibition of the doctrines which he taught, and an earnest endeavour to follow the example and precepts of the Master whom he loved so well. He left a family of three sons and three daughters.

Peter Russell Sawers, from Shotts; licensed by Glasgow Presbytery, 13th January 1835; called to Loughbrickland, Ireland, and Lanark; ordained at latter place, 29th November 1836; united with Church of Scotland, 1839; translated to Scotch Presbyterian Church, High-Bridge, Newcastle, on 11th March 1840, and thence to Free Church, Gargunnock; declared by the General Assembly to be no longer a minister or member of the Free Church, 31st May 1873; and died in Edinburgh, 19th June 1885.

Robert Smith, from Campbell Street, Glasgow; licensed by Glasgow Presbytery, 13th January 1835; became missionary in Greenock, and was afterwards chaplain to the town's Hospital, Glasgow.

James W. Taylor, D.D., from Perth, where his father was minister; united whilst a student with the Church of Scotland; was ordained at Grangemouth, 9th May 1839; and translated to parish of Flisk, April 1843; subscribed Deed of Demission, 1843.

Author of several articles in "Scottish Christian Herald," and also of the following :—

A few Words to the Parishioners of Flisk in reply to Dr Anderson's (of Newburgh) Induction Address.

Considerations for the Conscientious.

Hints for the Considerate.

What shall be the end of these things? An inquiry as to the probable results of the Disruption.

A Word for the Way ; or, Hints for Travellers and Tourists.

Mr Faithful and his Family : a Disruption story for the young.

Household Tracts on Popery.

A brief Memoir of George Waddell, Esq., of Rashiehall, a Comptroller of Customs at Grangemouth.

Plain Persuasives for the Peasantry, or Something for the Ploughman.

A Month's visit to Connaught and its Mission Stations, 1849 ; pp. 76.

Biographical Notices of his Father, the Rev. Wm. Taylor, of Perth.

Memoir of David Maitland Makgill Crichton, of Rankeillour.

Historical Antiquities of Fife, chiefly Ecclesiastical. Two volumes.

An Historic Plea for Ecclesiastical and Educational Unity ; or, the Westminster Assembly and its Standards ; what they have done for Scotland and what they may yet do for Unity among Evangelical Churches.

The Broad School.

The Religion of Scotland, the Religion of the Bible, and of Sanctified Common Sense.

Thoughts for Church Attenders and for Church Neglecters.

The Establishment Principle demanding Disestablishment in Scotland, 1885.

Contributions to F.C. Record, etc., etc.

In many respects Dr Taylor is a model pastor, since, in addition to fidelity in the discharge of his official duties, he possesses exact scholarship, literary taste, and a facile pen. His numerous works have been highly prized, and his *alma mater* (St Andrews) in the bestowal on him of the degree of D.D. conferred honour on itself as well as on the recipient.

On 15th May 1833 the Synod suspended the operations of the Divinity Hall during the following session, and remitted to the presbyteries the care of students within their bounds.

Professor Willis' Class.

The Rev. Michael Willis, D.D., of Renfield Street Church, Glasgow, having, on 15th September 1835, been appointed to the Professorship of Divinity, held that office till the Synod united with the Church of Scotland in 1839.

Session 1835.

JAMES FALCONER, from United Secession Church Hall, where he had been under the theological tuition of Rev. Professors Dick and Mitchell; licensed by Glasgow Presbytery, 6th December 1836; called to Kennoway and Paisley, and ordained at latter place, 12th December 1837; united with the Church of Scotland in 1839; became minister of Martyrs Church, Paisley; subscribed Deed of Demission, 1843; was translated to Wigtown; and emigrated to Canada in 1851, where he died in autumn of 1856.

WILLIAM GRAHAM, from Cumbernauld; licensed by Glasgow Presbytery, 11th April 1837.

ADAM ROSS, from Aberdeen; licensed by Perth and Dunfermline Presbytery, 7th November 1837; ordained at Kennoway, 2nd May 1838; united with the Original Secession Synod in 1842; demitted his charge on 30th June 1845; acceded to the Free Church, and was inducted to the Free Church Congregation of Rattray.

JOHN TURNBULL, licensed by Glasgow Presbytery, 21st November 1837; called to Bathgate and Perth, and ordained at latter place, 18th July 1838; emigrated shortly afterwards to St John's, New Brunswick, where he ministered for many years to St James' Congregation; returned to Scotland in 1874, and was admitted by Free Church, May 1876. Died at Ardeer House, Bonhill, Dumbarton, 2nd June 1881.

—— BROWN, from Ballynahinch, Ireland; licensed by Glasgow Presbytery, 30th October 1838.

THOMAS MEHARRY, from Boardmills, Ireland; licensed by Glasgow Presbytery, 28th July 1840, and ordained at Myroe and Bolay, Newtownlimavady, 19th August 1841.

JAMES BENNET, D.D., from Boardmills, Ireland; licensed by Edinburgh Presbytery, 1840; ordained at St John's, New Brunswick. Author of "Studies in Ecclesiastes," 1870.

ROBERT IRVINE, D.D., from Ballynahinch, Ireland; licensed by Edinburgh Presbytery, 1840; ordained over Third Congregation of Ballynahinch, 1st November 1840; in 1844 emigrated, and was inducted at St John's, New Brunswick; in 1853 he was translated to Hamilton in Canada West, and

in 1870 was again translated to Augusta, in the Southern State of Georgia, where he ministered till his death on 8th April 1881, in the sixty-seventh year of his age, and the forty-first of his ministry.

JOHN REID, from the United Secession Church, was admitted with his congregation at Heriot's Bridge, Edinburgh, into the Original Burgher Synod on 23rd January 1838; was translated the same year to Bathgate; united with the Church of Scotland in 1839, and was inducted on 22nd April 1841 to *quoad sacra* parish of Johnstone; from thence he was translated to Liverpool, and afterwards emigrated to Australia, where he died.

ANTIBURGHER SECTION.

The Constitutional Presbytery.

Respecting this Presbytery and the principles maintained by it, the Rev. James Aitken Wylie, LL.D., Professor to the Protestant Institute of Scotland, has contributed the following :—

"It is not easy now so to state the distinctive ground of the 'Constitutional Presbytery' as to make it clear and intelligible to the existing generation. The 'Constitutional Presbytery' professed to be in 1806 what the first Seceders, the Erskines and others, had been in 1733. They had seceded, not from the doctrine or government of the Reformed Established Church of Scotland, but simply from the administration of a prevailing party in that Church.

"Their protest, not against the Church, but against this party in her, lay on the Assembly's table, and beside it lay their 'Appeal' to the first free, faithful, and reforming Assembly of the Church of Scotland. They regarded themselves as still part of the National Church of Scotland, though outside the Established pale. This was the position which the Constitutional Presbytery took up, and in prosecution of their ancient 'Appeal' they (now represented by the United Original Secession Church) were the first of all the Secession bodies to appear by deputation before the General Assembly of the Free Church of Scotland (1843), and in a few years thereafter they joined the communion of that Church, a minority refusing to go along with them. But why did the Constitutional Presbytery separate from the main body of the Secession? They split on the question of civil establishments of religion. The

Secession had begun to doubt the expediency and even the lawfulness of Establishments. The Constitutional Presbytery felt that this was to take new ground from that which the first Seceders had occupied, and ground which shut them out from the prosecution of their appeal and their return to the Reformed Church of Scotland when the time for doing so should arrive. Besides, though holding the inexpediency of religious establishments in existing circumstances, they did not admit that in all circumstances they were inexpedient and unlawful. The progress of events has since tended to harmonize the views of all Seceders on a question on which, though they theoretically differed, they were practically at one. The views set forth by Dr M'Crie on this subject in his 'Statement of the Difference' (1807), would be cordially concurred in, we believe, by almost all intelligent Seceders of the present day. The principles expounded in that treatise, and yet more fully, clearly, and beautifully in his 'Life of Andrew Melville,' are substantially the principles embodied in the Articles on the right relation of Church and State, and the duty of the civil magistrate touching religion, which were drawn up as a proposed basis of union between the United Presbyterian Church and the Free Church of Scotland.

"This Presbytery was the least of all the sections of the Secession, and yet out of it came the man (Dr M'Crie) who was the first to sound the knell of the revival of the Scottish Reformation.

"Of this little band, so diversified in talent, and all animated by an ardent love of liberty and inspired by genuine piety, Professor Bruce was the first to depart; Mr Chalmers, of Haddington, was the last. He survived all his brethren. None of them lived to see the rise of the Free Church of Scotland. They all passed from off the scene,—Professor Bruce excepted, who went early,—just as that great conflict was beginning for the constitutional rights and ancient liberties of the Reformed Kirk of Scotland, for which they, and in particular *he* who was chief among them, had done so much to prepare the way."

ARCHIBALD BRUCE, born at Broomhall, near Denny, Stirlingshire, in 1746; entered the Divinity Hall, then under the care of Rev. Professor Alex. Moncrieff, of Abernethy, in 1761, but owing to that minister's death in October of the same year, completed his theological studies under his son, the Rev. Professor William Moncrieff, of Alloa; ordained at Whitburn, 24th August 1768; appointed by the General Associate Synod Professor of Theology, September 1786; after repeated remonstrances and protests against the, then, New Narrative and Testimony of 1804 which had been

enacted by the Synod as a term of communion, but all in vain, he, on 28th August 1806, assisted in the formation of the Constitutional Associate Presbytery or Old Light Antiburgher Church, to which denomination he adhered till his death on 18th February 1816, in the seventieth year of his age, and the forty-eighth of his ministry.

Author of The Formidable Triumvirate; or, The Malignant Club (in the Hudibrastic manner). [*Anon.*] Edin., 1770, pp. 16, 12mo.

The Kirkiad; or, Golden Age of the Church of Scotland. [A Satire of Moderatism. *Anon.*] Edin., 1774, pp. 44, 8vo.

Free Thoughts on the Toleration of Popery. By Calvinus Minor, Scoto-Britannus. Edin., 1780, pp. 463, 8vo.

Strictures on the Form of Swearing by Kissing the Gospels. [*Anon.*] London [1782], 8vo.

True Patriotism; or, A Public Spirit for God and Religion Recommended. A Synod Sermon. Edin., 1785, pp. 182, 8vo.

Annus Secularis; or, The British Jubilee. By Calvinianus Presbyter. Edin., 1788, pp. 231, 8vo.

An Overture of an Act of the Synod concerning the Sacramental Test. [*Anon.*] Edin., 1790, 8vo.

The Catechism Modernized. [A Satire on Patronage.] Eleutheropolis, *i.e.*, Edinburgh. [*Anon.*] 1791, pp. 51, 12mo.

Reflections on the Freedom of Writing and the Impropriety of attempting to suppress it by Penal Laws. [*Anon.*] Edin., 1794, pp. 168, 8vo.

Serious View of Remarkable Providences of the Times, with a Warning to British Protestants. [*Anon.*] Glasgow, 1795, pp. 82, 8vo.

Queries Addressed to the Gentry, Clergy, and People of Scotland on the Commemoration of the Revolution in 1788. By Calvinianus Presbyter. 1797, pp. 12, 8vo.

A Peaceable Declaration of some Presbyterians anent the French War. [*Anon.*] *p.l.*, 1797, 8vo.

A Penitential Epistle to the Pope. [A Satire. *Anon.*] Edin., 1797, pp. 46, 12mo.

Pictet's Discourses on the True and False Religion. Translation from the French. Edin., 1797, pp. 340, 8vo.

The Principal Difference between the Religious Principles of the Anti-government Party and other Presbyterians. [*Anon.*] Edin., 1797, 8vo.

Lectures to Students. Vol. I. Whitburn, 1797, pp. 212, 8vo. The second volume was published posthumously, Edin., 1817.

A Full and Particular Account of the Trial and Condemnation of

Mess John Presbytery, who is to be hanged on or before —— day of May 1798 by Cousin-German. Edin., 1798, pp. 17, 12mo.

Memoirs of James Hog of Carnock, &c. [Edited by A. Bruce.] Edin., 1798, pp. 142, 8vo.

A Brief Statement and Declaration of the Genuine Principles of Seceders respecting Civil Government, the Duty of Subjects, and National Reformation. Edin., 1799, pp. 94, 8vo.

A Historico-Politico-Ecclesiastical Dissertation on the Supremacy of Civil Powers in matters of Religion, particularly the Ecclesiastical Supremacy annexed to the English Crown. Edin., 1802, pp. 152, 8vo.

Review of the Proceedings of the General Associate Synod. Edin., 1808, pp. 421, 8vo.

Two Sermons on Amos iv. 11 and Matt. xv. 13. 1812, pp. 118, 8vo.

Poems, Serious and Amusing, by a Rural Divine. [*Anon.*] Edin., 1812, pp. 172, 12mo.

Life of Morus, with a Selection of Sermons. Edin., 1813, pp. 172, 8vo.

Interest and Claims of the Church and Nation of Scotland in the Settlement of Religion in India. By a North British Protestant. [*Anon.*] Edin., 1813, pp. 52, 8vo.

Nine Practical Discourses. [No title.] 1816, pp. 258, 8vo.

Historical Account of Earthquakes. [Published posthumously.] Whitburn, 1820, pp. 356, 12mo.

Dr M'Crie, jun., gives the following description of Professor Bruce, whose theological tuition he had enjoyed:—"In his personal appearance Mr Bruce was remarkably dignified and venerable. With a spare, erect figure of the middle size, and a noble cast of countenance, resembling the Roman, dressed with scrupulous neatness, and wearing the full-bottomed wig, long cane, and large shoe-buckles of the olden time, he presented to the last the polite bearing of the gentleman with the sedateness of the scholar and the minister. And yet with all his graveness of aspect and demeanour, he had an uncommon fund of wit, which he could indulge in playful humour or poignant satire, and which rendered his company peculiarly engaging."—*M'Crie's Memoir.*

"Professor Bruce," says the Rev. Dr Wylie, "was one of the most remarkable men of his age. He had been Professor of Theology to the Anti-Burgher Secession Synod, and he discharged the same office to the Constitutional Presbytery. In person he was tall and spare; in carriage, erect and graceful; he was scrupulously neat in his dress, and wore cane and powdered full-bottomed wig. He was chivalrously polite, and when he came to Edinburgh his aristocratic

bearing, as seen on the street, so struck the crowd that few could resist turning round to watch his retreating figure. But these were only the exterior and minor endowments of Professor Bruce. He possessed a mind singularly versatile, elegant, and powerful.

"With the labours of his professorship he united the charge of a congregation. Living in a sequestered part of the country, his flock small, and his privacy subject to few interruptions, he gave his days and nights to study. His reading was vast. He knew the classics well, and could adorn his own pages with apt quotations from the ancients. History had nothing instructive or wonderful which was not known to him. He had conned the times of the Patristic writers, but he venerated still more the works of the great doctors of the Reformation era. Augustine was great, but Calvin was greater. His library was stored with the sermons and theological treatises of the French divines, which it was his delight to peruse. He was, moreover, familiar with the whole vast field of Papal theology and history—no man of his time nearly so much so.

"Since the days of Barrow, Stillingfleet, and the writers of that age, there had arisen no such erudite and masterly champion in connection with the Romish controversy as Professor Bruce. He seemed, by an instinct peculiar to himself, to fathom the genius and spirit of the Papacy. His 'Free Thoughts on the Toleration of Popery' is a perfect quarry of facts illustrative of the history, the maxims, and the intrigues of the Church of Rome. It remains to this day an unrivalled treatise on the question. It is argumentative, eloquent, trenchant, scathing. We can fancy the venerable man looking forth from his country manse on the broad area of Christendom, and marking with a shudder the ruin, temporal and eternal, this system had wrought, and then sitting down in righteous, burning indignation to edit this terrible indictment against her who had wrought that ruin. He published his book under the assumed name of 'Calvinus Minor.' He feared that the age was not tolerant enough to tolerate his work. Had he been an Anglican clergyman, his name would have been a household word all over the realm.

"Professor Bruce loved liberty with the passionate ardour of an old Roman. But the times were unhappy. Opinions which are now freely uttered and published every day were in those times bringing men to the gallows. Professor Bruce might think as freely as he pleased, but he must be careful what he put in print. For some of his treatises on the subject of political and religious rights he could find no publisher; they were too outspoken and bold. Nevertheless, he determined that his sentiments should reach the public, which needed so much to hear them. He bought a printing-press in Edinburgh, and had it conveyed to Whitburn. He hired an old printer to work it, and in this way some of his books were ushered

into the world. The printing was bad, the paper was execrable, but the matter made amends. His style was fluent, yet incisive. It was always lucid, and ever and anon it shot up into noble bursts of classic eloquence. The fault of his writings was their great diffusiveness. This, in Professor Bruce, was the effort of a mind filled to overflow, and which naturally strove to disburden itself of its vast stores of information, and being intent upon its subject, continued to pour out its riches without pausing to reflect that already a superabundance of argument and illustration had been forthcoming, and that more would but cloy.

"Such was the man who passed all his days in the Secession Manse of Whitburn. In addition to his great literary labours, he faithfully discharged the duties of pastoral visitation, of catechising, and of ministry to the sick. His sermons, loaded with matter, occupied sometimes a couple of hours in the delivery. His manse —the hallowed scene of prayer and study—stood apart; a two-storey house with thatched roof, and a garden in front, past which flowed a streamlet, whose gentle ripple pleasantly relieved the stillness of the place. One night, as he sat engrossed in study, a burglar entered the house unheard by him. The man made his way upstairs, and strode into the library, where the Professor sat at table, with a lamp burning before him. It was past midnight. The stillness of the chamber, and the venerable solitary figure that occupied it, arrested the man. Professor Bruce looked up, and, fixing his keen, searching eyes upon the robber, he proceeded, in the calmest manner, to address him on the iniquity of the life he was leading, and the enormity of the crime he meditated, and warned him of the consequences. The robber stood riveted to the spot. When the Professor had finished, opening his desk, he took out ten shillings, and giving them to the man, bade him depart, and henceforth lead a more honest life.

"Professor Bruce had neither wife nor daughter, having never married. It was often a matter of anxious concern to his friends how he should be suitably cared for when he should come to the helplessness of old age. Who shall smooth his pillow and watch by his dying bed? The "Brother born for adversity" had considered all this, and arranged that he should need neither nurse nor cordial in his last illness. One Sabbath in the February of 1816 he preached to his congregation as usual. The service ended, the flock, who so dearly loved and so greatly venerated their pastor, saw him take his way down the pathway that led through the little glebe to the manse. After his frugal dinner and tea, he sat down to spend the evening in reading. As he read he dropped his head upon the book, and breathing out his spirit, he ascended to his Father."

George Whytock, born at Tippermuir, Perthshire, 1750;

entered Divinity Hall (Professor William Moncrieff, of Alloa), 1771; ordained at Dalkeith, 17th April 1776; remonstrated and protested against the imposition of the Narrative and Testimony of 1804, as a term of communion, but died 24th October 1805, a few months before the formation of the Constitutional Presbytery, in the fifty-fifth year of his age, and the thirtieth of his ministry. Author of "A Short Vindication of Presbyterial Church Government," 1799; Essays on the Church, a series of contributions to the *Christian Magazine*, and articles on Baptism and Lay Preaching, all of which were republished and edited by Rev. Dr M'Crie, jun., in 1843. Was also joint-compiler, with Rev. Dr M'Crie, sen., of "A Conversation between John, a Baptist, and Ebenezer, a Seceder, on the Faith of the Gospel," Edin., 1798.

"Mr George Whytock was noted for his cool judgment and power of discrimination. Though capable of examining a subject with philosophical accuracy, there was no appearance of abstraction or refinement of ideas in his discourses from the pulpit, but throughout a plainness and simplicity, level to a common capacity. His prudence, sagacity, and cool dispassionate temper qualified him for being eminently useful as a member of ecclesiastical judicatories. Nor ought it to be omitted that Mr Whytock was proverbially a man of peace, and possessed no common talents for composing differences, both private and public. Such was the confidence placed by his brethren in this part of his character, that some have hazarded the conjecture, that had he been spared a little longer, he would have prevented the breach. The train, we fear, was too deeply laid for any to have prevented the explosion; but he was called to his rest before his brethren took their final step."—*M'Crie's Memoir.*

James Aitken, born at Forgandenny, Perthshire, 4th Jan. 1757; entered Divinity Hall (Professor William Moncrieff, of Alloa), 1772; ordained at Kirriemuir, 29th December 1778; assisted in the formation of the Constitutional Presbytery, 28th August 1806; and died 24th September 1834, in the seventy-eighth year of his age, and the fifty-sixth of his ministry. A volume of his Sermons, with a Memoir, was published by his son, Rev. John Aitken, of Aberdeen, in 1836.

Respecting Mr Aitken, the Rev. Dr Wylie states:—"There were not a few notable men in the ministry of the Secession in Forfar-

shire in the end of last century and the beginning of this. These were HAY, of Alyth, JAMIESON, of Forfar, afterwards of Edinburgh, GRAY, of Brechin, and others. They were famous in their day; their names were household words in that part of Scotland; they were a pious, laborious, scholarly race, and by the ability and zeal with which they preached the gospel, they redeemed the pulpit from the contempt into which a cold and unintellectual moderatism was bringing it. They shone as lights in the midst of a darkness that covered all the land, but which, from particular causes, was exceptionally deep in the county of Forfar. But a new generation has arisen to whom these men are little more than a tradition, and from whose knowledge the services they rendered in the religious training of their fathers is fast fading away. Not the least notable of these worthies was the Rev. James Aitken of Kirriemuir.

"No one could meet Mr Aitken, if but for only a few minutes, without feeling that he was in the presence of no ordinary man. His personal appearance was imposing. His figure was tall and robust, but finely moulded. When he appeared in the streets of the little town which had the happiness to enjoy his labours, it was always in full clerical costume. He walked erect, with firm and measured step, and carrying a gold-headed cane, firmly grasped in his right hand by the middle. His face was open and manly, the certain index of his courageous spirit, for while he was respectful to all, it may be said of him as of Knox, that he feared the face of no one.

"Among his other endowments was a remarkably fine voice. It was deep, strong, harmonious. A voice of such compass and power, united to a portly figure, made his pulpit appearances impressive in no ordinary degree. Its solemn and finely modulated tones gave a meaning and beauty to common truths, and statements as they came from him had an emphasis, a clearness, and a point, which they seemed to lack when spoken by others less gifted in utterance. Not unfrequently, when he warmed with his subject, would he break into a chant in the delivery of his sermon. It was like the roll of a great organ suddenly pealing out, and filling the edifice with music, and the congregation would listen entranced, as to an anthem played on some instrument of surpassing sweetness. The passages of Scripture, often in themselves choice, seemed doubly so when chanted in this fashion. They became full of an inexpressible tenderness and grandeur. It was as if a gale of celestial fragrance had breathed over the audience, refreshing and exhilarating their souls. The first preaching of the gospel was in song; and we all know what a wave of sacred melody passed over Christendom in the morning of the Reformation.

"Mr Aitken gave himself wholly to his ministry. History was the

favourite reading of his leisure hours; but theology was the study of his life. Calvin, Poole, Henry, the Puritan Divines, with all he was familiar, but high above all these men he reverenced and studied the Word of God, the teacher of all these great masters. He was mighty in the Scriptures. In his sermons the Divine element bulked far more largely than the merely human. His method in the pulpit was this. He read out his text, and after a brief and simple preface, he stated the doctrine or doctrines deducible from it. This was the backbone of his sermon. The doctrine he divided into heads, and each head he illustrated in subdivisions or particulars, numbering each as he went on. Each *particular* was introduced by a statement or two in his own words, after which came an array of Scripture quotations, so that he kindled a galaxy of Divine lights around his central light, which was his text, till it seemed as if the rest of the Bible was written to throw light upon that one passage or doctrine which was at the time the theme of discourse. His method may be said to be mechanical, but it was clear, perfectly logical, and a great aid to the memory. He had no idea of going to sea without chart or compass. He never aimed at rhetoric. He never indulged in figure or metaphor; he had no genius for that. But his style was chaste, thoroughly Saxon, and formed on the model of Addison, and the writers of his age. We have heard preachers more eloquent, more profound, but none who could better 'divide the Word of God,' and give 'to each his portion of meat.'

"He had a singular insight into the heart, and especially the heart of the Christian. He knew profoundly the trials and doubts, the joys and sorrows, with which the Christian is exercised. His people came often to the manse with the tale of their spiritual condition, and to receive advice and sympathy. Never came trouble to their homes without bringing an early visit from their pastor. His very presence was a solace, it sanctified the dwelling. His prayers and counsels how consolatory! Happy tribulation they felt which had brought such comfort. He went among his people like a tender yet faithful physician, administering the Divine medicine which each required, but never healing a wound till he had probed it.

"How intimately he knew the spiritual condition of each individual member of his flock was strikingly shown on the approach of the communion. On the Fast-day preceding the communion Sabbath it was his custom to give a 'token' from his own hand to every member of the congregation. On this occasion the whole congregation passed in line before him, Mr Aitken addressing them suitably the while. Along with his 'token,' each, as he came up in the procession, got a passage of Scripture, or a 'counsel,' or a 'rebuke' tendered him, marvellously apt, and suitable to his circumstances. While speaking to the man who chanced at the moment to be before

him, Mr Aitken kept scanning the approaching line, and had his passage of Scripture or exhortation ready for each as he came forward. How exactly the case of each was hit was often the subject of remark and surprise. It was a process of trying and sifting. It was as if a Refiner sat, fan in hand, purging his barn-floor.

"Equally pointed, and wisely considered and applicable, was the sermon on Sabbath. The subject was always chosen with reference to the circumstances of the congregation as a whole, or of some particular members of it. The sermon was a piece of pharmacy in which not only was the case in eye skilfully treated, but the whole congregation profited by it. No event of note happened in the little town without having its moral and spiritual lesson read out from the pulpit on the following Sabbath. It often amazed one to find how pat the text was to the occasion. It happened that a wealthy citizen had died; on the following Sabbath Mr Aitken preached from the words, 'The rich man died and was buried.' On the week following a poor man who had begged his bread from door to door, was laid in his grave. Where now will Mr Aitken find a text? it was asked. The doubt was solved on Sabbath, when Mr Aitken read out the words, 'It came to pass that the beggar died.' But the pastor looked beyond the provincial town that was the scene of his labours, and watched events as they passed on the stage of the world, and no affair of moment could transpire in the nation without receiving suitable comment in the sermon, or appropriate reference in the prayer. To be abreast of the news for Sabbath use, it was Mr Aitken's custom to read the newspaper, which came only once a-week, at supper time on Saturday. On one occasion the servant being asked to go and fetch the newspaper, somewhat nettled, the night perhaps was dark, or the weather foul, 'I believe,' said she, "Mr Aitken cannot preach without the newspaper.' 'Yes,' replied he, when the servant's observation was told him, 'I could preach without my newspaper, but I could not pray without it.'

"He was suspicious of novelties. He loved to stand in 'the old paths.' He stood in doubt even of the Sabbath-school when it was first introduced. He watched its working, however, and when he saw that it was accomplishing good, he fell in with it, though as a necessary evil. He himself opened a week-day school for the instruction of young men and women, and he encouraged his elders to commence a Sabbath-school for the younger portion of the congregation. He persevered in the practice of household visitation, once a-year, till age incapacitated him for the labour. He regularly catechised the members of his flock, holding the diets in public, and making 'Fisher's Catechism' his text-book. No one was admitted into the congregation without being strongly exhorted to join one of

the weekly prayer meetings, of which there were some dozen in the congregation. The members conducted the service themselves, each taking his turn. After prayer and praise, a text was proposed, a doctrine founded upon it, and all contributed their share, according to their ability, towards its elucidation. By these various means the congregation was built up, in measure far beyond the average in knowledge and piety, and became a powerful civilising and christianising agency in a place which, till it came to enjoy Mr Aitken's ministry, had been noted for its rudeness and wickedness.

"For well-nigh fifty long years Mr Aitken continued to write, week by week, two, and sometimes three, sermons. Not once in his lifetime did he read his sermon; he always recited, adhering somewhat too slavishly to his notes. And till he came to be an old man never did he preach a sermon over again. 'Never venture to leave your notes in preaching,' said he to a young minister, 'for ever so short a time, till you have been twenty years a minister.' We would tender the same advice to all young preachers, only substituting ten for twenty years. That term should suffice for the formation of the habit of accurate thinking and correct address.

"Mr Aitken never spared rebuke where rebuke was needed. It mattered not who the offender was; the reproof was not less severe because he was rich, nor more severe because he was poor. His reproofs were spoken with authority, but never in passion, and being prompted by the obvious desire of reclaiming the offender, they seldom failed to gain their object. In his deportment Mr Aitken finely blended dignity with suavity. He bore himself with the same easy, gracious yet dignified manner to all classes, to the humble as well as to those of rank and station. He himself never forgot, and he never permitted others to forget, that he filled an office which equally forbade him to be haughty to the poor or obsequious and cringing to the great.

"He reached the age of seventy-eight, his ministry having extended more than half a century. He 'died in faith,' by which we mean that the peace he enjoyed on his death-bed rested not on any past experience nor on any feeling of present joy, but on the promise of the Word. Forgetting all else, he laid firm hold of it. His communion with God in his last illness was maintained mainly through the book of Psalms. In this respect it may be said that he went singing all the way through the dark valley."

Regarding Mr Aitken's style in pulpit delivery, the Rev. Dr John Duncan, of New College, Edinburgh, writes:—"Some Highland ministers chant parts of their sermon and prayers; and the Old Seceders used to sing them. Old A——, of K——, sang like a very mavis. He had two tunes; his quotation tune (in quoting Scripture), which he used as often as he could; and his ordinary one for his own words.

I have heard him sing, 'The Lord God of gods, the Lord God of gods, He knoweth, and Israel He shall know,' as splendidly as they do it in the synagogue."

ROBERT CHALMERS, from Dennyloanhead; entered Divinity Hall (Rev. Professor Wm. Moncrieff, of Alloa), 1776; ordained at Haddington, 17th August 1780; joined the Constitutional Presbytery, 1807; and died, 29th December 1837, in the eighty-second year of his age, and the fifty-eighth of his ministry. Author of "Synod Sermon," 1790; a "Tract on Missionary Societies," 1798; a volume of Sermons, 1798; and "Address to his Congregation," 1807, pp. 140.

Respecting Mr Chalmers, the Rev. Dr Wylie, states as follows:—"When one is sent forth to do a special service, it is rare that he is left to work alone. A little band is commonly given him as associates and fellow-labourers. Their share in the work may be very small, but even while they act very subordinate parts, their presence is helpful, and in some respects essential. They mitigate the isolation and solitariness of the chief actor—an isolation to which the peculiarity of his work exposes him—they hold up his hands by their prayers, they aid him by their counsels, and they cheer him by their sympathy.

"M'Crie, in the great task to which he was called, of re-habilitating the Scottish Reformation in public sentiment, would have been placed in utter isolation, but for a small band of congenial men who were placed around him as associates in the work. Though following him at a considerable distance, they were all men of large capacity, and of rich spiritual gifts. They steadily devoted their lives to the maintenance of the same principles, and they strove with singleness of aim, entire devotion, and at the cost of many sacrifices, to bring back the nation to a more intelligent apprehension, and a more faithful adherence to the cause of the Reformation. We have sketched the character and career of most of the members of this little band; there remains yet one other of Dr M'Crie's associates to be briefly portrayed, the Rev. Robert Chalmers, of Haddington.

"The special work of Mr Chalmers was done in the pulpit. Of these four men, who had separated themselves, and covenanted to one another—in manner not unlike, yet in spirit and aim widely different from, the three Fathers of the Tractarian movement in England at a later period—to bring back the nation to Reformed principles—of these four men, we say, Bruce and M'Crie added to the influence of their pulpit the yet mightier influence of their pens. Aitken and Chalmers fulfilled their part of the compact simply as

pastors and preachers. But both exerted a wide and lasting influence in this character in the districts where they laboured. Mr Aitken wrought a moral reformation in Kirriemuir, and ultimately succeeded in planting a number of congregations north of the Tay, which, ministered to by able pastors, became flourishing. Mr Chalmers was accounted the most popular preacher of his day in East Lothian.

"His appearance helped not a little the effect of his preaching. He was a tall, strong-built man, self-possessed, and dignified in bearing, with a sonorous voice, as befitted the strong frame from which it issued, but withal sweet and musical in its cadences. His method in the pulpit was eminently clear and logical. He laid much stress on this as a help towards rendering his sermons easily intelligible, and capable of being recalled by the memory of the hearer, and fed upon throughout the week; a use to which, we fear, it is not so easy to turn the modern essay which has been substituted for the 'heads and particulars' of the sermons of former days. Mr Chalmers showed fire at times, never vehemence. The grace and solemnity of his delivery, and the weight of his matter, made his discourses always impressive. Quiet in gesture, and earnest in tone, he maintained an unbroken flow of racy and elegant diction, of varied and rich thought, full of Bible imagery and Bible phraseology, never at a loss for a word or an idea, and with a fluency which made it easy to listen, but which never cloyed, never wearied. There was at times a homely wisdom in his observations, and a quaintness in his illustrations which was quite refreshing, savouring, as it did, of originality. But the arsenal from which he drew his sharpest weapons for the heart and conscience was the Word of God. He seemed to have ransacked the whole Scriptures, and culled their choicest passages to give point and beauty to the sermon which they entwined. We remember, long years ago, hearing him preach on 'The Walk through the Valley of the Shadow of Death,' we felt as if it was John Bunyan who occupied the pulpit. The sermon unrolled itself in a quaint simplicity, a pictured beauty, and a dramatic grandeur not unworthy of the great Puritan allegorist. 'All walks here,' said the preacher, 'are on the same earth, but this is a walk between two worlds, it is a walk of only two landings,' and, concluding solemnly, 'it is a walk from which there is no return.'

"Mr Chalmers possessed an insight of character which gave him great influence, not only in the town of Haddington, but throughout the county of Midlothian. Portly in person, frank, open, courteous, with just as much bluffness as gave zest to his courtesy, and always dignified, his person was respected, his society was courted, and his opinion was deferred to by all ranks. When he came into Edinburgh to attend a meeting of Presbytery, or to visit a friend, and

strode along in his top-boots, as his custom was, his bulky frame surmounted by a face redolent of health, the minister might easily be mistaken for the county squire. When he set out on his return home, he would shout from the pavement in stentorian voice to the Haddington stage as it trundled past, 'Stop! stop!' elevating, at the same instant, his gold-headed cane. The effect on both coachman and horses was magical. Not a yard farther would the vehicle proceed till it had received, as part of its freight, the patriarchal-looking Secession minister of Haddington.

"The Secession clergy, as a rule, were likely and presentable men, no ways inferior either in person or in dress to their brethren in the Establishment; or if difference there were, the superiority lay with those who possessed neither teind nor glebe. We have been told of an Established minister's wife in Forfarshire, who was much exercised and perplexed by this strange phenomenon. She beheld to her amazement the Secession pulpits of her neighbourhood filled by a race of portly and stalwart men, while a group of lean, withered, and pigmy folks did duty in the pulpits of the Established Church. Why the one should thrive so well on hard work and a small stipend, and the other so ill on easy labour and good pay was a riddle which she could not solve."

James Hog, from Milnathort, ordained 1st August 1786; assisted in the formation of the Constitutional Presbytery, 28th August 1806; died 1807, in the fifty-third year of his age, and the twenty-second of his ministry. Author of Address to his Congregation, 1806, pp. 36.

"Mr James Hog (says Dr M'Crie, jun.) was a classical scholar, an accurate divine, and a man of determined resolution. Pious, humble, and inoffensive in his walk, he was beloved by all around him, and it does not, in our estimation, weaken his testimony to the truth, that in the warmth of his spirit, and honest zeal for civil liberty, he at one time appeared to cherish different views on the subject of controversy from those which more deliberate examination induced him to adopt."

Thomas M'Crie, D.D., born at Duns, November 1772; entered Divinity Hall (Rev. Prof. Bruce, of Whitburn), 1790; licensed by Presbytery of Kelso, 9th September 1795; ordained in Potterrow Church, Edinburgh, 26th May 1796; assisted in the formation of the Constitutional Presbytery, 28th August 1806; had D.D. conferred upon him by the University of Edinburgh, 1813, being the first Nonconformist who had that distinction conferred upon him by that University; united with the

Associate Synod of Protesters in forming the Synod of Original Seceders, 1827; appointed in 1833 to assist Professor Paxton in the Professoriate of Divinity, and died 5th August 1835, in the sixty-third year of his age, and the fortieth of his ministry.

Author of a Paper on the Importance of Right Principles in Religion, and the Danger of those which are False, which appeared in the *Christian Magazine*, February 1797.

Duty of Christian Societies; a Sermon, 1797.

Two Letters on Bigotry, and signed Phlegon, in *Christian Magazine* of November and December 1798.

Dialogue between John, a Baptist, and Ebenezer, a Seceder, which publication was partly contributed by Rev. Geo. Whytock, of Dalkeith.

Statement of the Difference between the Profession of the Reformed Church of Scotland, as adopted by Seceders, and the New Testimony of the General Associate Synod, particularly on the power of Civil Magistrates respecting Religion. Edin., 1807, pp. 234.

An Abridgement of the above was published in 1832 by J. Wright, jun., Glasgow, and a new edition of M'Crie's Statement, with preface by Rev. Dr Smeaton, New College, was published in Edinburgh in 1871.

Articles in the *Christian Magazine.*

Life of Alex. Henderson, &c. 1806.

Letters on Catholic Bill. 1807.

Life of John Knox, 1812.

Articles in *Christian Instructor*, viz., Review of Tales of My Landlord; or, Vindication of the Covenanters. 1817.

Free Thoughts on the late Religious Celebration of Funeral of Princess Charlotte. 1817, pp. 78.

Life of Andrew Melville. 2 vols. 1819.

Two Discourses on Unity of the Church. 1821, pp. 174.

Memoirs of Veitch, Brysson, &c. 1825, pp. 540.

Historical Part of Original Secession Testimony. 1827.

History of Progress and Suppression of Reformation in Italy. 1827, pp. 496.

History of Progress and Suppression of Reformation in Spain. 1829, pp. 424.

Article on Sir Jas. Turner's Memoirs in *Edinburgh Review*, April 1830.

Account of the Controversy regarding the Marrow of Modern Divinity in *Christian Instructor.* 1831.

What ought the General Assembly to do? 1833, pp. 58.

Article in *Presbyterian Review*, Biblical Interpretation, March 1835.

Sermons, published posthumously. 1836, pp. 393.

Lectures on Esther, posthumously published. 1838.



THE REVD THOMAS Mc CRIE, D.D.

Miscellaneous Writings, published posthumously. 1841.

Early Years of John Calvin. 1509-1536; also published posthumously, 1880.

His Life was published by his Son, Rev. Thos. M'Crie, D.D., LL.D., in 1840.

"Of Dr M'Crie (says the Rev. Dr Wylie), we do not intend to speak at any length. It is not necessary we should do so. He himself has written his life and character in the eyes of the nation, in his great works, not to speak of his published biography by his son, the younger M'Crie. We would add only a few private traits in that noble character and grand life, which may have escaped others.

"Dr M'Crie studied Theology under Professor Bruce. The master lived in the pupil, but with powers more concentrated and with an aim more steadily directed to one great object. Professor Bruce spread abroad his powers, and scattered his efforts amongst a multitude of subjects, drawn thereto by the richness and prolificness of his mind, and by the abundance of leisure which he enjoyed in his seclusion, Dr M'Crie gathered in his powers. He had not the same prolificness or luxuriance of thought that characterised his reverend preceptor: his mind was severer, sterner; moreover, his leisure was not so ample. The claims of social and public duty upon him were more numerous, and he had to husband both time and strength.

"But the main explanation of that concentration of aim and of effort wherein lay one great element of the strength and success of M'Crie is to be found in the constitution of his mind. It was endowed with vast comprehensiveness. He possessed that order of talent which goes to make great generals. His eye detected at once the essentials of a subject. He saw by a sort of intuitive sagacity the foundation-principle of a system, the turning point of an argument. M'Crie was in his library what Chalmers was in the pulpit, and Wellington in the field; he brought his whole forces to bear on the enemy's centre, he broke it by the delivery of a few terrible blows, and having carried the central position of the foe, he routed him right and left, in short, he cleared the whole field. It was on this principle that the great orations of Chalmers were constructed, and that the great battles of Wellington and Napoleon were fought. The tactics of all three lay in searching out the strong point of the enemy, the key-stone of the battle, and vanquishing him where he was strongest, and so vanquishing him everywhere.

"They said of Farel that his *sermons* were battles. We may say of M'Crie that his *books* were battles. His first battle was the Reformation of Scotland, from which the age had drifted away. The key of that position was the character and policy of Knox; M'Crie triumphantly vindicated both the man and his work. He rehabilitated the Reformer. A host of prejudices and misconceptions,

the fruit of ignorance and malignity, fell of their own accord, and the Reformation was once more restored to its old basis in the opinion of the nation. The work was eulogised by Francis Jeffrey, whose critical genius and literary taste discerned its rare excellence as a biography. But the work was greater than Jeffrey knew. It was not only an important addition to the historical wealth and literary fame of the country, it was the recovery for Scotland of that grand epoch of her history which made her what she is among the nations, and the re-possession of which secures to her the continuance of that proud position.

"The second battle of M'Crie was for the God-given rights and independence of the Reformed Presbyterian Kirk of Scotland. The key of this second battle was Andrew Melville, and his interviews and debates with King James VI. There does not exist in the English tongue, nor in any language that we know of, so clear, so scientific, and so masterly an exposition and defence of what is known in Scotland as the 'Spiritual Independence,' and the 'Co-ordinate Jurisdiction,' as is contained in the 'Life of Andrew Melville.' It is the finest of M'Crie's works. When this work was given to the world Dr M'Crie had done his special task. He had recovered for Scotland her Reformation in his 'Life of Knox,' and now in his 'Life of Melville' he had laid down the lines on which Scotland must proceed in developing and consummating her now recovered Reformation. In a word he had laid the foundations of the Free Church of Scotland; and he had presented the basis on which, we trust, the emancipated and purified Presbyterianism of Scotland, gathering all its dispersions into one, will rear anew the walls and bulwarks of a national church, stronger and statelier than ever, and crowned with a glory which no former age has beheld.

"When from his library, where he had been hard at work all week, he passed on Sabbath morning to the pulpit, there hung around him not a little of the secluded, abstracted air of the scholar. But the coldness and stiffness soon passed away. He read out the psalm with peculiar solemnity. There was a reverence and majesty in his opening prayer which prepared the people for all that was to follow. He always, except on rare occasions, lectured at the forenoon diet, choosing his subject, especially towards the latter end of his ministry, from the historical portions of the Old Testament. These subjects afforded ample scope for his knowledge of human nature, his power of painting character, his genius for throwing events into a dramatic form, and his wonderful power of making an ordinary narrative rich in great lessons or solemn warnings. His lectures were unique and inimitable. They were not only historic, but histrionic. They were great masterpieces of Scripture-painting. The grander passages in them were not merely *recited*, they were *acted*. It was easy to see when the inspiration fell upon him—the

tall, worn, yet warrior-looking figure drew itself up; it became suddenly clothed with a new youth, as it were; the large, prominent eye began to burn, and to shoot out livid gleams from under the shaggy eyebrows. The voice, instead of rising, suddenly dropped into a lower key, but continued distinctly audible in the deep stillness that reigned in the assembly. The tones were intensely earnest, and had a strange, indescribable power of thrilling the hearers. The scene was such as was not to be witnessed in any other pulpit of the age. The eloquence of Dr M'Crie was not characterised by that immense physical vehemence and Demosthenic ardour, and by that gorgeousness of imagination which gave to the oratory of Chalmers its unquestioned supremacy over all contemporary eloquence; but in its electrical intensity and brilliance, and its spiritual grandeur and force, it rose above it, and above that of all the great orators of his day.

"Dr M'Crie's great powers matured slowly. When he was young he evinced a sprightliness that bordered on gaiety; he wore powder, and studied his pulpit attitudes. 'When I was young,' we once heard him say, 'I was as *bauch* a creature as ever mounted a pulpit!' But when he had come out of the furnace of trouble into which he was cast, he had left behind him all these foibles. 'No M'Crie,' we also once heard him remark, 'was worth anything till he was forty.' However this may be, it is a striking fact that it was not till his late age that his imagination blossomed. There is little fancy or poetry in his earlier writings; they are characterised by a severity of taste that seems to eschew ornament. Old age, in ordinary men, withers and kills the fancy, as the winter's frost does the summer's flower. But it was not so with M'Crie. After the great strain of his labours was somewhat relaxed, and he had begun to give his powers more scope and play, then it was that his imagination awoke; and as if to make amends for its late unfolding, it put on a strength and richness of colour which imparted to some of his latter sermons and lectures a grandeur almost Shakspearian.

"It was delightful to listen to M'Crie's table-talk. At such seasons his eye sparkled and his face brimmed over with kindliness and shrewdness. He was unaffected, familiar, and, with intimate friends, often playful, but with an air of dignity all the while sitting easily upon him. He loved to converse, not to argue or dispute. But in his most familiar talk he let drop his wisdom in shrewd observations on men and things, and often in trenchant criticisms on public measures, or sagacious forecasts with regard to passing events. He loved to enliven the conversation with a playful jest or a humorous anecdote. His humour—piquant, not broad—cheered the circle of friends around him, and at times convulsed them with laughter; but in the pulpit it was ever firmly

reined in, though at times, even there, it would, in spite of all his caution, well out in quiet, suppressed effusion, and bring a mantling smile over the faces of his congregation. He had other and more caustic qualities, of which he made sparing use in private, but which he was able at times to turn to admirable account in his public appearances. Like his friend, Professor Bruce, he possessed a great power of stinging satire, and could wield it to purpose when the cause of truth was to be served by it. When it happened to him, in the course of his Sabbath forenoon lecture, that he had to delineate some Scripture character, unhappily prominent for evil, or to reprobate some flagrant iniquity, then it was that he found ample scope for the exercise of this formidable weapon. He would lay bare the disguises of hypocrisy, and the subterfuges of selfishness, or he would tear the mask from the mock-patriot in the State, or the mock-reformer in the Church, with a few quiet touches of humour or a few strokes of irony. At other times it delighted him to overwhelm the evil-doer with a perfect tempest of withering scorn and moral indignation.

"But though at times he descanted on public topics, finding in these an inviting field for a public spirit which was ever seeking the welfare of the Church and the nation, and a vent for the stores of historic knowledge with which his mind was enriched, and a subject on which to exercise the sagacious forecast with which he was so remarkably endowed, yet his great aim in the pulpit was to 'feed the flock.' He was profoundly versed in the Calvinistic theology; and even his most ordinary discourses, though entirely without attempt at display or rhetoric, were pervaded by a quiet power, and abounded in a hidden richness of thought. They were full of beauties which were more likely to be visible to the theologian and the scholar than to the ordinary hearer. As he discoursed, ever in simple, yet chaste and classic language, new light fell upon the text, new meanings disclosed themselves, the deep things of the Gospel became plain, and new light and courage sprang up in the heart of the Christian. His sermon on the 'Prayer of the Dying Thief' is perhaps the most eloquent in the English language.

"Amid all his labours he was ever ready to discharge the humblest service to the poorest of his flock. As regards his younger brethren in the ministry, he made himself one of them. He courted their acquaintance, assisted with them on occasion of their communions; talked freely with them touching their difficulties and hindrances; he himself had had experience at the outset of his career of the very same difficulties, and was well able to give advice as to the best method of overcoming them, and converting them into helps. His experience was ever at the command of younger ministers; he told them what books to read, what methods of study to pursue, and

what plan to adopt in the writing and delivery of sermons. Of the many who profited by such counsels, so frankly and kindly given, the number who survive to acknowledge the debt are few indeed. The writer knows but of one other besides himself.

"Dr M'Crie's departure was sudden. When a young man, he one day narrowly escaped drowning in the Tweed, which he had occasion to cross. The day was the 5th of August, the year we do not know. On the same day of the same month, forty years afterwards, he was fated to pass through another river, whose floods could not overflow him, though they who saw him enter its waters could not see his arrival on the farther shore, nor the 'shining ones' that there waited for him. On Sabbath, the 2d of August 1835, he preached with his usual impressiveness. On Monday he entertained at dinner an American minister who had brought a letter of introduction to him. On Tuesday at five of the afternoon he was seized with a fit of constipation, and soon became alarmingly ill. The writer of this sketch, who was by his bedside, hastened for medical aid. The physician, on arrival, administered a soothing draught. He drank it off, and straightway fell into a heavy sleep or rather stupor, from which he was to awake no more on earth. Once only during that awful night he opened his eyes, and heaved a deep groan, but no word did he utter. His converse with man had ended. On Wednesday, the 5th of August, at about one of the afternoon, he ceased to breathe. Then the traces of suffering were effaced; the noble countenance regained its placidity, and became calm and beautiful, as if chiselled in marble, and resting on its pillow, commanding even in death, lay the massy head, in deep and majestic repose."

The remains of Dr M'Crie were interred on Wednesday, 12th August. The following was the order of the procession :—

The Students of the United Secession and the Established Church,
two abreast,
Baton-men and mutes,
The Body,
The relatives of the deceased and the Members of the Original
Secession Synod,
A Deputation from the Commission of the General Assembly,
The members of Dr M'Crie's congregation, and ministers and
friends of the deceased, who walked six abreast.

The students of the Established Church joined the procession at Newington Church, and the Secession students joined it at Nicolson Street Secession Church. The funeral proceeded from Minto Street, along Clerk Street, Nicolson Street, College Street, and Lothian Street, to the Greyfriars' Churchyard, and in all these streets crowds of spectators were assembled to witness the melancholy procession.

On reaching the churchyard the students halted and opened their ranks, when the remains of the deceased, followed by his relatives, and the rest of the procession walked forward betwixt them to the grave in the west alley of the churchyard.

JOHN TURNBULL, entered Divinity Hall (Prof. William Moncrieff, of Alloa), 1767; ordained at Ayton, 3d March 1779; deposed, 23d February 1790, but restored in 1792; removed to Glasgow, where he taught Hebrew and classics in Havannah Street for many years; joined the Constitutional Presbytery, and fulfilled preaching appointments till his health gave way in 1816, but he continued to live till 1823. The Old Light Antiburgher congregation of Glasgow met regularly for a time in his class-room for public worship on Sabbaths. Had as one of his pupils, Rev. Dr William Fleming, successively Professor of Hebrew and Moral Philosophy in the University of Glasgow. Author of a translation of the New Testament into Hebrew for Jewish use; a "Review of the Antigovernment Scheme as it is stated in what is called the Reformed Testimony and its Vindications," pp. 123, published anonymously in 1783; and of a pamphlet, "Old Light better than pretended New," with the motto, "No man having drunk old wine straightway desireth new; for he saith the old is better."

ANDREW ARROT, from Dumbarrow, of which his father was minister, entered Divinity Hall (Prof. William Moncrieff, of Alloa), 1774; ordained at Wick, 12th December 1780; loosed from his charge, 7th October 1788, and removed to Ireland, 1789; joined the Constitutional Presbytery, and took preaching appointments till 26th July 1814, when he returned to Ireland.

JAMES ANDREW, from Perth, entered Divinity Hall (Rev. Prof. William Moncrieff, of Alloa), 1776; ordained at Shiels (now Belhelvie), 5th July 1786; left his congregation in 1800, and after the formation of the Constitutional Presbytery joined it, and fulfilled preaching appointments till May 1816, when he retired to his native place at Redford, Madderty, near Perth, where he became a farmer, and died on 15th February 1822, in the sixty-eighth year of his age.

ARCHIBALD WILLISON, from Dennyloanhead, entered

Divinity Hall (Rev. Prof. Bruce, of Whitburn), 1791; ordained in Mill Street, Montrose, 14th March 1798; resigned, 25th June 1804; joined the Constitutional Presbytery, 20th March 1810; inducted to Birsay without the presence of the Presbytery, 11th August 1812, and was deposed from the ministry, 2d March 1818.

WILLIAM WILKINSON, from Ireland, entered Divinity Hall (Rev. Professor Bruce, Whitburn), 1796; ordained at Clenanees, Ireland, 1801; demitted his charge, and after the formation of the Constitutional Presbytery joined it, and took preaching appointments till 1808, when he returned to Ireland; came back to Scotland in 1811, but appointments were withheld.

ANDREW DICKENSON, entered Divinity Hall (Rev. Professor Bruce, Whitburn), 1805, and adhered to the Constitutional Presbytery, but never received licence; conducted an academy in London for a time, but subsequently resided in Edinburgh, where he edited an edition of the Classics and also of the Greek Testament.

JOHN DAVIES attended Divinity Hall (Rev. Professor Bruce, Whitburn); licensed 9th May 1809, but never obtained a charge; fulfilled preaching appointments till 14th November 1815, when his name was removed from the preachers' list.

JOHN AITKEN, from Kirriemuir, of which his father was minister; entered Divinity Hall (Professor Bruce, Whitburn), 1807; owing to paucity of probationers, was licensed 25th July 1809, and was called to Kelso, Glasgow, Dundee, and Aberdeen. The Presbytery having decided in favour of the last-mentioned congregation, he was ordained at Aberdeen, 25th July 1811. On 10th September 1850 Mr Aitken received from his congregation a purse containing sixty-three sovereigns as a mark of their esteem and gratitude for his long and faithful services, he having entered on the fortieth year of his ministry; died 21st July 1857, in the sixty-eighth year of his age, and the forty-sixth of his ministry. Edited in 1836 a volume of sermons by his father, the Rev. James Aitken, of Kirriemuir.

This respected minister, who was the first licentiate of the Constitu-

tional Presbytery, was born at Kirriemuir on 13th December 1789, and died in 1857. An excellent memoir of him was shortly afterwards published in the *Original Secession Magazine.* In figure he was tall, and in old age his appearance and speech were peculiarly impressive when he spoke in the Synod. In voice and manner he was solemn, and his piety was sincere, as is evident from the personal covenant with God, into which he privately entered at the period of his ordination. This covenant is now given as a specimen of a form of piety which was not unusual among Christians of that period, and which under the Divine blessing they found to be beneficial to their spiritual growth :—

Personal Covenant.

"O infinitely great and glorious Jehovah, the God and Father of our Lord Jesus Christ, I do this day appear before thee, acknowledging myself to be a lost, ruined sinner in Adam, my federal head and representative, and that I have been chargeable with innumerable sins of heart and life, of omission and commission—yea, that my whole conduct, since ever I had a being in the world, has been a course of defection from Thee. From the threatenings denounced in Thy pure and holy law against transgressors, I am fully sensible that I am, on account of these sins, exposed to Thy awful wrath; for this is its language, 'Cursed is every one that continueth not in all things written in the book of the law to do them.' I acknowledge that I deserve to fall under the execution of the curse in its full extent, and that Thou wouldest be fully justified though Thou shouldest utterly destroy me. This I would desire to be deeply sensible of; and farther, that I am utterly incapable to do anything for my deliverance out of this situation—yea, that no creature is able to help me. But forasmuch as Thou, in Thy astonishing love, resolved to save a company of Adam's ruined family, and from everlasting entered into a Covenant with Thy Son on this head, promising deliverance from sin and wrath, and the possession of eternal glory in Him, on condition of His completely obeying Thy law, and satisfying Thy justice, in their room and stead; and whereas Christ, standing in the character of the second Adam, agreed thereto, and hath, in the fulness of time, actually appeared in our world, and by His holy nature, righteous life, and satisfactory death, in the most perfect manner gone through all that was required; and whereas Thou art in Thy Word exhibiting all this, and inviting me, a poor, guilty sinner, to come and take the benefit of what He hath done —to unite with Him by faith, to put in my claim to that salvation which He hath wrought out, to declare my liking to this method and plan, and my desire to be saved by Him alone, saying, 'Incline your ear, and come unto me; hear, and your soul shall live.'

"On this as my warrant, I this day, on my knees before Thee, the searcher of hearts, solemnly declare my acceptance of Christ with my whole heart and soul, and my perfect acquiescence in that glorious plan devised by Infinite Wisdom for the salvation of sinners. I hereby renounce every other method of salvation, and take hold of Thy Covenant, by closing with Christ, the head of it, declaring my resolution to rest thereon for time and eternity. I take God the Father to be my Father; God the Son, in every character and office in which He is exhibited, as my Prophet, Priest, and King, to be taught, saved, and ruled by Him; and God the Holy Ghost to be my sanctifier and comforter. I take a three-one God, in Christ for my God, and declare that 'the sure and well-ordered Covenant' is 'all my salvation and all my desire.'

"On the other hand, in obedience to thy command, and as a token of gratitude, I hereby give myself over to Thee, in my soul and body, in all I have, am, or can do, to be employed in Thy service, while Thou sparest me in this world; and as Thou hast been pleased to put me into the ministry, to do all in my power, constantly looking up for the assistance of Thy Spirit, for promoting Thy glory, and doing good to immortal souls.

"I am, with my whole heart, content (Lord, Thou knowest!) to part with, and do renounce, every known sin, lust, or idol, and particularly the sin which doth most easily beset me, together with my own foolish will, and all other lords besides Christ, without reservation and without exception, against His cross. Protesting, in Thy sight, O Lord, that I am (through grace) willing to have discovered unto me, and, upon discovery, to part with every sin in me that I know not; and that the doubtings and averseness of heart, mixed with this my accepting of Thy Covenant are what I allow not; and that notwithstanding thereof, I look to be accepted of Thee herein, in the Beloved, Thine only Son and my Saviour, purging away therewith all my other sins by His precious blood.

"Let it be recorded in heaven, O Lord, and let whatever is here present bear witness, that I, though most unworthy, have this day been taken hold of, and come into Thy Covenant of grace, offered and exhibited to me in Thy Gospel; and that Thou art my God in the tenor of that Covenant, and I am one of Thy people, henceforth and for ever—hereby renewing in writing what I have formerly aimed at both in secret and in public.

"Signed in my closet, at Aberdeen, this twenty-ninth day of July, one thousand eight hundred and eleven years.

"JOHN AITKEN."

In many respects Mr Aitken was a model pastor. In his preaching he exhibited much emotion, in pastoral work he was laborious, and from his gravity of manner and consistency of conduct, he

was esteemed and respected far beyond the bounds of his church connection.

At the period of the Disruption of the United Original Secession Synod in 1852 he adhered to the minority, and headed the protest made on the occasion. His undoubted piety and moral worth always gave peculiar weight to his opinions, and those who differed from him could not help according him their sincere respect. Amongst his dying expressions were the following, "I must see Jesus. O! to see Him in glory, face to face, and be like Him. I shall soon see the King in His beauty, and dwell in Immanuel's land. I forget many things, but one thing I remember, that Jesus Christ is the same yesterday, to-day, and for ever. O! how great is His goodness! O for a heart to praise Him! The Lord is my portion, I will trust in Him; He is my salvation."

PATRICK M'KENZIE, from Inverness, attended Divinity Hall (Rev. Professor Bruce, Whitburn); licensed 13th August 1811; called to Kelso, but owing to some persons at Nigg, in Ross-shire, desiring him as minister, his ordination at Kelso did not take place till 12th May 1814. The congregation having gradually declined, he was missioned by the Synod to the Hebrides on 27th June 1837, and died in 1839.

WILLIAM DUNCAN, from Coupar-Angus, attended Divinity Hall (Professor Bruce, Whitburn); licensed 7th March 1815, but resigned taking preaching appointments owing to weakness of voice, 21st July 1818; was appointed in 1829 to teach Hebrew in the Original Secession Divinity Hall, at the salary of five pounds; died of cholera, 1832. Edited a new edition of Greek New Testament, as published by Andrew Dickenson in 1817, and which is now known as Duncan's Greek Testament.

ROBERT SHAW, D.D., attended Divinity Hall (Rev. Professor Bruce, Whitburn); licensed 7th March 1815; called to Whitburn, 15th October 1816, and ordained there, 14th May 1817; was for many years Clerk to Original Secession Presbytery of Edinburgh, and also Clerk to Original Secession Synod from 13th May 1834 till its union with the Free Church of Scotland, 1st June 1852; received the degree of D.D. from New Jersey College, United States, 1851; died 10th January 1863, in the sixty-seventh year of his age, and the forty-sixth of his ministry.

Author of "Funeral Sermon of Dr M'Crie, sen.," 1835; "Remarks on Rev. Jas. Wright's Address to Infirmary Street Congregation," Edin., 1842, pp. 15; "Speech at the Bicentenary of Westminster Assembly," 1843; "The New Theology Examined": several pamphlets, 1843; "Exposition of the Westminster Confession of Faith," 1845, pp. 333; and of several articles in the *Presbyterian Review*.

"Dr Shaw was a native of Perth, was educated in Edinburgh University; excelled in Logic, and obtained a prize for a distinguished essay on 'Consciousness.' Though somewhat lacking in fervour, he preached the gospel in its purity, freeness, and completeness. He was distinguished for solidity and accuracy. His discourses had few or no illustrations, but they were sound, and fitted to edify Christians. In private he was grave and dignified, a true friend and a man of sterling integrity. He was highly esteemed in the district in which he lived and laboured, and also in the Original Secession Synod to which he was Clerk, as one who would support what he believed right, and resist what he considered wrong. His death was the result of an accident received in stepping from a railway carriage."

James Cairncross, from Carnoustie, attended Divinity Hall (Rev. Professor Bruce, Whitburn); licensed 9th May 1815; called to Birsay, December 1818, and ordained there, 13th May 1819; demitted his charge, 16th September 1842; emigrated to Wisconsin, America, and died at Blandford, 23rd November 1851, in the sixty-fifth year of his age, and the thirty-third of his ministry.

John Duncan, LL.D., born in Aberdeen 1796; entered Divinity Hall (Rev. Professor Bruce, Whitburn), 1st September 1813; but in 1816, before the completion of his theological studies, joined the Established Church, and was appointed, in 1830, to labour at Persie, whence he removed to Glasgow Milton Church, where he was ordained in 1836. In 1840 demitted his charge owing to his appointment to the Jewish Mission Station at Pesth, from which he was translated to the Hebrew Chair of the Free or New College, Edinburgh, in 1843, which Professorship he held till his death, 26th February 1870, in the seventy-fourth year of his age, and the thirty-fourth of his ministry. Author of "Colloquia Peripatetica;" "In the Pulpit and at the Communion Table;" a volume of Discourses published posthumously in 1874;

"Lecture on the Work of the Holy Spirit;" "Letter of Condolence to Congregation of Free West, Rothesay, on the death of their Pastor," 1849.

Of this student, subsequently well known in Scotland by the sobriquet of Rabbi Duncan, Dr M'Crie, jun., who was a fellow student with him at the Hall in 1815, thus writes:—"He was a slender youth of peculiar aspect and manners, and was looked on as very simple, and a fair subject for those practical jokes so common in the days of youthful folly. We were few in number, and boarded together in a house we called the Barracks; and, out of mere frolic, we had a set of rules and a sort of court of review. I recollect that for some petty offence, John Duncan was summoned to the tribunal, and, being convicted, received the solemn mockery of a rebuke, which he took in serious earnest, crying most bitterly. My opinion now is, that his mind had not developed itself; he was idle, or rather thoughtful, and never ready *in time* with his exercises; and it can readily be perceived that his peculiarities, which grew on him as he advanced, must have been singularly noticeable before they were redeemed in after life, in the estimation of all who knew him, by the gifts and graces with which they were accompanied. But never did he forget his early companions and experiences at Whitburn. I remember that when I was Moderator of the General Assembly of the Free Church of Scotland (in the year 1856), he took his seat one day on the steps leading up to my chair; and, struck apparently with the change of circumstances, he said to me with his serio-pleasant look, 'O man! do you mind about Whitburn and Professor Bruce? He was a wonderful man that!' doubtless transporting himself to the days when the venerable Professor sat before us in his full-bottomed wig and silver buckles, lecturing to his sadly reduced numbers (after the rupture in the Associate Synod, and deposition of the four brethren), in the muffled tones of the Dead March in Saul, but uttering a depth of wisdom worthy of being listened to by a whole conclave of bishops."

The extraordinary career of this student, with numerous anecdotes of his forgetfulness, was published in 1872—"Life of the late John Duncan, LL.D., Professor of Hebrew and Oriental Languages, New College, Edinburgh," by David Brown, D.D., Professor of Theology, Aberdeen.

David Lundie, entered Divinity Hall (Rev. Professor Bruce, Whitburn), 1812, but never received license.

Alexander Duncan, from Aberdeen, licensed 2nd March 1818; called to Glasgow and Dundee, and ordained at

latter place, 25th March 1819; loosed from his congregation, 1843, but called to Kirkwall at close of same year. Owing to an attack of paralysis this settlement never took place, and Mr Duncan thereafter died at Edinburgh, 6th June 1845. Edited *Presbyterian Magazine*, which was begun on 21st January 1832, and was published on second Saturday of every month, its price being 4d. per number, or 4s. per annum. Mr Duncan was an orator of no mean order, whose fluency of speech was such as would have collected a crowd in any part of Scotland.

BENJAMIN LAING, D.D., from Haddington, licensed 20th January 1819; called to Arbroath, 7th June 1820, and ordained there, 19th July 1821; resigned his charge, 1829; inducted to Colmonell, 24th November 1830; was appointed Professor of Hebrew in Divinity Hall, 17th May 1839, at a salary of £12 sterling, out of which he was to pay the preachers who supplied his pulpit; received the degree of D.D. from New Jersey College, U.S., 1851; united with Free Church of Scotland, 1852; inducted to Free Church, Colmonell, 27th January 1853; and died, 11th October 1862, in the forty-second year of his ministry.

Author of an Expostulation, addressed to the Friends of the Reformation in the United Secession Church, in relation to the Voluntary Controversy. Glasgow, 1838, pp. 55.

Address at the Renovation of the Covenants by United Synod, on 19th May 1842, pp. 14.

Catechism on the History of the Church of Scotland.

What Ought the Reformed Presbyterians and the Original Seceders to do now? Edin., 1846.

The Representative Character of Christ and Adam. Edin., 1847.

The Duty of the State in Relation to the Sabbath. Edin., 1848.

Historical Notices of Ecclesiastical Divisions in Scotland, with Suggestions for Re-union. 1852.

Letter to Editor of *Scottish Presbyterian Magazine* on Review of "Historical Notices, &c." 1853. Pp. 23.

Letter to Rev. Professor Murray, Glasgow, showing that the Principles of Original Seceders in relation to National Covenants, Grounds of Ecclesiastical Separation, and Exclusive Denominational Communion are Untenable. 1853, pp. 40.

Letters on Christian Communion. 1856.

Aphorisms, &c.

Dr Laing was a native of Duns, where his father was minister in connection with the Secession. He received his theological training under Professor Bruce, and was much esteemed for his manly character and christian bearing, in both his spheres of labour at Arbroath and Colmonell. His published writings show that he was a logician of no mean order, and that in many of his sentiments he was far ahead of his cotemporaries. As a preacher Dr Laing was distinguished by the clearness with which he presented the truth to the understanding, and the faithfulness with which he applied it to the conscience. His intelligence and general faculty were extensive, and his piety was unpretentious, but deep as unaffected. Like a powerful spring seated in the heart, with steady, noiseless pressure, it moved the whole man, and regulated the whole life. His latter end was peace, for gathering his family around his dying bed, he gave each a farewell recognition, and intimating his assured hope of a resurrection to eternal life through Christ Jesus, he fell on sleep. He had been twice married, and left a widow and a numerous family. A notice of his career, from the pen of his friend Dr Wylie, of which the above is a summary, appeared in the *Witness* newspaper.

John Miller, from Glasgow. Owing to death of Professor Bruce, received part of his theological training in Edinburgh, to which the Divinity Hall had been removed in September 1817, and partly at Haddington, to whose minister he was sent to learn how to "command" his discourses. Licensed, 24th March 1819; called to Toberdoney, Ireland, October 1827, and ordained there, 3d July 1828; united with the Free Church of Scotland in 1852, and died 1862.

Thomas M'Crie, D.D., LL.D., from Davie Street Church, Edinburgh, of which his father was minister, born 7th November 1797; received his theological training partly under Professor Bruce, Whitburn, his father, and Rev. Robert Chalmers, Haddington; licensed, 15th August 1820; called to Crieff, 14th February 1821; was ordained there in June 1822; demitted his charge, 19th July 1826; inducted to Clola, 16th April 1829; called to Midholm, 1831, but declined; was translated to Davie Street Church, Edinburgh, as successor to his father, 9th June 1836; and on 13th May of the same year was appointed Professor of Divinity, as successor to Rev. Professor Paxton, D.D.; was Moderator of the United Original Secession Synod, which united with the Free

Church of Scotland on 1st June 1852. Was chosen Moderator of General Assembly of Free Church, May 1856; and in October of same year demitted his charge, and removed to London, to succeed Professor Hugh Campbell in the Theological College of English Presbyterian Church. Owing to ophthalmia he resigned his chair, and returned to Scotland in 1866, and the rank of Emeritus Professor, and a retiring allowance to the close of his life, were voted him by the English Synod. Died in Edinburgh, 9th May 1875, and on 14th of same month was buried beside his father in the Greyfriars' Churchyard, Edinburgh. Was for several years editor of the *British and Foreign Evangelical Review*, and author of "Life of Dr M'Crie," his father, 1840; "Sketches of Scottish Church History," 2 vols.; "Speech at Bicentenary of Westminster Assembly," 1843; Translation of "Provincial Letters of Blaise Pascal," 1848, pp. 410; "Memoirs of Sir Andrew Agnew of Lochnaw," Edin., 1850, pp. 442; "Lectures on Christian Baptism;" "Memoir of Rev. J. D. Paxton, of Musselburgh," 1865; "Annals of English Presbytery," 1872. Edited also a complete edition of the works of Dr James Hamilton, of Regent Square, London, in 1869-73; "The Ancient History of the Waldensian Church," a Lecture. He farther edited "Barrow on the Supremacy," and three volumes of the Wodrow Society Publications, and his last work was his bringing down his Church History Sketches to the Disruption of 1843, under the title of "Story of the Scottish Church from the Reformation to the Disruption," London, 1875, pp. 576.

Dr M'Crie, jun., was the eldest son of the biographer of Knox, and as a preacher was noted for his accuracy, and the rich vein of Christian experience which permeated his discourses. Always popular in the treatment of his subject, he was sometimes powerful and eloquent. "Dr M'Crie (says his friend, the late Rev. James Black of Kirkcaldy) wielded a ready and elegant pen. His contributions to periodical literature, both as editor and occasional contributor, were uniformly marked by an ardent attachment to the great truths of the gospel, and a liberal system of church polity. Perhaps his most extensively useful work is the 'Story of the Scottish Church.' Those who wish that history eloquently and philosophically told, will turn to the pages of the elder M'Crie; those who

would read it most graphically, popularly, and continuously told, will turn to those of his son. Firm in his grasp of the truth, there was nothing of sect or separatism in his spirit; and both in Scotland and England he evinced the same comprehensive aims as did Henderson, Rutherford, and Gillespie, when they went from Edinburgh to Westminster more than two centuries ago. Dr M'Crie's personal Christianity was of a robust and practical type, in which the cheerful element predominated, characterised by habitual unselfishness and disinterestedness, and rendered attractive by a fine flow of genuine humour, which never raised a blush nor left a sting."

Dr M'Crie, jun., was in many respects a worthy son to his talented father, and excelled as a popular writer of Church History. In appearance and manner he was dignified, and these, combined with a pure English accent, account for the somewhat expressive comment of a west country lady, who, on being asked at the close of a sermon how she liked the Doctor, said, "He reminded me of the words of Deborah concerning Jael, 'She brought forth butter in a lordly dish.'" On the platform, as well as in the pulpit, he was frequently very eloquent, and hence his appearance as a speaker was always acceptable to an Edinburgh audience. By a very happy hit he on one occasion roused the patriotism of a large meeting in the Edinburgh Music Hall during the agitation regarding Papal Aggression by significantly appropriating the well-known stanza—

"Now's the day, and now's the hour,
See the front of battle lour;
See approach proud Papal power,
Chains and slavery!"

After an honoured and useful career in the Secession, Free, and English Presbyterian Churches, he was gathered to his fathers, and his remains rest in the family burial-place in the Greyfriars' Churchyard, not far from the spot where the National Covenant was subscribed in 1638.

James Beattie, from Arbroath, licensed, July 1824; ordained at Balmullo, 19th July 1826; united with Free Church of Scotland, 1852, and thereafter removed to Cupar-Fife, where he has since aided brethren in the Presbytery in ministerial and pastoral work. Respecting him the *Christian Leader* thus writes:—

"Mr Beattie is highly esteemed throughout the county of Fife, in which he has done much useful work during a ministry extending over sixty-five years. Although now in his tenth decade, he enjoys good health and intellectual vigour, and is quite ready to walk considerable distances in making pastoral visits, to which he

largely devotes his time. The evening of his days is thus at once peaceful and peace-bringing; he is a comforter to homes invaded by sickness, and a welcome bringer of consolation in many a house of mourning, at once suiting himself to the varied circumstances of the parties, and his familiar acquaintance with the sacred Word, enabling him to address a word in season to the weary soul, sympathising with parents over their children, or with loving tenderness sharing the sorrows of the widow and the fatherless; at all times a welcome visitor in every Christian home. Mr Beattie is the author of a volume published in 1842, and dedicated to his intimate friend Dr Thomas M'Crie, entitled 'History of the Church of Scotland during the Commonwealth.' The book sold rapidly, and has been long out of print. He will enter on his ninety-first year in the course of the approaching summer, if spared. At present he enjoys good health, and much vigour of mind. Mr Beattie is the oldest survivor of a race of pious, laborious, and scholarly men, of whom it has been truly said that they led 'simple but dignified lives, serving their Master in lowliness of mind, and in watchfulness and prayer, inculcating a high standard of personal and family piety, striving to rally Scotland once more as a united nation around the standard of that Reformed Church which they deemed the glory of their land.' Mr Beattie was a member of the General Assembly in 1861, when a debate arose upon a motion by Dr Cunningham to receive the Presbyterian Church of the Australian colonies into union with the Free Church. A long and excited discussion was at length summed up by Dr Cunningham in his usual masterly and powerful way. But before the division was called a venerable form was seen to rise, and a clear musical voice at once claimed the attention of the whole Assembly. It was Mr Beattie, who, with great solemnity of utterance and with characteristic gesture, suddenly commenced and ended with a simple recitation of the following lines from Psalm cvi. :—

'Then Phin'has rose, and justice did,
And so the plague did cease;
That to all ages counted was
To him for righteousness.
And at the waters, where they strove,
They did him angry make,
In such sort, that it fared ill
With Moses for their sake.'

To all present there was a clear application of these words to the heated dispute that had been going on, and after this no one ventured to intrude another remark. It was said that Mr Beattie did more to secure a majority for Dr Cunningham's motion than any other speaker who took part in the seven hours' debate. It

may be added that Mr Beattie's two sons are both, like their father, ministers in the Free Church."

The ASSOCIATE SYNOD OF PROTESTERS having, on 17th May 1827, united with the CONSTITUTIONAL PRESBYTERY in forming the ORIGINAL SECESSION SYNOD, the following are the names of the Ministers, Probationers, and Divinity Students who thus became connected with the Synod, with the exception of those before mentioned, and the Rev. Messrs Templeton, Whyte, and Barnett, whose connection with the Synod of Protesters had ceased prior to the foresaid union :—

WILLIAM MITCHELL entered Divinity Hall (Rev. Professor William Moncrieff, Alloa), 1767; ordained at Clola, 14th November 1770; protested against the union with the Burghers in 1820, but united with the Constitutional Presbytery, 1827; died 16th April 1832, in the eighty-fifth year of his age, and the sixty-second of his ministry.

Regarding the Rev. William Mitchell, of Clola, the oldest of the ministers of this branch of the Secession, it is noticeable that his diligence in ministerial and pastoral work were exemplary. For the lengthened period of fifty-two years he preached three times every Sabbath, and every year he had stated examinations in all his congregational districts, so that thus he had evidence of the progress of his members in religious knowledge. But besides his acceptability as a preacher, one great cause of Mr Mitchell's success as a pastor arose from the peculiar interest he had in the young. "This was shown (says one of his hearers) not only in the pains which he took with them in his stated examinations, at which all his members and adherents, old and young, were expected to attend, but he seldom preached a sermon in which he did not specially and affectionately address the lambs of the flock. And in the beginning of summer, when they were to go out to the herding of cattle, then far more common than now, and again in the end of the season, he delivered special addresses to them suitable to their circumstances—warning, counselling, and encouraging them; nor was the interest he took in them merely general; he attended to individual cases among them as they arose in the congregation."

Owing to his age and bodily infirmities, Mr Mitchell seldom or never attended any of the meetings of the Protesting Synod, though he showed his interest in its affairs by writing fraternal letters, which were read in Court. Towards the close of his life, his memory having failed, he frequently mistook week-days for the Lord's Day, and, filled with indignation and grief, he was heard to

inveigh against the degeneracy of the people whom he beheld attending to their secular work. Like the Prophet, "he beheld transgressors, and was grieved;" and his lamentation ceased not till Mr M'Crie, his colleague, who was like a son to him, convinced him that his reckoning was wrong, and he had mistaken a week day for a Sabbath. It is worthy of remark, however, that though he might err on the one extreme he never did so on the other, as the Sabbath never was forgotten by him, but ever counted as the holy of the Lord, and honourable. Full of days, and after an honoured and useful career, he came to the grave "as a shock of corn cometh in his season."

RICHARD BLACK, from Urr, entered Divinity Hall (Rev. Professor William Moncrieff, Alloa), 1781; ordained at Perth, 3rd April 1787; protested against union with Burghers in 1820, but united with Constitutional Presbytery in 1827; died 1839, in the fiftieth year of his ministry.

Mr Black was noted not only for his ability as a theologian, but also for his great generosity; since not only did he contribute very largely to the erection of the Old Light Secession Church in South Street, but also bequeathed his library to the Divinity Hall.

For thirty-three years prior to 1820 he had been colleague-pastor over one of the largest congregations in the Secession Church, and in habits of study he was very methodic.

JOHN MACDONALD, entered Divinity Hall (Professor Wm. Moncrieff, Alloa), 1781; ordained at Moira, Ireland, but afterwards translated to Dubbieside, Fifeshire, 8th November 1795; translated to Thurso, October 1817; protested against the union with Burghers in 1820, but united with the Constitutional Presbytery in 1827; died August 1828.

Tradition relates that Mr Macdonald was a worthy Christian, and singularly unsophisticated respecting worldly affairs.

GEORGE PAXTON, D.D., born at Dalgowry, Haddingtonshire, 2nd April 1762; entered Divinity Hall (Professor Wm. Moncrieff, Alloa), 1784; licensed by the Presbytery of Edinburgh, 18th March 1788; called to Greenlaw, Craigend, and united congregations of Kilmaurs and Stewarton, and ordained to last-mentioned charge on 12th August 1789. In 1807, having been appointed Professor of Theology by the General Associate Synod, he demitted his pastoral charge and removed to Edinburgh, where he superintended the studies of the divinity students till 1820, when, as a protester against the

union with the Burghers, he separated from the General Associate Synod, and at the request of a number of people who sympathised with his views, he dispensed ordinances to them, first in the old Gaelic Chapel in Castle Wynd, and then in Infirmary Street Church, which the congregation, now very considerable in numbers, had erected. United with the Constitutional Presbytery in 1827 in the formation of the Synod of Original Seceders, and was Professor to the Synod till his resignation in 1836 owing to bodily infirmity. Had the degree of D.D. conferred upon him by the University of St Andrews, 1834. Died 9th April 1837, in the seventy-fifth year of his age, and the forty-eighth of his ministry. Author of "Sermon on the Office and Duties of Deacon;" "Conformity to Christ as the First-born: a Sermon;" "Inquiry into the Obligation of Religious Covenants on Posterity," 1801; "Letters to the Rev. W. Taylor on Healing the Divisions in the Church," 1802; "The Villager and other Poems," 1813; "Illustrations of Scripture," 3 volumes; a pamphlet on "The Apocrypha Controversy in 1828;" and an "Address to Infirmary Street Congregation."

Dr Paxton was born at Dalgowry, in the parish of Bolton, Haddingtonshire, and was connected with a humble but pious family. He was educated at the schools of Makerston and Kelso, and thereafter at the University of Edinburgh.

Throughout his entire ministry he was peculiarly acceptable as a preacher. "In aspect (says a friend) he was animated, ardent, and solemn in a high degree. His voice was clear, forcible, and impressive, without being harsh, and without losing its sweetness. His elocution was prompt and mellifluous; most distinct and at the same time most rapid. His language was simple, pointed, and perspicuous, though highly figurative. His sentiments were scriptural, judicious, original, inclining occasionally to the metaphysical; but, especially amid the rapidity of extemporaneous utterance, not always capable of sustaining that rigid criticism which he might otherwise have invited. His discourses, in their general structure and character, though didactic and somewhat diffuse, were strikingly illustrative, and pointedly practical. Indeed, no one who has not seen or marked the effect of natural and fervent eloquence can, without difficulty, conceive the powerful impression of his address, or believe the anecdotes that might be related concerning its occasional influence. He arrested his audience with delight. In listen-

ing to him they forgot the lapse of time, even though the hour was late, and several of them had far to travel under night."

Such was his acceptance as a preacher that Infirmary Street Church, Edinburgh, which was erected for him, was crowded at the ordinary diets of worship, and his success was higher than that of an outward kind, since to many he was the messenger of life and salvation. It was while in harness preaching the Word on the Lord's Day that he was overtaken by his first stroke of paralysis, and it was on a spring Sabbath morning that he laid his armour down and entered into rest. When the clock struck twelve on the preceding night and the Sabbath began, the dying president of the school of the prophets exclaimed, "It is now the commencement of the day of rest. O! that I were at my rest." And after patiently waiting till the fleeing away of the shadows at daybreak, he fell on sleep, and a gleam of heavenly radiance was seen to spread over his placid countenance.

In many respects Dr Paxton was the most conspicuous member of the Synod of Protesters, and certainly he was *facile princeps* among them as regards preaching gifts. Indeed, in some coteries it became a maxim to say respecting any mechanician who was skilful at his craft, that he was as good at his business as Dr Paxton was in preaching.

Dr Paxton bequeathed his library to the Synod for behoof of the Theological Hall, and his remains were buried in St Cuthbert's Churchyard amid the regrets of his sorrowing congregation, who erected a monument to his memory. A memoir of him from the pen of his life-long friend, the late Professor John Mitchell, D.D., Glasgow, has been prefixed to a posthumous edition of his "Illustrations of Scripture," and his likeness occupies a prominent place in the historical picture gallery of the United Presbyterian Church.

James Gray, from Brechin, of which his father was minister, entered Divinity Hall (Rev. Professor Bruce, Whitburn), 1789; ordained as colleague and successor to his father, 16th April 1794; protested against the union with Burghers in 1820, but united with the Constitutional Presbytery in 1827; died 5th July 1848, in the seventy-seventh year of his age, and the fifty-fifth of his ministry. Author of "The Redeemer's Last Charge, a Missionary Sermon on Mark xvi. 15," 1819; "Day and Duty; or, The Disruption and the Present Duty of Free Church and Original Seceders," 1843.

Mr Gray was born 22nd April 1772, and was in his youth a friend and associate of the elder M'Crie, who, in his student period, taught

a school at Brechin. Mr Gray was not only ordained at an early age as colleague to his father, but he had so juvenile an appearance that, when assisting at a communion in Dr Mitchell's church, Cheapside Street, Glasgow, the congregation was astonished, and the question was now and again asked, Who is that black-headed boy preacher? After a few years, however, Mr Gray, along with many other Secession compeers, was noted for his bodily presence as well as his ministerial qualifications, as is evident from the statement of a United Presbyterian minister, who says—

"When I was officiating in the town of Forfar in 1820, Mrs Guild, sister-in-law to the Rev. Mr Buist, of Tannadice, told me that members of the Established Church said to her—'I wonder far thae Seceders get sic bonny, braw, buirdly ministers, whereas our ministers are sic sooty, smeekit, ill-clad craturs.' The difference may be accounted for in two ways. One is, that according to Mr Ballantine, of Stonehaven, the early Seceding ministers belonged to a higher class of society, being sons of yeomen or substantial farmers, merchants, or tradesmen, whereas the ministers of the Established Church belonged to a different class, dependent on patronage, and generally approached middle life ere they got a presentation, so that they carried the slovenly habits of the old dominie into the Church. The other is, that the members of the Secession Presbytery of Forfar in these days were singularly able and princely-looking men, of large minds, and bodies averaging more than six feet in height—such as Dr Jamieson, latterly of Edinburgh; Mr Aitken, of Kirriemuir; Mr Hay, of Alyth; Mr J. M'Ewen, of Dundee; Mr Gray, of Brechin, and others. There were giants in those days. Although they did not ape the manners of the great, yet as able ministers and literary men they were honoured, and associated with the greatest and best of the land."

"Mr Gray possessed (says a writer) an understanding at once acute and comprehensive, a lively fancy, a tenacious memory, and a warm heart, all of which were under the guidance of high religious principle. He was a shrewd observer, a sagacious judge, an ardent admirer of what was generous and praiseworthy, and a cordial hater of what appeared mean and base. As a preacher of the Gospel Mr Gray possessed talents of a high order, and these he continued to the last assiduously to cultivate. Thoroughly imbued with the substantial divinity of the old school, intimately acquainted with the holy scriptures, and an accurate student of the human heart, he continued to add to his stores by diligent reading and careful observation of divine providence and human character." In pastoral work he was both diligent and successful, and so highly was he esteemed by the public generally, that on the attainment of his jubilee as a minister, the Provost of Brechin at a public meeting

presented him with a silver inkstand and a purse containing 220 sovereigns. His death was sudden, and took place whilst fulfilling a preaching appointment, but he gave evidence that he was ready. After praying for his wife and family he added, "Father, into Thy hands I commend my spirit," and shortly thereafter expired.

Among the anecdotes which this worthy minister used to relate concerning the earlier days of the Secession were the two following:—

When Adam Gib was holding converse with the builder of the projected Kirk or Meeting house in Nicolson Street, Edinburgh, on the estimate of the expense of the building, the builder told him that for some additional sum he could make a more substantial erection. Mr Gib asked him how long a time he could make it probably last; he answered, a hundred years. Mr Gib, lifting up his hands, exclaimed, "A hundred years, man! we hope the cause of our Secession will be removed long before that, and we'll be in the Kirk again: fifty years is long enough," or words to that effect.

Mr Gray also told that he once heard a debate of Synod in the same meeting house, when, commenting on some lax doctrine and discipline countenanced by some of the New Lights among them, the late Mr Robertson, of Kilmarnock, said, "Moderator, if you go on at the rate you're at, the Secession Testimony will not be worth a farthing candle by and bye."

ROBERT SMITH, from Auchinleck, of which his father was minister; entered Divinity Hall (Rev. Prof. Bruce, Whitburn), 1790; ordained at Kilwinning, 15th June 1796; protested against the union with the Burghers in 1820, but united with the Constitutional Presbytery in 1827; died 22nd June 1835, in the sixty-sixth year of his age, and the thirty-ninth of his ministry.

Rev. Robert Smith, like Mr Gray, was a son of the manse, and was born at Auchinleck in 1770. In many respects he was a remarkable man, for whilst he was a strict Conservative in all religious matters, he was an advanced Liberal in political affairs, and as his congregation sympathised in his views, their place of worship was called, and still bears the appellation of the Whig Kirk. As a lecturer on Scripture he excelled, and for him the elder Dr M'Crie had a very high regard, and was desirous that some of Mr Smith's discourses should be published posthumously, but owing to their having been written in shorthand character and other causes this project was abandoned.

Regarding Mr Smith, the late Rev. Wm. Orr, of Fenwick, records:—"In the course of his ministry he said many strange and startling things. The ordinance of the Lord's Supper, he said, was

not a proof of the dying love of Christ, for his love to sinners is interminable and unchangeable, which although a slightly out of the way expression, is yet capable of being accurately understood. Again, he astonished his people one day by saying that Isaiah was not *the* evangelical prophet, as he is commonly styled, for all the prophets deserve the same title equally with Isaiah!

"His aged father, once minister of Auchinleck, and several bachelor brothers, lived with him at Kilwinning, and held the most rigid and exclusive tenets of the Antiburgher denomination. Among others that it was wrong to attend any church which was not of their denomination.

"Mr Smith married late in life, for he held and maintained that there were only two periods of a man's life when he was likely to marry at all. The one period was before he got his senses, and the other after he had lost them! When accosted one day by another minister, who congratulated him on his marriage, he asked. 'How do you know that I am married at all?' 'I saw it noted in the papers,' was the instant reply. Mr Smith retorted by saying that 'there is not a foolish thing done in all the country but it gets into the newspapers!'

"During Mr Smith's ministry the union between the two branches of the Secession took place in 1820. Mr Smith was one of the protesters against that union, and refused to acquiesce in it. He and the majority of his congregation retained the property, and the church is now connected with the Original Seceders. The minority of the congregation, along with a portion of the Burgher congregations of Irvine and Saltcoats, resident in and about Kilwinning, formed a new congregation in connection with the United Secession Church.

"Mr Smith died at Kilwinning on the 22nd June 1835, and was buried beside the remains of the Rev. Mr Jameson, on the south side of the church, in which they both laboured long and faithfully."

George Stevenson, D.D., from Morebattle; entered Divinity Hall (Rev. Prof. Bruce, Whitburn), 1791; ordained at Ayr, 22nd February 1797; protested against the union with Burghers in 1820, but united with the Constitutional Presbytery in 1827; obtained degree of D.D. from New Jersey College, 1834; died 5th May 1841, in the seventieth year of his age, and the forty-fourth of his ministry. Author of "The Grace of Christ illustrated, a Sermon;" "A Plea for the Covenanted Reformation in Great Britain and Ireland," Edin., pp. 96; "Dissertation on the Nature and Necessity of the Atonement," 3rd edition, Edin., 1851, pp. 180; "Treatise on

the Offices of Christ," 2nd edition, Edin., 1845, pp. 530; "Reasons of a Fast by Original Secession Synod," 18th July 1835, &c.

Dr Stevenson, who was born at Morebattle, Roxburghshire, on 2nd May 1771, was so notable a member of the Protesters that for Theological acquirements and general influence he was undoubtedly among the first three. Hence in the formation of the Synod, and in furthering the cause of union with the Constitutional Presbytery he was alike conspicuous. He was a man of an amiable disposition, and in brotherlykindness and Christian charity he excelled. Like others among his brethren his fervour of spirit in preaching was more in matter than in manner, and was more calculated to enlighten the understanding than move the affections. In addition to Theological writings which form a lasting memorial of patient study, he wrote the Doctrinal part of the Original Secession Testimony, which, from its concise and lucid statements regarding the Theological opinions of the different Denominations as compared with Scripture, and the Westminister Standards, is not the least useful of his publications.

"As a minister (says a writer) Dr Stevenson possessed and exhibited, in a high degree, many of the most essential traits and qualities which constitute the apostolic description of a Christian Bishop. The grand theme of all his discourses was Christ crucified and glorified. While his sermons were filled with the most solid and precious matter, they were distinguished by great simplicity and clearness in arrangement; and both in point of language and delivery, by an unction of seriousness and solemnity which rendered them deeply impressive, and caused them to be much relished by the judicious and pious. Dr Stevenson was, perhaps, of all men the least inclined to indulge in the spirit of controversy. His constant aim was to seek peace and pursue it. He felt himself, however, imperatively called upon to stand forth in defence of the principles of the Covenanted Church of Scotland. Nothing lay nearer his heart, or was more the object of his earnest prayer and endeavour, than union among the friends of Christ. He was equally distinguished for personal piety, and those amiable qualities which adorn and bless private life, and he was eminently a man of prayer." A memoir of Dr Stevenson is given in vol. ix. of *Original Secession Magazine*, 2nd series.

James Templeton, from Kilmaurs, entered Divinity Hall (Rev. Prof. Bruce, Whitburn), 1796; ordained in Belmont Street, Aberdeen, 2nd September 1801; protested against the union of 1820, but having declined to concur with his brethren in uniting with the Constitutional Presbytery, he

returned to the United or New Light Secession Church on 10th July 1827, and after originating the Charlotte Street United Presbyterian congregation, Aberdeen, died 11th August 1840, in the seventieth year of his age, and the thirty-ninth of his ministry.

Regarding Mr Templeton, who was son-in-law to the Rev. Wm. Mitchell, of Clola, a personal friend records that he was of slender form, and in stature under the middle size. His voice was not strong, but clear and distinct, and could be heard without effort by any ordinary congregation. His delivery had a plaintive cadence, and his intonation bore strong marks of the Ayrshire dialect, of which county he was a native. The aspect of his countenance was habitually placid, approaching almost to a smile, and was an index of his temper. He mixed but little in general society. His style of preaching was homely and sententious, like that of the Puritans. He abounded in striking pithy remarks and weighty appeals to the conscience, and he entered deeply into the recesses of Christian experience. In his younger years at least, his ministrations were very popular.

Thos. Gray, from Haddington, entered Divinity Hall (Rev. Prof. Bruce, Whitburn), 1797; ordained at Pathhead, Kirkcaldy, 27th June 1802; protested against the union with Burghers in 1820, but united with the Constitutional Presbytery in 1827; died 2nd July 1837, in the sixty-sixth year of his age, and thirty-sixth of his ministry. Mr Gray had a penchant for natural science, and occasionally lectured on natural phenomena on week nights to his own and other congregations. A son who inherited his tastes, afterwards became a professor in Marischal College, Aberdeen.

William Beath, from Leslie, entered Divinity Hall (Rev. Prof. Bruce, Whitburn), 1798; called to Newcastle and Pitcairngreen, Perthshire, and ordained at latter place, 1st November 1803; united with Synod of Protesters in 1823; was seized with illness whilst preaching in Infirmary Street Church, Edinburgh, and died in that city, 21st May 1827, in the fifty-fifth year of his age, and the twenty-fourth of his ministry. Author of "The Source, Character, and Results of the Redeemer's Sufferings, a Sermon." Mr Beath was much given to prayer, and it is related that on the Sabbath when he was seized with his fatal illness, the preacher who occupied his pulpit during

his absence, discoursed to his congregation from the text, "The prayers of David the son of Jesse are ended.

PETER M'DERMENT, from Ayr, entered Divinity Hall (Rev. Professor Paxton, D.D., Edinburgh), 1812; ordained, 3rd April 1816; protested against the union with the Burghers in 1820, but united with the Constitutional Presbytery in 1827; died 26th September 1833, in the fiftieth year of his age, and the seventeenth of his ministry. Author of "Progressive Holiness, a Sermon." Was Clerk to the Associate Synod of Protesters, and thereafter of the Original Secession Synod from 1827 till his decease.

JAMES WHYTE, from Kinkell, entered Divinity Hall (Rev. Professor Paxton, D.D.), 1815; licensed while a fourth-year's student, with the view of proceeding to America, but having been allowed to take appointments as a probationer at home, so great was his popularity that he obtained at least eleven calls. The United Associate Synod appointed him to Perth, but Dunfermline was his choice. The result was that he united with the Synod of Protesters, but his connection was brief, since in 1825 he emigrated to America, and on 6th July, the same year, was ordained at Salem, New York. He died, 3rd December 1827, in the thirty-third year of his age, and the third of his ministry. Author of a volume of sermons, published posthumously.

JOHN BARNETT, D.D., from Ireland, entered Divinity Hall (Rev. Professor Paxton), 1816; adhered to Synod of Protesters in 1820, and remained with them as a preacher till April 1826, when he united with the Irish Presbyterian Church, and was ordained at Monymore, Ireland.

WILLIAM BROWN, formerly minister of Newarthill Anti-burgher Congregation, to which he had been ordained on 29th January 1803, and had demitted on 30th April 1816, when he retired to Perth; gave in his accession to Presbytery of Perth on 24th July 1827, and assisted in supplying vacancies till 1829, when he died, in the fifty-fifth year of his age.

THOMAS MANSON, D.D., from Thurso, born 8th February 1794; entered Divinity Hall (Rev. Professor Paxton, D.D, Edinburgh), 1821; licensed by Perth Presbytery, 1825, and

ordained at Perth, 25th July 1826; united in 1827 with the Constitutional Presbytery in the formation of the Synod of Original Seceders, and in 1842 with the Original Burghers in the formation of the Synod of United Original Seceders. Was editor of the *Original Secession Magazine* for several years from 1852; received in 1867 the degree of D.D. from Glasgow University, and in June 1868 the degree of D.D. was also conferred on him by Westminster College, Pennsylvania; died 31st March 1876, in the eighty-third year of his age, and the fiftieth of his ministry. Author of "The Modern Theory of a Limited Deluge shewn to be contrary to the Scriptures, and without support from Science;" and of several controversial pamphlets, including "The Review of Act and Declaration of Free Church," 1852; and of various articles in *Christian Instructor*, *Original Secession Magazine*, &c.

Dr Manson was a native of Olrig Parish, in Caithness, where he was born, on 8th February 1794. He was the worthy son of pious parents, and was throughout a lengthened career a useful and ornamental member of the church and of society. In prayer he delighted, and as he was familiar with the names and circumstances of all the members of his flock, it was his habit, specially during his days of bodily infirmity, to pray for these in rotation, and thus by intercession through the good Shepherd, to make up for his lack of ministerial service. His intellectual powers were of a high order, and for seventeen years he was editor of the second series of the *Original Secession Magazine*. In visiting the sick he excelled, and proved such a son of consolation that his services were sought and prized far beyond the bounds of his congregation. In gravity of demeanour and Christian consistency, he was a model pastor, and so highly was he esteemed, that in 1867 a handsome testimonial, including four hundred sovereigns, was presented to him. Concerning him the late Dr Barclay, Sheriff-Substitute of Perth, has given the following graceful tribute:—

"It was my great privilege to enjoy the friendship of that good man (Dr Manson) for many years. He was truly a delightful person, a Nathanael in simplicity, and without guile. He was a ripe scholar, full of varied information, but especially in Scriptural knowledge. It was surprising and delightful with what ease and pertinency he brought Scripture fact and text to bear on passing events and prevailing opinions. He was strongly attached to his own church, but was most Catholic in his esteem of all others who held

Christ not only as Head of the church, but also as King and Ruler of the nations. He felt keenly the least deviation from the Standards of the church, or any error subversive of the 'truth as it is in Jesus,' and of the faith once delivered to the saints."

JAMES MEEK, from Muirtown, Mearns, of which his father was minister, entered Divinity Hall (Rev. Professor Paxton, D.D., Edinburgh), 1818; adhered while a student to Synod of Protesters; licensed by the Perth Presbytery, 1821; ordained at Carnoustie, 1828, united with the Original Burghers in 1842 in the formation of the United Original Secession Synod, and with the Free Church of Scotland in 1852; died 18th June 1859. Author of "Scripture Emblems," Edinburgh, 1850, pp. 412, and articles in *Original Secession Magazine* and *Christian Treasury*.

Mr Meek was an accomplished classical scholar, and in his youth was assistant to Rector Pillans, of the Edinburgh High School, who was afterwards Humanity Professor in the University. His love for classical studies always remained with him, and for many years during his ministry he read the works of Roman and Greek authors with pupils who came to his manse. He was a good man, with a considerable share of dry humour, and his speeches in the Synod were in consequence much relished by his brethren. His work on "Scripture Emblems" has been justly admired. In his ministry Mr Meek must have been very laborious, since he usually preached three time on Sabbaths. His morning lecture was fully written, about half of his afternoon's discourse was also committed to paper, but his evening sermon, though the fruit of careful study, was generally entirely extemporaneous in composition and delivery. His name is, and will long continue to be, savoury in the village where he exercised his ministry.

EBENEZER RITCHIE, from Pitcairngreen; born 18th September 1802; entered Divinity Hall (Rev. Professor Paxton, D.D., Edinburgh), 1819; licensed, December 1823, and was thus a probationer at the union with Constitutional Presbytery, 1827; called to Toberdoney, Ireland, and Kirkwall; ordained at Kirkwall, 21st November 1827; demitted his charge, 1st May 1843; inducted to Colmonell, 25th November 1856; died 15th May 1869, in the sixty-seventh year of his age, and the forty-second of his ministry. Author of "Lectures in Defence of Civil Establishments of Religion," with appendix, 1835, pp. 145; and pamphlets on "The Proper Sonship of

the Lord Jesus Christ;" "Schism; or the Prevailing Sin of the Church;" "My Father, the Guide of my Youth," a Sermon; "Conversation on the Crimean War, by a Cabinet Minister and a Presbyterian Minister;" "A Revival Beacon," 1860; "Thoughts on Providence," 1867; "The Duty of Nations to the True Religion and the Church of Christ," 1868; and articles in the *Presbyterian Magazine.*

Mr Ritchie was born in Perthshire on 18th September 1802, and was an alumnus of Edinburgh University. He had a vigorous understanding, and a facile pen, and hence through various literary channels he gave to the world his views regarding public questions. He was a solid, edifying preacher, and his daily Christian walk confirmed the teachings of his ministry. The trying vicissitudes through which he passed at different stages of his earthly career were both numerous and severe, but the Lord delivered him out of them all. Though his piety both in youth and manhood was undoubted, yet he occasionally had great spiritual darkness. He was an excellent specimen of a Covenanter, being pious, and in many respects shrewd respecting the signs of the times. The evening of his days was light. He had three sons in the ministry and had good hope respecting all the members of his household. His end was peace.

John Burnfield, from Pitcairngreen, entered the Divinity Hall (Professor Paxton, D.D., Edinburgh), 1821, and was licensed by Presbytery of Perth, 1825, but never obtained a charge; got a certificate on 15th July 1847, and joined the Free Church, in which connection he died in or about the year 1862.

Matthew Murray, D.D., entered the Edinburgh Divinity Hall of the Established Church (Rev. Professors Wm. Ritchie, Meiklejohn, and Brunton), in 1822; joined the Synod of Protesters whilst a student, on 23rd November 1826; licensed by Perth Presbytery in February 1827; called to Clola, Pitcairngreen, Coupar-Angus, and Glasgow, and ordained at last-mentioned place, 11th November 1828; united with the Original Burghers in the formation of the United Original Secession Church in 1842, and after the Disruption of the Synod in 1852, was appointed Professor of Divinity, which office he held till his death; had the degree of D.D. conferred on him by the University of Glasgow in 1868, and died 2nd May 1876, in the seventy-second year of his age, and the forty-eighth of his ministry. Author of several Controversial



REV^D PROF. MURRAY, D.D.

Pamphlets, and also articles in *Original Secession Magazine*, on Atonement, Fast Days, and Fellowship Meetings.

Dr Murray was born at North Berwick Manse on 12th August 1804, his father, the Rev. George Murray, being minister of that parish. For several generations that incumbency had been in the Murray family, which was related to the Hills and Cooks, who for many years occupied a prominent place in the Courts of the Church of Scotland. At the age of fourteen he entered the University of Edinburgh, and passed through the entire curriculum required for the ministry of the Established Church. During his student course, however, two great events occurred which left their impress on him as long as he lived. The first was his conversion, which caused him to abandon the lifeless moderatism which pervaded circles in which he had hitherto moved; and the second was his diligent study of the works of the elder M'Crie, and the "Plea for the Covenanted Reformation," by Dr Stevenson, which caused him to see that the Old Lights, though outside of the Establishment, were really the defenders of the principles held by the Church of Scotland in her purest times.

Convinced of this he nobly abandoned all connection with the State Church, with its hereditary associations, and hopes through family connections of speedy promotion in its borders, and cast in his lot with the Original Secession.

His congregation in Glasgow was for many years small in numbers, and poor, both in resources and influence, yet with heroic courage he laboured on till eventually he expired full of days and honours. He was eminently a man of prayer, of deep piety, a patient and laborious student, and one who, by his integrity, Christian suavity, and gentlemanly bearing, did much to commend and adorn the Glorious Gospel, together with the cause of the Covenanted Reformation.

Regarding Dr Murray, of whose guileless simplicity and absent-mindedness many anecdotes have been told, it is worthy of remark that none of these are to his discredit, but, on the contrary, show that above many he possessed much of that Nathaniel childlike disposition, without which no one shall enter into the Kingdom of Heaven.

Two volumes of his sermons have been published posthumously, to one of which has been prefixed an excellent memoir of their author.

JOHN GRAHAM (*Primus*), born at Montrose, 1794; entered Divinity Hall (Professor Paxton, D.D., Edinburgh), 1824; licensed by Presbytery of Ayr, 16th July 1827, but not obtaining a charge, emigrated to America in 1831, and was ordained

and located at Bovina, Delaware, in 1832, where he laboured till 1853, when he removed to Winterset, Madison County, Iowa, where he died, 22nd April 1870, aged seventy-six. Wrote an interesting Autobiography.

Mr Graham was lame in body, but by no means lame either intellectually or as a preacher, for, having emigrated to the United States of America, he there became a highly useful pastor, and so far from the then fathers of the Church, the Rev. Drs Paxton and Stevenson manifesting any hostility towards him on account of his leaving Scotland, they maintained a friendly correspondence with him as long as they lived.

Robert Brown entered Divinity Hall (Professor Paxton, D.D.), 1824, but gave up study.

Thos. Brown entered Divinity Hall (Professor Paxton, D.D.), 1824, but was never licensed.

Andrew Lambie, from Auchinleck, entered the Divinity Hall (Rev. Professor Dick, D.D., Glasgow), 1822, but on 3rd December 1827, joined the Original Seceders whilst a Divinity student; licensed by the Ayr Presbytery, 11th March 1828, and ordained at Pitcairngreen, 29th April 1829; declined to unite with the Original Burghers in 1842, and separated from the Synod. The congregation of Pitcairngreen having died out, he ultimately removed to Edinburgh, where he ministers to a few adherents. Author of "Address to his Congregation, showing that the Antiburgher Profession as such has been given up by the Synod of Original Seceders in their late union with the Original Burghers, and that that Profession ought still to be maintained," 1842; Pamphlet on cause of separation from Rev. James Wright, 1851; and "The Bible, the World's Age, the Old Paths, and Divisive Courses," pp. 135, 1867.

James Wright, from Ayr, entered Divinity Hall (Professor Paxton, D.D.), 1824; licensed by Ayr Presbytery, 9th June 1828; called to Midholm, Dollar, and Coupar Angus, and ordained at last-named place, 1830; translated to Infirmary Street Church, Edinburgh, to be colleague and successor to Rev. Professor Paxton, D.D., 2nd October 1834. Having declined to unite with the Original Burghers in 1842, he separated from the Synod; and the Infirmary Street Church having been sold, he removed in 1844 to a church which the

congregation had erected in Lauriston Street. Died 24th February 1879, in the seventy-sixth year of his age, and the forty-ninth of his ministry.

Author of "Address to the Associate Congregation of Infirmary Street, Edinburgh, on the Projected Union between the Synod of Burghers and the Synod of Original Seceders," 1842; "Letter to Rev. Thomas Chalmers, D.D., LL.D., on the Present Position of the Free Church of Scotland, by a Free Church Presbyterian," 1844; "The Evangelical Alliance the Embodiment of the Spirit of Christendom," 1847; "Britain's Last Struggle, being Lectures Illustrative of the Character, Death, Resurrection, and Ascension of the Two Witnesses," pp. 372, 1851; "Tekel, or the Coming Struggle, and its Reviewers weighed and found wanting, by Knoxite." Edinburgh, 1853, pp. 30; "Europe's Crisis, An Exposition of the Four Horses of the Apocalyptic Vision of the Seals," pp. 410, 1856; "Thurso Property Case—a Pamphlet, by Clericus," 1857; besides which he edited a serial entitled *The Ark*, published monthly, from January 1858, and extending over a period of seven years.

Messrs Lambie and Wright were in their peculiar and chequered career intimately associated together. They were licentiates of the same Presbytery (Ayr) in the same year (1828), were afterwards ordained members of the same Presbytery (Perth), and after the latter had been translated to Edinburgh, they in company protested against the union with the Remanent Burgher Synod in 1842, and formed a Presbytery of their own. Before this Court had, however, reached the first decade of its history its members disagreed and separated; and unhappily separation, and not union, being the more prominent article in the practice, of their followers, there have been further sub-divisions which it would not tend to Christian edification to enter into.

In natural talents, disposition, and habits the two witnesses, as Messrs Lambie and Wright were sometimes called, were very different, and, indeed, the antipodes of each other. The former was remarkably guileless and unobtrusive, whilst the latter united to good natural talents not a little subtlety in conduct, the absence of which would have been beneficial to him. In lecturing he excelled; and on Sabbath evenings, when the subject of prophecy was the theme, his place of worship in Lauriston Street was frequently crowded to overflowing, notably during the winters of 1849-50 and 1850-51. His remains now lie in St Cuthbert's Burial-Ground, not far from the spot where sleeps his predecessor, the revered Dr Paxton; and Mr Lambie, the remaining witness, still survives.

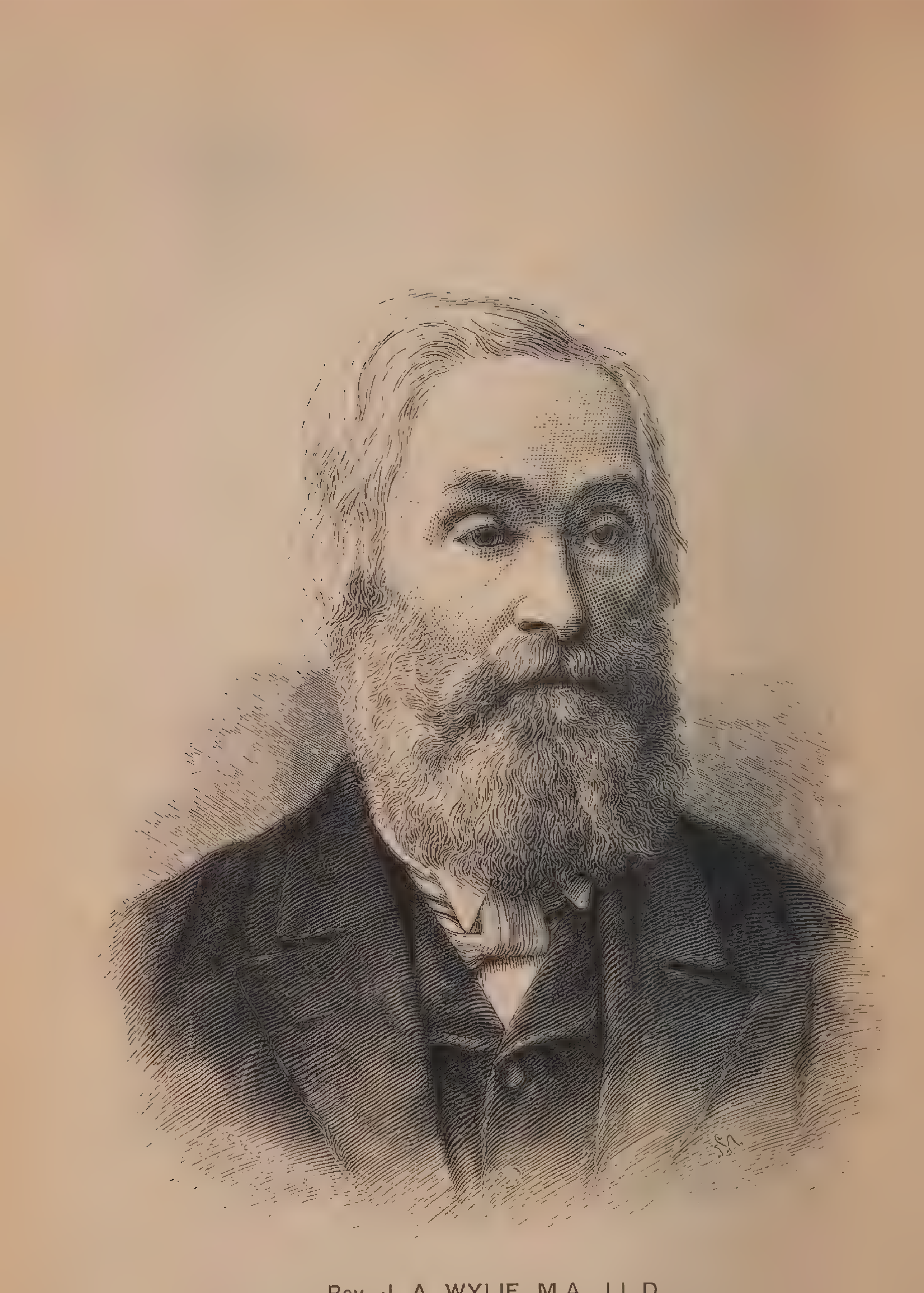
Archibald Brown, A.M., from Peterhead, joined the Original Secession whilst an Established Church student;

licensed, 23d December 1828; ordained at Leslie, 10th November 1829; translated to Kirriemuir, 1840, and thence to Adam Square Congregation, Edinburgh, 24th May 1843; was, owing to results of a controversy on the lawfulness of Sabbath Schools, suspended by the Synod, 26th May 1858; but this stretch of ecclesiastical power was probably afterwards regretted, since the *Original Secession Magazine*, in noticing his death, which took place on 5th February 1879, in the seventy-fifth year of his age, and the fiftieth of his ministry, states that, "after a long consistent life and faithful ministry, this esteemed servant of Christ has been called to his rest and his reward."

Author of "The Strength of the Church, a Synod Sermon," 1842; "Two Sermons, with an Appendix," 1849, pp. 42; "Free Churchmen and Seceders, or an Examination of Plans proposed for Union between them," 1851; "Free Church Door for Seceders," 1852; "Letter to Rev. Dr Candlish on Extinction of Secession in Scotland," 1852; "Lord Ardmillan's Decision on the Thurso Property Case Examined," 1857; "Revival of Family Religion in Opposition to the Sabbath School System," 1857; "Answer to Professor Murray's Speech in Defence of the Sabbath School System," 1858; "Protest against Synod of United Original Seceders, or Statement of the Difference between the Profession of the Reformed Church of Scotland in Relation to that of the Family, and that now exhibited by the Synod's New Deeds," 1859; &c., &c.

In combination with idiosyncrasies of character, Mr Brown had numerous prominent excellencies. That he was generous is shown from his having given to the Synod Fund for Poor Congregations £50 of arrears of stipend which the Leslie congregation, after several years' delay, paid him. He was an attractive preacher of fervid eloquence, which so heightened his spirituality of soul on one sacramental occasion that several hearers declared that he spoke as one who had been in the third heavens. His recluse and sedentary habits, however, not only prevented his pulpit gifts being known to the Edinburgh public, but latterly interfered with his pastoral efficiency. After having both sinned against and been sinned against by his brethren, he now quietly sleeps in the south-east corner of Newington Burial-Ground till that eventful morning when the Divine Master will rectify all that was done amiss, and render to all parties their due.

James Anderson, from Kirriemuir, licensed 17th August 1829; ordained at Kirriemuir, 1830, and owing to infirmity



Rev. J. A. WYLIE, M.A., LL.D.

of vocal organs, was loosed from his charge on 15th October 1839; removed to Edinburgh; united with Free Church of Scotland, 1852; and died in 1877.

Author of Discourse in *Christian Herald* of 1838, and a volume of Sermons, 1841; joint-editor, along with David Laing, LL.D., of "Scot of Cupar's Apologetical Narration," and "Forbes of Alford's Records concerning the Church," one of the Wodrow Society volumes, 1846; "Translation of Calvin on Psalms," 5 vols., 1845-49; "Biographical Notices of Correspondents of Samuel Rutherford," 1848; "The Martyrs of the Bass Rock," 1848; "Ladies of the Covenant," 1851; "Ladies of the Reformation," 1855; "Ladies of the Reformation in Germany, Switzerland, France, Italy, and Spain," 1857.

James Aitken Wylie, M.A., LL.D., from Kirriemuir, licensed 1st December 1829; ordained at Dollar, 20th April 1831. Having been offered the assistant editorship of the *Witness* newspaper, then edited by the famous Hugh Miller, he resigned his charge on 27th April 1846, and wrote usually the alternate leading article of the *Witness* from May 1846 onwards to the close of its existence, or about 800 leading articles in all. Edited the *Free Church Record* from 1853 to 1860. In 1858 was chosen spokesman of a deputation of Protestant noblemen and gentlemen to the Prime Minister (Lord Derby), on grants to Roman Catholics. In 1860 was appointed by the Free Church Presbytery of Edinburgh, Professor to the Protestant Institute of Scotland. In 1868 he gave evidence before a Committee of the House of Lords on the Ecclesiastical Titles Bill and the Canon Law, and in various journeys visited all the countries of Western Europe, Norway and Russia excepted.

Author of "The Duty of Rulers to promote the Sanctification of the Sabbath," a Lecture in *Scottish Pulpit*, 1833; "The Death of Dr M'Crie, a Poem," 1835; "The Modern Judea, Ammon, Moab, and Edom, compared with Ancient Prophecy," 1841; "Importance of Character," 1842; "Scenes from the Bible," 1843; "Journey over the Region of Fulfilled Prophecy, or Ruins of Bible Lands," 1845; "The Seventh Vial," 1848; "The Papacy, its History, Dogmas, Genius, and Prospects," being the First Prize Essay of the Evangelical Alliance, afterwards translated into German and Dutch, 1851; "Pilgrimage from the Alps to the Tiber," 1856; "The Gospel Ministry," was translated into Welsh (First Prize Essay),

1857; "Wanderings and Musings in the Valleys of the Waldenses," 1858; "The Great Exodus, or Time of the End," 1860; "Rome and Civil Liberty," 1864; "The Awakening of Italy," 1866; "Road to Rome, *via* Oxford, or Ritualism identical with Romanism," 1868; "Daybreak in Spain," 1870; "The Crisis," 1871; "Life and Missionary Labours of Rev. John Furnes Ogle, M.A.," 1873; "Edition of Dictionary of the Bible, with Brief System of Calvinistic Theology," 1873; "The History of Protestantism," 3 vols. 2000 pp.—an edition of this history in German has been published at Amsterdam, 1874-1877; "Edition of Scots Worthies, with numerous Lives," 1876; "The Papal Hierarchy," 1878; "The Jesuits, their Plots against Kings, Nations, and Churches," 1881; "Egypt and its Future," 1882; volume on "Visit to Palestine," 1883; "The History of Scotland," 2 vols., 1886. Also several Pamphlets and numerous articles in various periodicals.

The Rev. James Anderson and Rev. Dr Wylie both hailed from Kirriemuir, received license during the same year, and both after a time retired from pastoral work, and betook themselves to literature. In this congenial field of usefulness both excelled, and their religious, historical, and biographical works form a monument to their ability. The biographies of the "Ladies of the Covenant and Reformation" are the best known writings of Mr Anderson, whilst Dr Wylie's pen has been so prolific that he may be said to be the most voluminous writer the Secession has ever produced in any of its branches. Both of these brethren were early risers, and were accustomed to fortify themselves for the labours of the day by a morning constitutional in the Meadows, the Queen's Park, or some of the pleasant walks in the beautiful environs of the Scottish metropolis. Specially was this the case with Dr Wylie, whose thin, agile figure and buoyant step, combined with his venerable appearance, rendered him to citizens the embodiment of a peripatetic philosopher of Modern Athens. In different walks of literary usefulness Dr Wylie has excelled, since he has spoken effectively to the public for half a century, not only in his volumes, but also from the editorial stool, and the professorial chair of the Protestant Institute. At his ministerial jubilee held in 1881, in addition to other valuable gifts, he received a purse containing £300, so that he might visit personally Modern Judea, the scenes of which he had pictorially described in his first volume published forty years before. This journey he bravely undertook and successfully accomplished.

David Burn, from United Secession Church, of which he had been a Divinity student, licensed 13th October 1829; called to Arbroath and Thurso, and ordained at latter place, 21st July 1831; was Moderator at the Disruption of Synod

in 1852, and united with the Free Church of Scotland in same year. Owing to age and infirmity obtained a colleague and successor, 24th August 1876, and died 29th April 1882, in the seventy-eighth year of his age, and the fifty-first of his ministry.

Respecting the above the Rev. E. A. Thomson, of Edinburgh, records the following:—"Mr Burn was born at Stitchel, near Kelso, in the year 1804. His parents were connected with the Antiburgher congregation of the United Secession, and in early life he was himself associated with that congregation. Afterwards, on coming to Edinburgh to prosecute his studies at the University with a view to the ministry, he was attracted by the preaching of Professor Paxton, who was then in the zenith of his popularity as minister of Infirmary Street Church; and, along with a number of other students who were similarly attracted and influenced by the Professor, he joined the Original Secession, the Synod of which had just been constituted by the union of the Protesters, as they were called, of whom Dr Paxton was perhaps the leading member, and the Constitutionalists, of whom Dr M'Crie, the historian, was certainly the leading member.

"From his ordination he devoted himself with heart and soul to the work of the ministry in connection with his congregation. Once a year he went over to Orkney to assist at the communion in Kirkwall or Birsay, but he very seldom came south, and even when he did come, he hardly ever preached for any of his brethren. His humility and modesty so commanded him that he never ventured to assert himself in any way. Thurso, therefore, had him almost entirely to itself; and it did appreciate the benefit, as evinced by the excellent congregation which all along attended on his ministry.

"There were few preachers who equalled him in the warmth and earnestness of his pulpit work. According to a common saying, 'he preached with his heart in his mouth,' and his sermons, which were carefully written out, were at once richly instructive and powerfully persuasive. Unfortunately, with his usual self-depreciation, he burnt his manuscripts when toward the evening of life he felt his strength begin to fail, so that there are no remains which can be published by way of memorial. Out of the pulpit he was a pastor of the highest order. Regularly visiting the families of his congregation, he was most faithful in ascertaining that personal and family prayer were attended to by all; the young were also directed and encouraged in the systematic reading of the Scriptures; and the sick were waited on with an affection and a sympathy which always made him the most welcome of visitors. There was an unction, a fervour, a tenderness, heartiness, and fulness of intercession in his prayers which had evidently power with God and with men.

"From the beginning of his ministry he laboured to overcome the scrupulous reluctance so much evinced in the north to become communicants till late in life. When the writer first assisted him at the communion in 1845, the number of young persons at the communion-table was very small; the only 'young communicant' on the occasion was upwards of sixty years of age. But in private he was most hopeful that a different state of things would ere long prevail; and on the next occasion that the writer was with him, about fifteen or sixteen years after, the proportion of young persons at the communion-table was quite equal to that of southern congregations, much to the delight of the aged elders, by whom the change was cordially welcomed as indicative of evident religious progress. His Bible classes were also singularly successful; and he had great influence with young men, who were greatly attracted to him by his cordiality of manner and devotion to their interests. Some of our most active ministers and missionaries, as Messrs Miller of Madras and Swanson of China, are his sons in the Gospel.

"In the year 1852 he was Moderator of the Synod of United Original Seceders, when the Synod agreed by a majority to approach the General Assembly of the Free Church of Scotland with the view of acceding to its fellowship, upon the acceptance of their 'Representation and Appeal;' and he went with the majority in their 'Accession.' On that occasion Sir George Sinclair spoke of him in terms of the highest eulogy to the General Assembly. Lady Camilla, who preceded her honoured husband in his abandonment of the Establishment, had been for some years a member of Mr Burn's congregation, the great majority of which accompanied their minister and the Synod. Unhappily a minority stood aloof, and in a lengthened and for them ultimately successful litigation, contested his possession of the church and manse. The costs of this litigation were saddled upon him and his adhering congregation; but they loyally addressed themselves to the emergency, and in the course of a few years succeeded, with the help of sympathizing friends, in overcoming all their difficulties, paying the costs, erecting a handsome new church, purchasing another and much superior manse, and disburdening their whole ecclesiastical property of debt.

"During the last three years of his life he was completely laid aside from ministerial duty; and latterly his general powers failed him; but the smile, the gush of tears, and the pressure of the hand continued to indicate his appreciation of the affectionate attentions shown to him by her who is now his widow, by his esteemed colleague, and other friends.

"Mr Burn died on the 29th of April, and within less than two months considerably upwards of £100 were contributed to erect a monument over his grave, and a tablet in the church.

But his best memorial is in the hearts and lives of the people who benefited so long by his faithful ministry and earnest prayers. He was 'a man in Christ'—'a good minister of Jesus Christ.'"

JOHN GRAHAM (Secundus), from Dunning, entered Divinity Hall (Professor Paxton), 1824; licensed by Perth Presbytery, 25th November 1828; ordained at Kilmarnock, 1st September 1836; owing to bodily infirmity, demitted his charge in May 1863, and retired to Dunning, but having partially recovered strength, he fulfilled preaching appointments till his death on 26th May 1871, in the seventy-fifth year of his age, and the thirty-sixth of his ministry. Author of pamphlet on "Morrisonianism," 1841; "Irenicum Reviewed, or Reply to Rev. Dr Heugh's Inquiry," 1845; and "Oratorios shown to be Sinful."

Mr Graham was an excellent specimen of a Seceder minister of the old school. Though somewhat unpolished in manner and speech, he was always highly esteemed because of the excellent matter contained in his discourses. He was well read in theology, both old and new; and whilst having due esteem and affection for those who differed from him, was "ready, aye ready," "earnestly to contend for the faith once delivered to the saints." He was not only decidedly "Old Light" in his opinions, but having above many the courage of his convictions, of him it could be said respecting the Covenanted cause, "Nemo id impune lacessit."

ROBERT AULD, from Ayr, entered Divinity Hall (Professor Paxton, D.D.), 1827; licensed 1st December 1829; ordained at Birsay, 24th July 1843; united with the Free Church of Scotland in 1852, and afterwards retired to Ayr, where he died.

GEORGE ROGER, A.M., born in Aberdeen, 1810, entered Divinity Hall (Rev. Prof. Paxton, D.D.), 1828; licensed May 1836, and ordained at Auchinleck, 8th November 1837; was appointed Clerk to Ayr Presbytery in 1840, Synod Clerk in 1852, and joint editor of *Original Secession Magazine* in 1868 with Rev. James Smellie, Edinburgh, which offices he held till his death, 4th April 1870, in the sixtieth year of his age, and the thirty-third of his ministry. Author of "The Covenanters, by an Original Seceder," 1844; "The Necessity of Personal Religion for the Discharge of the Work of the Ministry, an Address to the Students of Divinity Hall," pp. 32, 1863.

Mr Roger was not only a ripe scholar of antiquarian tastes, but in his younger years was an accomplished teacher of mathematics, &c., in the Commercial Academy of Dunfermline, which was then one of the secondary schools of the country. For years whilst he held this appointment, he travelled weekly over twenty miles to Kirkcaldy, which was to him the nearest town in which an Original Secession congregation was located. Thus he showed practically his adherence to the cause, and when afterwards he resigned his educational prospects and emoluments, because he felt that necessity was laid upon him to preach the Gospel, he proved the high appreciation he had of the Christian ministry, even though it was to be exercised in comparative obscurity and poverty. In physique he was possibly the smallest man in the Original Secession ministry, but in spirit he was head and shoulders above many of his associates. Magnanimity of soul and geniality of disposition were in him leading characteristics, and hence, though he protested against the passing of the overture for union with the Free Church, he did not fail to cherish love and esteem towards those from whose opinions he differed.

David Allan Sturrock, from Arbroath, entered Divinity Hall (Rev. Prof. Paxton, D.D., Edinburgh), 1828; licensed 29th November 1831; ordained at Midholm, 3d October 1832, and died 12th February 1853, in the twenty-first year of his ministry. Author of "Catechism for the Times;" "Catechism on Popery;" "The Present Differences in regard to the Atonement;" "Remarks on Dr Wardlaw's Pamphlet on the Atonement, entitled Reviewers Reviewed;" "A Short and Easy Method with the Anabaptists;" "A Short and Easy Method with the Ultra-Millennarians;" "Secret Religion illustrated from Records of Christian Experience;" "The Mystery of Godliness Practically Illustrated;" "The Remembrancer, or Essays on Religious Subjects."

Mr Sturrock was not only an excellent preacher, but from his rural manse, far from the busy haunts of men, there issued volumes which showed him not only to have been a diligent student and an excellent theologian, but also the possessor of a piety the depth and fragrance of which are still known in the religious literature of Scotland.

John Sandison, from Caithness, entered Divinity Hall (Rev. Prof. Paxton, D.D.), 1828; licensed 14th December 1831; called to Auchinleck and Arbroath, and ordained at latter place in 1834; united with Free Church of Scotland, 1852, and died 26th October 1871, in the sixty-ninth year

of his age, and the thirty-seventh of his ministry. Author of "Review of Discussions of Union betwixt Original Secession and Free Church," 1852.

Mr Sandison was an esteemed though a quiet preacher, since he had a plurality of calls addressed to him. During his attendance at the Divinity Hall it is related that he stated to the senior Dr M'Crie that he could never ascend the pulpit without fear and trembling. "Pray that the feeling may never leave you," said the venerable historian, who had a high sense of the gravity of the ministerial vocation. Whether or not the exhortation was complied with is not known, but true it is that during so many years did the trembling continue that at length he ventured to use his manuscript, and though brought before the local Presbytery for doing so, continued to use it, and thus was probably the first in the Original Secession Church who from necessity deviated from the custom of delivering his discourses *memoriter*.

CUNNINGHAME AITCHESON, from Ireland, licensed 12th June 1832; called to united congregation of Crieff and Dunning, Alyth, and Arbroath, and ordained at Alyth in 1833, from which he was loosed in 1837, when he emigrated to Woolomooloo, Australia.

JOHN M'CRIE, from Davie Street Church, of which his father was minister, attended Divinity Hall in 1829, but was never licensed. Having devoted his attention to teaching, he became the first Rector of the Normal Seminary, Glasgow. He died in early manhood, and was highly esteemed for his talents and learning.

DAVID GRAY, from Kirkcaldy, of which his father was minister, attended Divinity Hall in 1829, but after completing his theological course, instead of receiving license, betook himself to the teaching profession, in which he excelled; was mathematical master in Dollar Academy, and after being for a time at St John's, New Brunswick, became Professor of Natural Philosophy in Marischal College, Aberdeen, which position he held from 1850 till his death in 1855.

DAVID MATHESON, from Ayr, entered Divinity Hall in 1830, but died whilst a student.

ROBERT MURPHY COCHRANE, from Infirmary Street Church, who, turning his attention to medicine, was never licensed, and afterwards became a surgeon in Edinburgh.

JAMES M'GEOCH, from the United States, who, when he had completed his theological curriculum, declined on 8th June 1830 to take the Formula, and returned to America; graduated at Princeton, New Jersey, and having joined the American General Assembly Presbyterian Church, he went as a missionary to the then Far West, and settled at Bleemington, Illinois, where he died 13th September 1833, aged twenty-eight years.

THOMAS CALLANDER, acceded to Secession from another denomination, and was licensed 13th August 1833; was missionary in Ayr for a few months in 1840; separated from Synod, along with Rev. Messrs Wright and Lambie, in 1842; was located for a time at Dundee; and then having left the Secession, died a Baptist minister at Rothesay. After announcing his text this preacher usually closed the pulpit Bible, and then delivered his discourses with such energy that the perspiration flowed copiously, and his audience, which probably included no sleepers, looked on with more wonderment than edification.

JAMES WILLIAMSON, from Ayr, entered Divinity Hall (Rev. Professor Paxton, D.D.), 1830; licensed by Presbytery of Edinburgh, 13th August 1833; resigned taking preaching appointments, May 1836; emigated to America, where he joined the United Presbyterian Church, and was ordained at Sutton, Massachusetts, in 1838; was afterwards translated to Wilkinsonville, Massachusetts, and died 3d March 1866.

WILLIAM WHITE, born at Harthill, near Whitburn, 17th December 1811; entered Divinity Hall (Rev. Professor Paxton, D.D.) 1831; licensed by Presbytery of Edinburgh, 3d July 1834; called to Auchinleck and Haddington, and ordained at latter place, 1st July 1835; afterwards called to Kirkcaldy, but declined; was editor of *Original Secession Magazine*, First Series, from January 1847 till July 1852; united with the Free Church of Scotland, 1852, and died 13th October 1871, in the sixtieth year of his age, and the thirty-seventh of his ministry. Author of Three Sermons on Sabbath Question, 1837; "Lectures on National Establishments of Religion," 1839, Haddington, pp. 60; "Prophecy, Providence, and Popery, or Lectures on Book of Daniel;"

"Christ's Covenant the best Defence of Christ's Crown," 1844; Speech at Bicentenary of Westminster Assembly, 1843; "The Principles of Christian Union as laid down in the Word of God;" "Memoir of Rev. D. A. Sturrock, Midholm," 1853; "Scripture Studies, or Things New and Old," 1866, pp. 393; "World, a School for Christ's People," a Synod Sermon, 1867; Lectures and Sermons, published posthumously, 1875, &c.

In many respects Mr White was a remarkable man. His intellectual gifts were of a high order, and these he had so cultivated by study, and a wide range of reading, that in the earlier years of his ministry he appeared as an author, and astonished the ecclesiastical world by the extent of his varied attainments. He had the pen of a ready writer, and hence the *Original Secession Magazine*, during the days of his editorship, was always able, attractive, and instructive. His "Conversations betwixt a United Presbyterian, a Morrisonian, and an Original Seceder," were peculiarly interesting, and brought out in a popular style the doctrinal controversies of his day. In familiarity with Secession history he had probably no superior, and hence in ecclesiastical controversy his partizanship was eagerly sought and highly valued. At first he opposed, but latterly advocated union with the Free Church of Scotland, and hence he has been frequently charged with inconsistency. But though inconsistent with himself, as every imperfect but growing man must often be, he tried to be consistent with what appeared to be his duty to God, to the truth, and the section of the church to which he belonged. As it was largely through the influence of his writings that the union with the Free Church was consummated, Mr White was placed in the awkward position of being greatly belauded by some, whilst he was grievously blamed by others. Of his remarkable literary ability, however, there is only one opinion, and his works form a monument to his research and laborious industry.

Concerning Mr White, one of his friends relates "that while a student the elder M'Crie expressed great hopes of his future. His appearance was plain, his speech rather uncouth, with a strong Scotch accent, but he had an eagle eye full of fire and intelligence. He was not seen to advantage in the pulpit on account of a peculiar nervousness, which often made him shorten his discourses. He shone on the platform. In debate he was fearless—his strong argumentative powers, keen sarcasm, and accurate knowledge of his subject all came into play. His speech on the union controversy in the Free Church Assembly electrified the whole house. On account of delicate health, Mr White has not left anything worthy of his original mind. Perhaps he frittered away too much time in

periodical writing. When editor of the *Original Secession Magazine* he would often write almost the whole of the number, not slipshod, but done in a masterly and original style. Towards his latter days he stated that he was convinced that the creed of the Church should be short, as large creeds tended to controversy, and were apt to make the Church swerve from the simplicity of the apostolical faith. He had dry humour. Once he was coming from the General Assembly of the Established Church, where those who wanted to petition against patronage were left in a minority. A friend expressing to Mr White his surprise at such a result, he replied, "Touts, man, maist o' them are like the moles, they're born blind!"

ANDREW WOOD, acceded from United Secession Church; licensed 15th July 1834, but resigned, taking appointments, September 1836; became a medical practitioner at Falkirk, and afterwards at Lochee, where he died in 1850.

JOSEPH WILSON, born at Ayr, 4th October 1807; entered Divinity Hall (Rev. Professor Paxton, D.D.), 1831; licensed 10th August 1834; called to Auchinleck and Elgin. Though he preferred the former, the Synod appointed him to be ordained at the latter place, and as he held that no Synod had a right to decide in competing calls unless asked by the Probationer to do so, he united with the Reformed Presbyterian Church in 1839, and was censured for doing so. Was ordained minister of the Reformed Presbyterian Congregation, Dundee, but afterwards united with the Free Church of Scotland, and on 18th August 1848 was inducted at Abernyte, where he died 27th March 1873, in the sixty-sixth year of his age, and the thirty-second of his ministry.

"Mr Wilson (says his intimate friend, Dr Andrew Bonar, of Glasgow) early gave evidence of his evangelistic tendencies by engaging in missionary work among the navvies who were employed upon the Perth and Dundee line of railway; and about that time it was remarked he seemed to receive a new baptism of the Spirit. He dealt not in intellectual discussion, but in word and doctrine, applying the truth with quaint originality. Though never married, he had a great love of children, and took special delight in preaching to them. His flock were attended to assiduously, and to him Christ's yoke was easy. Revival work lay near his heart; he unceasingly prayed for the outpouring of the Spirit, and looked for an answer to his prayers at home and abroad. He was in his element in such meetings as the Perth Conference; and it was there, after

addressing the meeting, that he was first taken seriously ill, his illness showing symptoms of some disorder of the heart. He had singular access to the upper classes as well as to the poor. He was a determined upholder in practice of Total Abstinence. His manner in the pulpit and in prayer was often abrupt; his impressiveness lay in his holy earnestness. There were many conversions under his preaching. After a very brief illness he died at Abernyte. He lies buried in the old churchyard, his tomb looking down on the scene of his labours, till the Lord return, bringing his reward with Him."

JAMES LAWSON, from Carnoustie, licensed 1st October 1834. Owing partly to a defect in his utterance, he was never ordained. Died 15th March 1854.

ALEXANDER BROWN, A.M., from Aberdeen, attended Divinity Hall (Rev. Professor Paxton, D.D.); licensed by Aberdeen Presbytery, 13th April 1835; called to Auchinleck and Coupar-Angus, and ordained at latter place, November 1836, and died 24th April 1854. Mr Brown was a grandson of Rev. Wm. Brown, of Craigdam, and possessed good talents and much piety. Owing to delicate health he was not widely known, though in pastoral work he was diligent. He was very hospitable, and caused his dwelling to be a house of Gaius to travelling preachers, to whom he always gave a hearty welcome.

FRANCIS M'BEAN, licensed 12th May 1835, and sent to preach the Gospel to the Highlanders at Sunart and Ardnamurchan. On 2nd September 1835 he was called by thirty persons, and on 1st March 1836 he was ordained and missioned as above, the Synod allowing him £40 annually, which, however, he found to be inadequate. At the Disruption of 1843 he was absorbed in the Free Church of Scotland, and inducted into the Free Church of Fort Augustus, where he ministered till his death on 28th May 1869.

Mr M'Bean was connected originally with the Gaelic School Society as an Inspector. He had a natural eloquence. As he personally had felt deep convictions of sin, he could from experience speak faithfully to the unsaved. His discourses were more marked by fervour than by critical learning. Not a few who have heard him expound Ps. cvii., and the Miracles of our Lord, will hesitate to say that by his decease the Church lost a man of faith, prayer, and fervour. In some of his habits this good man was more easy

than cleanly, since to avoid the trouble of carrying a snuff-box to the pulpit, he frequently carried the stimulating dust loose in his vest pocket, and thus with very slight trouble could help himself to it.

—— YOUNG, from M'Alpine Street Church, Glasgow, entered Divinity Hall in 1832, but did not complete his theological course.

CHARLES KEIR, from Pitcairngreen, entered Divinity Hall (Rev. Professor Paxton, D.D.), 1832. Did not complete his theological studies, and afterwards was Inspector of Poor at Kirkintilloch.

DAVID SMITH, from Ayr, entered Divinity Hall (Rev. Professor Paxton, D.D.), 1833, but after passing through the full curriculum, declined going forward for license, and soon afterwards died.

DAVID IRONS, from Coupar-Angus, entered Divinity Hall, 1834, but did not complete the theological course.

GEORGE STEVENSON, born at Ayr, where his father was minister, 28th January 1812; entered Divinity Hall (Rev. Professor Paxton, D.D.), 1831; licensed, 18th August 1835, by Ayr Presbytery; called to Kilwinning on 14th April 1836, and on 3rd May following, to Ayr, as colleague and successor to his father, but the Synod having set aside the call to Ayr, he was ordained at Kilwinning, 21st December 1836; founder of the Industrial School of Kilwinning. Author of a pamphlet, "Burns' Centenary: Are such honours due to the Ayrshire Bard?" and a volume of sermons published posthumously. Died 1st June 1859, in the forty-eighth year of his age, and the twenty-third of his ministry.

In several respects Mr Stevenson was a model minister. He was always grave, unassuming, yet dignified, and of a very benevolent disposition. In all the relationships of life he proved himself affectionate, true, and steadfast. In person he was tall, and when seen in the pulpit with his expansive forehead, his right arm elevated, with his deep sonorous voice proclaiming the Gospel, the effect was very impressive. Indeed solemnity was a marked feature in his manner, and he was always sincere in his utterances. With philanthropic zeal he founded, and with the aid of friends sustained, two schools for destitute children, which, after his decease, were named the Stevenson Industrial Schools, and which, prior to the passing of

the Education Act, effected much good in Kilwinning. He was taken away in the midst of his days, and his end was peace.

ROBERT MACKAY, from Thurso, attended Divinity Hall (Rev. Professor Paxton, D.D.); licensed, 11th July 1836; resigned connection with the Original Secession Church on August 13th 1844, and emigrated to Canada.

GEORGE M'CRIE, youngest son of Dr M'Crie, sen., born in Edinburgh, March 1811; attended Divinity Hall (Rev. Professors Paxton and M'Crie, jun.); licensed, 7th October 1836; ordained at Clola, 10th August 1837; united with the Free Church of Scotland 1852, and died, 1st June 1878, in the sixty-eighth year of his age, and the forty-first of his ministry. Author of "The Religion of our Literature," 1875, and other works in prose and poetry.

Respecting Mr George M'Crie, his friend, the Rev. A. Urquhart, M.A., Old Deer, states:—"This much-beloved minister was a son of 'the biographer of Knox and Melville,' and the youngest of four brothers, all of them notable men. He was born in March 1811. Both as a school-boy and a youth at the University he evinced good natural endowments, and he took and kept a high place among his fellows. A professor under whom he studied spoke of him as the first Grecian of his class. He gave himself for a time to the study of 'law;' but by-and-bye abandoning that, he prosecuted a course of divinity in connection with the Original Secession Church. Soon after being licensed, he succeeded, as minister at Clola, his brother Thomas, on *his* translation to Edinburgh to fill the pulpit left vacant by their father's death. He contiuued to minister there from 1837 onwards to his death.

"Mr M'Crie was a student throughout his life. In preparing for the pulpit, he adhered rigidly to the rule 'not to serve God with that which cost him nought;' and he was conscientious in preparing for household visitations, and for all public meetings. His discourses, always edifying, were generally remarkable for their originality. Often they were beautiful in diction, and gave evidence of keenness and skill in exegesis. They testified, too, to breadth and power of intellect, and to accurate and extensive theological learning. But invariably they bore the impress of 'Only truth' as his watchword, and that the great end of them was the glory of God in the salvation of his people.

"Besides his necessary studies, he systematically carried on a course extraneous to them; and he has left behind him an immense

mass of manuscripts, part of which—a lengthened and careful study of Exodus and Leviticus—he has entrusted to a literary friend, to be dealt with according to his judgment.

"He 'loved the truth.' He had faith in its stability, and that it would spread world-wide. Between him and all that tended to imperil it there was an instinctive repulsion. Though he mourned over being morally timid, he was staunch and fearless in maintaining and defending it. If he manifested indignation, it was at hollow and specious attempts to undermine it; and if these were malicious and honeyed, he became vehement and unsparing in his treatment of them. Latterly, his spirit was grieved at the letting go by some of truth concerning the future state, and at what he thought a growing tendency towards the letting go of such truth. Latterly, too, he spoke sadly and with fear for the near future, of the want of rigidness in the faith of some in important truths, and of their slowness and hesitancy to condemn fashionable heresies.

"Yet, while an independent thinker and a decided Calvinist, Mr M'Crie respected the judgment of others, and was ready to co-operate with good men. His heart was never more in any work than in prayerful and combined effort for the revival of true religion. Extravagances and mere excitement in pursuing it were obnoxious to him, and wisely, kindly, and with known happy effect, he acted against them. But with his whole soul he took part in services suited to the prayer, 'Revive Thy work in the midst of the years.'

"He had attained to a remarkable degree of self-unconsciousness. He was absorbed by his duties, lost sight of himself, and was scarcely known to speak of his own performances.

"He was manly and true; a man of a large heart and of great tenderness. Men differing widely among themselves found in him congeniality, brotherliness, sympathy.

"Through the grace of God given unto him, he for forty years went out and in among his people, leading a pure and blameless life; he came to secure the respect even of many who did not follow his faith; he enjoyed the confidence of his people; and he was loved, trusted, and honoured by his brethren."

James Black, A.M., born at Aberdeen in 1819; attended Divinity Hall (Rev. Drs Paxton and M'Crie, jun.); licensed, 3rd December 1838, and ordained at Pathhead, or Dunnikier, Kirkcaldy, 14th August 1839; united with the Free Church of Scotland in 1852, and died, after a very brief illness, on 10th December 1880, in the sixty-first year of his age, and the forty-second of his ministry. Author of "Sermon on Nathaniel, &c,"

Of Mr Black, his friend, the Rev. E. A. Thomson, of Edinburgh, records as follows :—"He was reared in an eminently pious household, under the ministry of the Rev. John Aitken of the Original Secession, after whom his own personal character and ministry appear to have been largely modelled. His progress at school was so distinguished that, at the early age of twelve he was induced to engage in a public competition for a university bursary, which he gained with ease and approbation; so that he was but a boy when he entered college. His university course was no less successful. In four years he graduated with first-class honours, and then entered the Theological Hall of the Original Secession.

"He was only twenty years of age when he was ordained to the ministry in the congregation of which he lived and died the pastor; but his gifts and attainments were combined with such maturity and gravity, that the thought of his youth never seemed to occur to any. The impression which his preaching produced, after he was licensed and ordained, was quite extraordinary. He was full of fire and unction. The tones of his voice were singularly rich, and he inflected them with masterful taste and judgment, while his manner of delivery combined animation with solemnity in a very remarkable degree. Crowds attended on his ministry, which in every way promised to be unusually successful. Unfortunately he overwrought himself, and a severe attack of hemorrhage laid him aside for months from active duty. By-and-bye he recovered; but by the instruction of his medical advisers his delivery in preaching had to be quieted down, so that it became measured and in part constrained. Still, his preaching itself was more than fully sustained with increasing years and experience. He continued to be a most devoted student as well as minister, keeping himself abreast of the attainments of the day, and commending himself to his congregation and the community by his sterling piety and his abundant ministrations in private as well as in public.

"The end came suddenly. He died in harness. On his last Sabbath he preached as usual in Dunnikier, and again on the following Wednesday at Dairsie; but that same evening, after returning home, *angina pectoris* developed itself, and after a few hours' suffering he quietly fell asleep. It ought to be added that he was a Second Reformation Covenanter in his Church principles; a robust Calvinistic Puritan in his theology; a sincere, consistent, all-round Christian in his whole life-history; a man greatly beloved and much lamented."

William Matthews, from Ireland, attended Divinity Hall (Rev. Professors Paxton and M'Crie); licensed 3rd January 1839; ordained at Dunning in 1841, and

translated to Ballylintagh, Ireland, in 1843; united with the Free Church of Scotland in 1852; and was, along with his congregation, transferred to the Presbyterian Church of Ireland in 1864.

JOHN ROBERTSON, from Infirmary Street Church, Edinburgh, entered Divinity Hall 1836 (Rev. Professor M'Crie, D.D.); licensed 28th December 1840; called to Ballylintagh and Ayr, and ordained at latter place, 29th June 1843. Author of pamphlet, "Review of the Account of Conference of the Original Secession Synod given in the *Original Secession Magazine*;" and also of two sermons published in *Original Secession Magazine*. On 6th September 1866, received a testimonial of £220, as a public acknowledgment by the Christian community of Ayr, to his worth and Christian usefulness; and in May 1882 a similar testimonial of £137 was again received, ministers of the Established, Free, and United Presbyterian Churches taking part at the ceremony.

Mr Robertson may be truly called the Beloved John of the Original Secession, since in several respects he resembles the Apostle of that name. From the beginning and throughout his career as a student, a preacher, and a minister, his Christian character and brotherly love have been such that there has been a danger of the woe of all men speaking well of him falling upon him. Though in 1852 he adhered to the minority, yet he, and the brethren who united with the Free Church, never ceased to regard one another with love and esteem. Mr Robertson's pastoral and missionary labours in Ayr have been such that repeatedly he has been honoured with valuable testimonials from Christians of other denominations. Indeed, it is within the truth to say that there is probably no one in Ayr more widely known, and more highly esteemed for Christian labour than himself. And as John was the last of the Apostles to cross the Jordan of death, so Mr Robertson is the only survivor in the Secession of those who declined uniting with the Free Church of Scotland in 1852.

JAMES M'LEAN, from Coupar-Angus, attended Divinity Hall (Rev. Professor M'Crie, D.D.), 1836; licensed 20th May 1841; ordained at Kirkwall 14th August 1845; demitted his charge, 1850; united with the English Presbyterian Church, and was inducted to Ancroft Moor, Norham,

1860; died 5th October 1879, in the thirty-fifth year of his ministry.

Robert John Watt, minister from Irish Reformed Presbyterian Church, was admitted to United Original Secession Church, 8th February 1842, and inducted to Stranraer same year. He had been called by the Stranraer Reformed Presbyterian Congregation to be successor to Rev. Dr Wm. Symington, but owing to the Scottish Reformed Presbyterian Synod being opposed to the translation to Scotland of Irish Reformed Presbyterian licentiates and ministers, whose theological curriculum was shorter than what was allowed by the Scottish Synod, the result was that a large portion of the Stranraer Reformed Presbyterian Congregation acceded to the United Original Secession Church; and Mr Watt having done the same, the above settlement was effected on 4th May 1842. United with Free Church of Scotland in 1852, and was inducted to Free High Church, Elgin, where he ministered till his death on 16th September 1862, in the forty-ninth year of his age, and the twenty-third of his ministry.

Mr Watt was born near Coleraine, Ireland, in July 1813. His parents were remarkable for their piety, and were familiarly spoken of as "the praying Watts." Robert was their youngest child, and after undergoing the usual literary course, received his theological training from Dr Andrew Symington of Paisley. In 1839 he was ordained pastor of the Reformed Presbyterian Church, South College Street, Belfast. At the period of the disruption of the United Original Secession Synod, he was absent through an illness, from which he was recovering, but adhered to the union party. Shortly thereafter he was inducted to Elgin Free High Church, his call having been subscribed by 1100 persons. In 1861 he was laid aside by paralysis. He had uncommon gifts as a preacher, and these, combined with his piety and excellent physique, rendered him so popular, that repeatedly he was called to Glasgow, but uniformly declined. He had great humility, and possessed an unselfish and guileless spirit. The last year of his life may almost be said to have been spent within the veil of communion with God.

John Clark, born in Edinburgh, 11th October 1817, and brought up in connection with Davie Street congregation (Rev. Dr M'Crie's); entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1839; licensed by the Edinburgh Presbytery, 13th December 1842; ordained in East Campbell

Street Church, Glasgow, 14th September 1843. Owing to the disaffection of a portion of the congregation, he demitted his charge on 30th March 1847; and the case having been remitted to the Synod, that Court, on 4th May following, vindicated Mr Clark, and recognised those who adhered to him as the congregation under the Synod's inspection. The disaffected party, however, having retained the church, Mr Clark and his congregation, after meeting for several months in the Assembly Rooms, agreed to separate, which they did on 22d August 1847, the people presenting him with a parting testimonial of esteem and affection. Having on 14th July 1847 demitted his charge to the United Original Secession Presbytery, that Court, on 26th October following, gave him a Presbyterial certificate, in which it was stated "that he had voluntarily demitted his charge for reasons which the Presbytery of Glasgow fully approved, but which in no manner of way reflected on his ministerial or Christian character, and that Mr Clark left the Presbytery, of which he had been for several years a distinguished member, with the cordial good wishes of all his brethren." On 5th January 1848 he acceded to the Free Church of Scotland, and had charge of the Free Church Station, Nitshill, near Glasgow; but having been seized with cholera, he died in Glasgow, 17th January 1849, in the thirty-second year of his age, and the sixth of his ministry. Author of an article on Patronage in the *Christian Instructor* of January 1835. His Memoir, together with some of his Essays and Discourses, was published in 1851, under the title, "Fragments of College and Pastoral Life," Edinburgh, 1851, pp. 257.

Mr Clark having greatly distinguished himself as a metaphysician at the Edinburgh University, and being the intimate associate of John Cairns, afterwards the esteemed Principal of the United Presbyterian College, and of A. C. Fraser, afterwards Professor of Logic in the Edinburgh University, he was regarded as a star of great magnitude and promise. Being amiable and eminently pious, he attracted around him a band of hopeful students, and oftentimes these met in his father's house in Buccleuch Place, to present to God united supplications in behalf of themselves and the spread of the gospel. In 1838 he assisted at the formation of the Metaphysical Society in Edinburgh University, of which "the Modern

Aristotle," Sir William Hamilton, and "Christopher North," Professor John Wilson, were patrons. His ministry, which was brief, had peculiarly painful trials, but amidst them he ever exhibited calm Christian consistency. He anticipated the majority of his brethren by uniting with the Free Church of Scotland, but ere the year of probation then in force had expired, Mr Clark was suddenly removed by cholera; and in his Memoir, which probably is the earliest literary production of Principal Cairns, that eminent author says of him, "That he has little hope of ever seeing on earth a fairer specimen of Christian excellence in which strength and beauty shall be more finely blended, or nature and grace more admirably harmonised."

JAMES MILNE SMITH, from Carnoustie, entered Divinity Hall, Edinburgh (Rev. Drs M'Crie and Laing, Professors), 1839; licensed in 1842; and ordained at Pollokshaws, 3rd August 1843; in May 1863 demitted his charge, and, along with a number of his congregation, emigrated to Pollok Settlement, near Auckland, New Zealand.

EDWARD ANDERSON THOMSON, from Davie Street Church, Edinburgh, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1840; licensed by Edinburgh Presbytery, 28th November 1843; called to Kirriemuir and Dundee, and ordained at latter place, 15th August 1844; called to Second Congregation, Kirkintilloch, in years 1848 and 1849, but both calls were set aside; united with the Free Church of Scotland, 1852, and was inducted to Dudhope Free Church, Dundee, in February 1853; owing to infirm health, demitted his charge, 18th October 1859, but having become reinvigorated, was inducted to Free St Stephen's Church, Edinburgh, 10th April 1862.

Author of—1st. "The Four Evangelists, with the Distinctive Characteristics of their Gospels," 1868; first edition, 1868; American edition, 1877, with several other editions. 2nd. *Pamphlets.*—"The National Covenants in their Bearing on Union with the Free Church," 1852; "Speeches on Union in Original Secession Synod, 1850, and in Free Presbytery of Edinburgh, 1868;" "On the Question of Establishments as a term of Church Communion," 1870; and "The Uncertain Theology in the Colleges of the Free Church," 1880. 3rd. *Sermons.*—"The Unsearchable Riches of Christ," 1857; "The Last Blessing of the Bible," 1859; "The Saint's Epitaph," 1865; "Winter and War," 1878; "The Soul's Pursuit and Support," 1880. 4th. *Reviews and Magazine Articles.*

—"On the Mystery of Regeneration," and "The Effect of Regeneration," *Original Secession Magazine*, 1851-52; "Our Scottish Theological History," in *Presbyterian*, 1872; "Genesis and its First Four Chapters," *British and Foreign Evangelical Review*, 1877; "The New Testament Use of the Saviour's Names," four articles in *Christian Monthly and Family Treasury*, 1881.

Mr Thomson, of Edinburgh, as a preacher is of more than ordinary acceptability, as is evident from the four or five calls of which he has been the recipient. Whilst young in years and in the ministry, he evinced his talents for ecclesiastical affairs both in the Synod, and also by a pamphlet on the Covenants in relation to union with the Free Church of Scotland; and when the union was effected, he displayed great sagacity in the management of his divided congregation under very trying circumstances. As in the case of others, the union brought Mr Thomson into a sphere of much wider usefulness; and whilst exercising a very impressive ministry in Free St Stephen's Church, Edinburgh, he has successfully wielded a prolific and skilful pen on Scripture themes, which will ever be interesting to devout persons.

Andrew Ross, from Pluscarden, entered Divinity Hall, Edinburgh (Rev. Drs M'Crie and Laing, Professors), 1840; licensed by Edinburgh Presbytery, 28th November 1843; resigned, taking appointments, 14th January 1843.

James Kilgour, from Davie Street, Edinburgh, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1840. Does not appear to have completed his theological curriculum, but to have devoted his talents to the teaching profession.

James Aitken, A.M., born at Aberdeen (of which his father was minister), 8th July 1822; entered Divinity Hall, Edinburgh (Rev. Drs M'Crie and Laing, Professors), 1842, and attended the two sessions that were held that year; licensed by Aberdeen Presbytery, 16th October 1844; was called to Kirriemuir, 19th December 1844, but amid the lamentations of many, died 28th December 1844. An affecting memoir of him is given in *Original Secession Magazines* of January and March 1849.

James Young, formerly minister of the United Secession Church, Tillicoultry, joined the Original Secession Church by becoming a member of Davie Street congregation, Edinburgh (Rev. Dr M'Crie's), in 1843; and having retired from the

active ministry, devoted his attention to literature. Author of "The Future Era in the Mediatorial Reigns of Christ, a Sermon;" "An Ordination Charge to the Rev. John Macintyre, Greenloaning," 1841; "Mourners' Manual," 1845; "Memoir of Rev. Robert Buchanan, of Dalkeith," 1853; "Tales of the Reformation," in *Home and Foreign Missionary Record of the Free Church*, 1854; "The Godlie Band of December 1557," 1860; "Countess of Mar's Arcadia or Sanctuary," 1862; and "Life of John Welsh, of Ayr," published posthumously in 1866. He united with the Free Church of Scotland in 1852 as a minister without a charge, and died in the sixty-fifth year of his age, and the thirty-fifth of his ministry.

Mr Young was a native of Kinross, where he was born on 30th July 1800. He was educated at Edinburgh University, and received his theological training, partly under Dr Paxton, but chiefly under Dr Dick. He was licensed on 5th April 1825, and ordained at Tillicoultry on 18th August 1831. He was exceedingly methodic in his habits, and recorded minutely all his texts, the occasions on which he preached from them, and he also noted carefully all the marriages and baptisms at which he officiated. In his official duties he was highly exemplary, and his private conduct was always in harmony with his profession. He venerated the Sabbath, and when the *Scotsman* newspaper was writing its diatribes against the efforts made for that divine institution, Mr Young felt so aggrieved that he sent the following characteristic note to its editor:—"Sir,—There is no sense in me preaching up the Fourth Commandment on the Sabbath, and paying you for writing it down on the week-days, so please stop my paper." After a useful career, both as a preacher and an author, he died peacefully on 20th March 1865, and notices of his death and character appeared on the following day in the *Caledonian Mercury* and *Daily Review*.

Robert Buchanan, formerly minister of the United Secession Church, Dalkeith, joined the Original Secession Church by becoming a member of Davie Street congregation, Edinburgh (Rev. Dr M'Crie's), in 1846. Became suddenly ill whilst preaching in Dr M'Crie's church, and after a few days died on 1st September 1850, in the sixty-eighth year of his age, and forty-fifth of his ministry. Author of a volume of Sermons published posthumously in 1853.

Alexander Burns-Haig, from Infirmary Street Congrega-

tion, Edinburgh, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1842; died before receiving license.

JOHN DUNLOP-PAXTON, born at Edinburgh, 30th November 1820, and brought up in connection with Infirmary Street congregation, of which his uncle was minister, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1842 or 1843; licensed by Edinburgh Presbytery, 2d October 1845; ordained at Kirriemuir in March 1846; having been twice called to East Campbell Street congregation, Glasgow, he was translated thither on 23d May 1849; united with the Free Church of Scotland, 1st June 1852, and was afterwards called to Forfar, Knox's Church, Toronto, and Musselburgh, to which last place he was translated in January 1858; died 10th January 1864, in the forty-fourth year of his age, and in the eighteenth of his ministry. Author of a volume of Sermons published posthumously in 1865, with a memoir of their author by Rev. Thomas M'Crie, D.D., LL.D.

Mr Paxton was a worthy nephew of Prof. George Paxton, D.D., one of the leaders of the Old Lights. "As a preacher" (says Dr Wylie), "he possessed a free and unembarrassed eloquence; a delivery which, disclaiming the trammel of notes, was lively and impressive; his language was simple, yet felicitous; his fancy chastened, yet breaking out in occasional figure and similitude, in illustration of the truth he was expounding; while the matter of his discourses, which exhibited a fine blending of the practical and the doctrinal, was singularly apposite, scriptural, and rich." He was tall, energetic, and of a highly nervous temperament. He was eminently straightforward and fearless, and his honesty of purpose and Christian consistency were such that he won the esteem even of those who were opposed to his ecclesiastical views.

His ministry in his three scenes of pastoral labour was very effective and had much apparent success, but in the midst of his usefulness he died after a brief illness amid the regrets of his family and flock.

That preaching was a ruling employment with him was apparent during his last illness, when in the midst of delirium, imagining himself in the pulpit, he would preach fervently, and then after pronouncing the benediction, lay his head exhaustedly on the pillow. He left a numerous family, and by his removal the pulpit power of the Free Church received a great loss.

JOHN BLAKELY, D.D., born at Mossgrove, County Down,

Ireland, 16th May 1816, entered Divinity Hall, Edinburgh (Rev. Drs M'Crie and Laing, Professors), 1844; with the view of his going to the Foreign Mission Field, he was licensed 18th May 1846 by the Edinburgh Presbytery, but on 23d July thereafter expressed to the Presbytery his resolution not to go abroad; by appointment of Synod he attended the Divinity Hall another session, and thereafter was called to Kirkintilloch, where he was ordained 2d August 1848; in 1858 was appointed assistant or joint editor of the *Original Secession Magazine* along with Rev. Dr Manson till Dr Manson's resignation in 1865, when he became sole editor. Author of "The Theology of Inventions," &c., 1855, on account of which he received the degree of D.D. from America; "Golden Vials full of Odours: a Lecture," 1861, &c. Died 27th November 1866, in the fifty-first year of his age, and the eighteenth of his ministry.

In many respects Dr Blakely was whilst he lived the most prominent minister of the Remanent Synod after the Disruption of 1852. This was owing not only to his natural aptitude for church business, but also to his excellent gifts, and fluency as well as fervour of speech. He was also very laborious, and was unsparing in his efforts, whether by speech or pen, for the furtherance of the cause. Through his influence a goodly proportion of the present ministers of the Remanent Synod began their career as students. He may be said to have died in harness, since notwithstanding a painful ailment he laboured to the last. He possessed deep piety, warm feeling, and his ministry was blessed to many.

David Walker, from Boardmills, Ireland, attended Divinity Hall (Rev. Drs M'Crie and Laing, Professors); licensed 23d July 1848; ordained at Kirkwall, 25th July 1850; united with Free Church of Scotland, 1st June 1852; demitted his charge, 1853, and emigrated to Port Sarnia, Canada, in 1854, where he died in 1861.

William Marshall, from the United Secession Church, from which he, along with his father, Dr Andrew Marshall, of Kirkintilloch, had separated, owing to doctrinal disputes, in 1846; had been minister in Kirkgate United Secession Church, Leith, but was now pastor of a congregation in Junction Road; applied for and was admitted with his congregation into the United Original Secession Church, 21st

November 1848; united with the Free Church of Scotland, 1852; was translated to Marshall Church, Kirkintilloch, in 1856, and died 13th January 1860, in the forty-seventh year of his age, and the twenty-first of his ministry. Author of several pamphlets entitled "The Claims of Missions enforced by a Survey of their Results," "The Present State of Doctrine in the United Secession Church;" "Popery in the Seed, Blade, and Ear," 1852; "The Work of the Lord declared in Sion, a Sermon occasioned by the accession of the Seceders to the Free Church," Edinburgh, 1852.

George Reynolds Somerville, from Adam Square congregation, Edinburgh, attended Divinity Hall (Rev. Drs M'Crie and Laing, Professors); licensed by Edinburgh Presbytery, 29th October 1849; acceded to the Free Church of Scotland, 3d September 1850, and was ordained minister of Logie and Gauldry Free Church on 17th May 1852.

William Sloan, from Bothwell, formerly a Free Church student, entered Divinity Hall, 1847, but never finished his theological curriculum.

David Simpson, from Boardmills, Ireland, attended Divinity Hall (Rev. Drs M'Crie and Laing, Professors); licensed by the Presbytery of Down and Derry, 6th November 1849; called to Brechin and Dollar, and ordained at former place, 1st January 1851; united with Free Church of Scotland in 1852, and was translated to Laurencekirk, 29th June 1854.

Robert Stevenson, from Kilwinning, entered Divinity Hall, 1847, but after attending two sessions, left the Original Secession Church.

David Kay, from Carnoustie, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1849; whilst a student went to Italy, where he was acting as an evangelist in 1852, when the United Original Secession Synod united with the Free Church of Scotland, to which church he also acceded; licensed by the Free Church Presbytery of Italy, and ordained at Genoa; resigned his charge in 1859, and emigrated to Australia, where he was inducted at Wycliffe.

James Smellie, born at Kirkhill, Cambusnethan, 2d July 1830; was brought up in connection with Carluke congregation; entered Divinity Hall (Rev. Drs M'Crie and Laing, Pro-

fessors), 1849; licensed by Glasgow Presbytery in August 1852; called to Stranraer, Kirriemuir, and Dundee, and ordained at Stranraer, 6th October 1853; in 1860 and 1863 called to Edinburgh, whither he was translated, 23d March 1864; was in 1868, along with Rev. George Roger, A.M., Auchinleck, appointed joint editor of the *Original Secession Magazine*, and on the death of Mr Roger, in 1870, was sole editor till his resignation owing to failing health in 1874; died 18th November 1875, in the forty-fifth year of his age, and twenty-third of his ministry. Author of a volume of Sermons published posthumously.

Mr Smellie's mind was well balanced; he was possessed of good talents, and was laborious in the performance of his ministerial duties. He was not only respected for his sincere piety, but also for his consistent Christian conduct. He uniformly acted as became a minister of the Gospel, and his labours were not in vain. By his removal the Original Secession lost one of its best pastors. One of his sons now worthily occupies the pulpit of his father's first charge.

—— Bennet, from Ireland, entered Divinity Hall, 1849, but his career has not been ascertained.

Robert Brash, from Pollokshaws, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1849; licensed by Glasgow Presbytery, September 1852; ordained at Birsay, 3d November 1853, where he still labours.

Andrew Anderson, from Kirkcaldy, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1850, but having adhered to the minority who did not unite with the Free Church of Scotland, completed his studies under Professor Murray; licensed by Edinburgh Presbytery, 1855; ordained at Dromore, Ireland, October 1857; translated to Kilwinning, 1860; demitted his charge, May 1863, and emigrated to New Zealand, where he was located at Whau, Auckland; returned to Scotland, and having united with the Free Church, was inducted at Cowdenbeath.

Richard Waterston, from Davie Street Church, Edinburgh, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1850; along with majority of Synod united with the Free Church of Scotland in 1852, and having thereafter completed his Theological studies in New College, Edinburgh,

was licensed; ordained at Forfar, 1858, whence he was, in 1867, translated to Union Free Church, Glasgow, and thence, in 1878, to Free St Pauls, Dundee.

ANDREW M'LEAN, from Coupar-Angus, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1851; and adhered to the minority of Synod at the Disruption of 1852; afterwards became a writer in Dundee, and died in 1880.

JOHN SHAW, from Whitburn, of which his father was minister, entered Divinity Hall, 1851 (Rev. Drs M'Crie and Laing, Professors); adhered to the majority at the Disruption of the Synod in 1852; emigrated to New Zealand before completing his theological course.

—— FOGO, from Glasgow, Mains Street, entered Hall, 1851, but did not complete his theological studies.

JOHN RITCHIE, from Kirkwall, of which his father had been minister; entered Divinity Hall, 1851 (Rev. Drs M'Crie and Laing, Professors); adhered to the minority at the Disruption of Synod in 1852, and completed his theological curriculum under Professor Murray, D.D., Glasgow; ordained at Shottsburn, February 1855, where he still labours. Edited an edition of Sturrock's "Catechism for the Times."

WILLIAM F. AITKEN, A.M., from Aberdeen, of which his father was minister, entered Divinity Hall (Rev. Drs M'Crie and Laing, Professors), 1851; adhered to the minority at the Disruption of Synod, 1852, and completed his studies under Professor Murray, D.D., Glasgow; ordained at Midholm, 28th June 1854; translated to Mains Street, Glasgow, June 1874; and was afterwards appointed Professor of Biblical Criticism.

SAMUEL PETTIGREW, from Ireland, attended Divinity Hall, Edinburgh (Rev. Drs M'Crie and Laing, Professors),

WILLIAM ROBERTSON, from Edinburgh, entered Hall, 1851, as a hearer, and completed his studies under Professor Murray, D.D., Glasgow; licensed, September 1854; ordained at Dundee, August 1855, but demitted his charge 1878, and afterwards joined the Free Church.

CHAPTER XI.

CHARACTERISTICS OF OLD LIGHT SECÈDERS, WITH AN ACCOUNT OF THEIR THEOLOGICAL TRAINING.

As the Old Lights in their various sections never were very numerous, it is not surprising that many of them had marked idiosyncrasies of character. Indeed, strong individuality is a feature that might be expected in those who, though but a small minority in the Christian community, believed the cause of God was in their hands; and that a prominent object of their ecclesiastical existence was not only earnestly to contend for the faith once delivered to the saints, but specially for the attainments of the Reformed Church of Scotland at the purest period of her history, betwixt 1638 and 1650.

Though latterly with only a few exceptions the Burgher and Antiburgher branches coalesced and dwelt in harmony, yet prior to the union so keen was the strife that families as well as congregations were rent asunder, and held no ecclesiastical fellowship with each other. An amusing illustration of this may be related. A Burgher preacher who had come to officiate in a vacancy was lodged with a family, the husband of which worshipped in the Burgher Church, whilst his wife adhered to the Antiburghers. Being somewhat chagrined at his landlady's absence from his ministrations, he began thus to argue her into the adoption of his views. "Ah! madam," he said, "Paul was a Burgher." The lady, however, at once responded, "Well, if the Apostle Paul was a Burgher, it must have been before his conversion, since he makes no mention of Burgher views after that event."

On entering an Original Secession place of worship, a visitor would have noticed that, like the Reformed churches in Holland, the building was entirely devoid of meretricious ornament. There was no stained glass in the windows or stencilled

paint on the walls, but everything bore the marks of severe Presbyterian simplicity. Sometimes, indeed, an ornament, such as an artificial pine apple or a Noah's dove, formed the apex of the pulpit canopy, but these were unpretentious. Speaking of Campbell Street Church, Glasgow, in 1816, a writer says :—

"I well remember the then unpainted seats, clumsy candle holders dangling from the roof, large wooden pillars or props, and the deep slanting gallery, funny-faced clocks, which ticked and struck unceasingly, the grave countenances of the hearers, and last, not least, the droll looking beadles, one of whom had a wry neck, and used to tack from side to side of the flagged passage as he essayed to conduct the ungowned preacher from the still quainter session-house, with its gauded floor, fir chairs, and waterstoup, up to the poopit, and who, after his exertions, fell into a weary and by no means inaudible slumber in the bench, among the auld wives in red duffles and white mutches, who, from considerate regard to their auricular infirmities, were privileged to occupy that conspicuous position. Perched on the top of the pulpit was an artistic effort to convey the idea of Noah's dove with outspread wings, and a branch in its bill. This remarkable ornithological specimen was painted yellow, rather corpulent, and at first sight might have been mistaken for a member of the duck family, but it improved on acquaintance, and did the artist credit for perfect originality."

Having seated ourselves, let us glance for a few moments at the congregation. Some of the elderly males, either from innate rudeness, or probably to show in a practical way their testimony against the idea that there is anything sacred in the materials of the meeting house, keep on their hats in church, and only remove them on the entrance of the minister to begin public worship. To the credit of the Old Lights, however, be it added, that eccentricity among them was always a vanishing quantity, and that whilst all believed that the building was not sacred, yet a sense of decorous propriety in entering the church was always on the increase.

At length the minister enters the pulpit. He wears neither gown nor bands, but has a plain black suit, with white cravat. True, Dr Willis, of Glasgow, when ordained in 1821, received a present of gown and bands, but he in this was an exception, and had to pay the penalty of losing at least one elder and his family, who protested against what was generally

esteemed as Romish rags. Though written at an earlier date by a New Light rhymester, the following verses exhibit the opinions of Old Lights respecting such ministerial habiliments :—

"Ha, ha! Seceders, brag nae mair
O' your pretended zeal and care.
You hae o' pride as large a share
As ither folk :
Your priests wear bands an' pouther'd hair,
An' sic vain troke.

"Wow! what would Ralph and Eben. say
Had they been living at this day?
To see them clad in sic array,
Wi' gown an' bands ;
They would exclaim (as weel they may),
'Ah! sinfu' lands!'

"Sic trappings do but ill adorn
The vain, proud hearts by whom they're worn ;
But aff their backs they should be torn
Wi' just disdain,
For meekness is man's uniform
In his mean frame.

"Though harm in gowns there were nane ;
Yet surely they are much to blame,
When o' their hearers mony ane
By it's offended.
They might hae letten them alane,
For weel they ken'd it.

"An' now about their test'mony blast,
For now they are conforming fast.
They first wore bands, and, now that's past,
Each wears a gown ;
Reading comes next, and then at last
Their zeal fa's down."

Having reached the pulpit, the Old Light pastor with becoming gravity begins public worship by reading a few verses of a psalm to be sung by the congregation. Hymns among Original Seceders never were used in the service of praise, and paraphrases were ignored, except by possibly only Dr Willis, of Glasgow, and even he only dared to use them

for a few years prior to the union with the Church of Scotland in 1839. In making this innovation he had his troubles, since Bibles were sometimes closed, and indications given by several in the audience that they declined singing anything but the inspired psalter.

Occasionally the opening psalm was "prefaced" or explained by the minister before it was sung. This being finished, the chief musician, or precentor, led the praise without assistance from any choir. The singing, whilst hearty, and having a goodly volume of sound, was for many years marred by the reading or chanting by the precentor of every line prior to its being sung. Though this was a custom which had been introduced into Scotland fully two centuries ago out of regard to the educational deficiencies of worshippers, yet after the ground of it was happily removed, it was with much difficulty that this hindrance in praise could be got rid of. In some cases, whilst the minister desired to have uninterrupted singing, and the people objected, in other cases the position of parties was the reverse. Thus, Professor Taylor, of Perth, before the singing commenced, once said—"It is a pity to mar the beauty of this psalm and the harmony of the music by reading the line. We will dispense with this service, at least for this once; but if any feel offended by what is itself an improvement, we will, in things indifferent, even sacrifice our own tastes, and for the sake of harmony of feeling even make the harmony of music to give way." Such a gentle appeal should have won its end. But it failed. One of the stern sticklers, an old man with a brown wig, rose in his seat, and looking up to the pulpit, said, "Na, sir, it'll no do." And when he found that the precentor went into the innovation, he redoubled his protest by shutting his book with a vengeance and refusing to join in the service.[1]

After praise comes a prayer, which, owing to its general nature and fulness, is usually designated the long prayer. In it there is reference made to providential events of a public and congregational nature. The petitions presented show that during the week the pastor has been an intelligent observer of what has been transpiring, and knows the signs of the times.

[1] "Taylor's Memoir," page 209.

The reading of a portion of Scripture is now engaged in, and although the practice be in accordance with the Westminster Confession of Faith, yet in consequence of its desuetude during the earlier years of the Secession, its revival is regarded with disfavour as occupying time which might be added to that allotted for the sermon. Dr Taylor tells of one minister, who, designing to read a chapter as part of the church service to a congregation, some of whom would probably object to it as a so-called innovation, thus adroitly began the practice. Leaning over the pulpit he said: "Friends, if we sing the psalms without reading the line, some people raise loud objections, and exclaim, 'The precentor should read the line, for there are some who cannot read, and if they cannot read, how can they sing?' If we read a chapter the same objectors are ready again in finding fault, and peevishly ask, 'Why does the minister read a chapter? I'm sure we can all read at home.' I see human nature is the same now as in the days of our Saviour: we may pipe to some people, and they will not dance; we may mourn unto them, but they will not weep. Let us read a portion of God's Word."[1]

A portion of Scripture having been read, and a few verses having been sung by the congregation, the minister announces his subject, whether lecture or sermon, and delivers without notes a discourse of nearly an hour in length. The matter and manner of delivery depend largely of course on the *calibre* of the preacher, but the hearers are almost sure to receive an excellent exposition of the passage. Occasionally the language may be quaint and somewhat diffuse, but the tone is throughout evangelical. Whilst Burgher preachers appealed frequently to the feelings, the Antiburghers addressed chiefly the intellect, and the warmth of their ministrations came more frequently from the matter of their discourses than the manner of their delivery. Such at least was the opinion of the late Dr Fleming, Professor of Moral Philosophy in Glasgow University, who, describing the elder M'Crie, said: It was during winter I heard him preach in East Campbell Street Church, Glasgow. He was tall, wore in the pulpit an

[1] "Taylor's Memoir," page 208.

overcoat of dark grey, and his sentences, though classic in their beauty, were without much unction."

But though lack of fire might be a feature with some Old Lights, it was by no means the case with all; and, moreover, the biographer of Knox, and others, though usually somewhat calm in delivery, had also their rousing periods, when there was no lack either of warmth or gesticulation. "I would give a hundred pounds for that man's manner," said the late Dr Black, of the Barony, concerning the Rev. Alex. Turnbull, of Glasgow; and Dr Paxton, of Edinburgh, had eloquence which poured forth like a torrent, and captivated as well as edified his large auditories.

Of different gifts, though possessing peculiar talents, Mr James Wright, who succeeded the latter, gained some reputation as a lecturer on prophecy. The year 1850 was the acmè of his fame, when his place of worship was crowded to the door on Sabbath evenings. His lectures were accompanied with such strong physical declamation that oftentimes the Psalm book was knocked over the pulpit, and on one occasion the pulpit Bible followed suite, accompanied by such a noise as might have awakened sleepers, had any such been among the audience. During the delivery of a discourse it was not unusual for some preachers to reprove on the spot any worshipper whose drowsy or coughing propensities might give them annoyance. Hugh Miller gives a graphic description of Dr M'Crie, sen., suddenly stopping in the midst of his lecture because of the many sounds which indicated that catarrh was prevalent, and then, after a few moments' silence that might be felt, resuming his theme by saying, "I see that when I am silent you can be silent too."

Repeatedly an Edinburgh Old Light has been heard to interlard his discourses with practical directions to coughers, such as, "Give it up, sir," "Put a sweetie in your mouth," "I'm very much annoyed," "I'll thank you to retire," &c., &c. The discourse having been applied to hearers by some inferences, a brief prayer for a blessing on ordinances is offered, and after singing three verses of an appropriate Psalm, the service, which has lasted about one hour and three quarters, is closed with the benediction.

Such, then, was an ordinary diet of public worship among the Old Lights fifty years ago, but it may be well to state briefly the mode of observing special services, such as the

Dispensation of the Communion.

Preparatory to the celebration of the Lord's Supper there was not only the Fast-day observed (usually a Thursday), but also a lengthened service, containing two sermons, on the Saturday. At the close of the afternoon service on the Fast-day, the Session was constituted, and tokens of admission to the Lord's Table were given by the minister to the members, who passed in single file in front of the bench or platform on which stood the pastor and elders. The sight of so many grave men gathered together, a goodly proportion of whom were venerable in appearance, was solemnising, and when after supplying the members, the pastor admitted to church fellowship the candidates for communion, and gave them a suitable address, reminding them of Christian duties and Covenanting memories, the impression made was often deep and permanent. The Communion Sabbath was, indeed, an high day, and it was usual for Old Lights to travel many miles in order that they might unite with their brethren of other congregations in enjoying the privileges of the occasion. Owing to the protracted services, and the different relays of communicants at the tables, several ministers were frequently employed; and as these in putting forth their best efforts to edify had considerable unction, the results were both blessed and memorable.

At the conclusion, the presiding minister not only exhorted the people to remember their vows, but also to show hospitality to brethren from a distance, and thus be careful to entertain strangers, "for many have entertained angels unawares." In connection with this it is related that a poor member in going to the communion one Sabbath, was requested by his wife not to bring home any strangers with him, since all the food she had consisted of broth of boiled blades. The good man heard but answered not. At the close of the service, however, having observed that some strangers had been neglected, he cordially invited them to come to his dwelling

and share such things as he had. They complied. On perceiving the troubled look of his partner, the pious husband put both her and his guests on their best behaviour by saying, "Bring forth the blades; if these people be the children of God they will be thankful for them, and if not, they do not deserve them."

Thanksgiving services were held in the evening, and also on the following Monday, when two sermons were sometimes preached.

Some Old Light ministers had peculiar idiosyncrasies. One always carried his hat with him to the pulpit, and another during preaching would occasionally take a pinch of snuff.

Discourses were delivered memoriter, and so strong was the prejudice against read sermons that when an excellent pastor, who, owing to failure of memory, required to read, looked on the hated paper, an individual rose up in the church, and after exclaiming, "We have no read sermons here; God will not bless sic wark," left the building, whilst another pastor was brought before the Presbytery for the innovation.

In addition to preaching and pastoral visitation, including catechizing, ministers had on some week night classes for instructing the young, not only in religion but also in church history.

In Glasgow, Dr Willis (a Burgher) caused his pupils to commit to memory the Shorter Catechism, Brown's Larger Catechism, and portions of Scripture, such as Isaiah li., liii., Colossians iii., and Proverbs viii. In addition to explaining these, which he did in an effective way, he encouraged the young to be attentive hearers by requesting them to furnish him with the texts and particulars of the preceding Sabbath's discourses.

In Edinburgh, Mr Wright (Antiburgher) had a junior and a senior division in his class, and whilst the former was carefully indoctrinated in the Shorter Catechism, the latter had as their text books the Westminster Confession, and the Original Secession Testimony, with occasionally the welcome addition by way of variety of narratives from the "Scots Worthies," such as the biographies of James Guthrie, John Brown, of Priesthill, and the battles of Drumclog and Bothwell Bridge.

In this way, concerning doctrinal standards and historical traditions, departed ministers attended to the resolution, Psalm lxxviii. 4—

"We also will them not conceal
From their posterity;
Them to the generation
To come declare will we."

These class meetings, though ostensibly for the young, were frequently also attended by the old, who were doubtless by their means frequently refreshed in spirit. Sometimes, indeed, the instructions thus communicated were not only precious, but could never be effaced.

Occasionally there were gleams of humour, such as when the pastor in explaining the fourth petition of the Lord's Prayer asked what was meant by "a competent portion of the good things of this life?" when a young girl in artless innocence replied, "enough and a little more."

That these classes, conveying as they did a knowledge of doctrine and church history, resulted in making many Seceders adepts in these important subjects is undoubted, and affords an illustration of the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6).

Precentors.

Secession precentors required not only to raise the tune, but for many years they had also to read or chant each line of the psalm prior to its being sung. They also not only read intimations respecting managers meetings and seat-letting, but also such requests for prayer as had been given them in writing. Many of them received no remuneration of a pecuniary kind, and considered their office an honour as well as a duty they owed to God. It is related that on his precentor desiring the prayers of the congregation in behalf of David ——, Mr Shirra, of Kirkcaldy, looked over the side of the pulpit and said to the chief musician, "Henry, is David ill?" Having been answered in the affirmative, he said, "Well, let us pray for him," and forthwith began by quoting the first verse of Psalm 132, "Lord, remember David, and all his afflictions."

Reference having been made in another part of this work to the conservative habits of Old Lights in adhering to the custom of causing the precentor to read out the line during praise, it is worthy of notice that not only was this very generally given up prior to the union with the Free Church, but in December 1850 it is recorded that the Managers of one of the Glasgow congregations memorialized the Session "to instruct the precentor to introduce some new tunes, and also a few repeating ones;" and that Court, after deliberation and delay, showed that the spirit of the age had begun to tell upon even them, since they unanimously agreed to grant the request.

Beadles.

These functionaries were oftentimes characters in their way. Of Thomas Lee, who was the first church-officer of Renfield (Glasgow) congregation, Mr Coulson writes:—"Tammy Lee, as he was usually called, was a character—by trade he was a tailor. A slender-built man, and quick in his movements, almost ubiquitous, at least invariably on the spot when wanted. He dressed in the old Scotch fashion with knee-breeches, and in church always wore slippers. Fathers who had infants for baptism occupied one of the square table seats near the pulpit. On a certain Sabbath there were two occupants of this pew; it was the one to the right of the pulpit. Suddenly, in the midst of the sermon, a woman rose from her seat in the left aisle of the church, crossed before the pulpit, and struck with her Bible one of the persons in the square pew a violent blow on the head. Tableau! The congregation was in a commotion, and the service was stopped. Tammy, without being told, rushed to the rescue, and pushed the disturber cleverly down the passage and outwith the church. The service was then continued without further interruption. On another occasion there was a protracted meeting of Managers in the Session-house; the hour was very late. Tammy went into the meeting, and thumping his fist on the table, gave a peremptory order for them to dismiss."[1]

[1] "Records of Renfield," by A. S. Coulson.

Pecuniary Difficulties of Congregations and Ministers.

On page 213 of Professor Taylor's Memoir it is stated that "the Old Light connection contributed to the maintenance of evangelical religion in the land under the pressure of great poverty, and that, with the exception of some of the larger congregations, there was a constant struggle with pecuniary difficulties." The perusal of official documents gives evidence of the truth of this. But whilst, doubtless, congregations were sometimes inconsiderate of what was due to a minister's position and comfort, it not unfrequently happened that pastors were not blameless, since in many cases, if there had been as great zeal in holding forth the truth as there was in holding it fast, the Divine Master would have by His blessing rewarded these evangelistic labours by giving at least numerical prosperity to Original Secession congregations. The Old Lights, however, generally regarded themselves as witnesses for past Reformation attainments. They did not take such aggressive measures for the spread of the gospel amongst the careless as they might have done, and hence that prosperity was withheld which might otherwise have been enjoyed. True, there were, and still are, notable exceptions; and in each of these it has been demonstrated that God makes the liberal soul fat, and they who water others shall be watered also themselves.

Union Difficulties.

As the Old Lights had their divisions, which occasioned deep searchings of heart, so they also had their unions, which, whilst rejoiced over by some as matters of thanksgiving, were loudly bewailed by others as a compromising of Divine truth, and an evidence of sad declension. Without referring amongst others to the union of the Original Burghers with the Established Church of Scotland in 1839, and that of the United Original Seceders with the Free Church of Scotland in 1852, it may be well to call attention to a union of Old Lights among themselves in 1842. The uniting parties were the Burghers and Antiburghers, and the chief difficulty to be surmounted was whether or not the swearing of the Burgess

Oath by Seceders was sinful. It was not a division of sentiment respecting present duty, for fortunately more than twenty years previously that oath had been abolished, and was now dead. But though dead, certain Old Lights would by no means allow it to be buried in oblivion, and hence the negotiations had to be carried on warily, and with considerable caution. The strife which had originated ninety-five years previously had been very keen, and the predecessors of both parties had inflicted on each other the highest censures of the church. Several Antiburghers wished the Burghers to acknowledge that the swearing of the Burgess Oath had been sinful, whilst the Burghers on the other hand declared that their opponents were wrong in making a matter of doubtful disputation a term of communion. The middle men, who were the majority, having proposed that as the Burgess Oath was now abolished, and both parties having agreed that, should it ever be re-enacted they would, for various reasons, refrain from swearing it, and the Original Secession Testimony of 1827 with a few requisite alterations should be the standard of the United Church, quite a storm of acrimonious feeling was raised by extreme parties on both sides. The documents, both written and printed in this union controversy, are numerous, and exhibit a variety of feeling, which, though painful to contemplate, cannot fail to be instructive to the student of church history.

Thus the Burgher Session of Yetholm, *inter alia*, declared—

"That the adoption of the Antiburgher Testimony with a few alterations, as the Testimony of the united body seems like a virtual declaration that the Burghers have hitherto been in the wrong, and the Antiburghers always in the right. That in the Acknowledgement of Sins appended to the Antiburgher Testimony several things are mentioned as facts, and confessed as sins, which have been denied by writers of veracity. And in the view of the Session, the most of those who join in said Bond (excepting ministers) must receive these facts on *implicit faith*. That they must be sworn to as true, and confessed as sinful, on a principle somewhat like the popish tenet that '*we must believe what the church believes, and confess as sinful what the church declares to be sinful.*' Besides the Session cannot see the consistency of confessing sins with which we are but imperfectly acquainted, and but remotely connected, yet passing over other sins more recent and more aggravated."

In somewhat similar language the Burgher congregation of Glasgow for a time refused to concur in the proposed union, and petitioned the Synod that instead of legislating on the defunct oath, they should seek union on the original ground the Seceders occupied prior to the Burgess Oath controversy of 1747. But whilst these extremists held that in the negotiations the Antiburghers were getting all their own way, a section of the opposite party not only held quite the contrary view, but also separated from their brethren on the ground that "the Synod by agreeing to the articles as exhibiting their plan of union with the Synod of Original Burghers, has materially dropt the whole Secession testimony," &c.

Being convinced, however, that it is next to impossible to accomplish a union without at least losing some dissentients, the majority of the Antiburgher Synod completed the negotiations by uniting with their Burgher brethren, who in their turn resolved to bring the extremists of their party to reason by sending them the following epistle :—

"Edinburgh, Davie Street Session-House,
18*th May* 1842.

"Rev. and Dear Sir,—I am authorised by the Associate Synod duly met, time and place as above, to assure you that we deeply regret that you and your congregation have not found yourselves fully prepared to go forward with us on the present interesting occasion, in the matter of the union. That at the same time we tenderly sympathize with you and your people in your existing difficulties, but hope that they shall soon cease. That we painfully find it due to you and ourselves to state that in your present relative position we can hold no ministerial or congregational communion with each other ; and that in the earnest hope that we shall soon again be one, we shall take care to secure your accession to the union on the same terms on which we this day unite."

This mode of treatment was successful with all save one minister and congregation of the Burghers, who afterwards joined the Reformed Presbyterian Church, though, as elsewhere indicated, two Antiburgher ministers and their congregations remained separate, the remnants of which congregations exist to this day.

Theological Tuition of the Old Lights.

After attending the regular graduate classes at one of the Scottish Universities, it was the rule that divinity students should attend the Theological Hall for four sessions. These were usually held in autumn, and lasted about eight weeks each.

Amongst the Burghers, the Professor's lectures embraced both theoretical and practical divinity. The text book was the system of divinity published by the celebrated John Brown, of Haddington. Though the session was brief, much was done in it. The principal and daily duty consisted in daily examinations on portions of the system, with occasional lectures from the Professor. The division of the system was so arranged that within the four years it was twice gone through. A day in the week was appointed for the hearing of discourses. These were the same as those prescribed in the Divinity Halls of the Establishment, with the addition of the Confessional lecture—a lecture in which some portion of the Confession was the subject, and in which it was expected of the lecturer not to give a treatise of his own, but to show how the passages of Scripture adduced support the proposition the compilers had laid down. On Saturdays the Greek New Testament was read, and on Monday the Hebrew Psalter. This was done critically, and the lessons of the different verses were gathered up in the shape of observations.

Monday forenoon was uniformly appropriated to the hearing of the popular sermon. Besides the Professor and the students, there was on these occasions a small company of general hearers, and the student who preached was expected to do so without the use of his manuscript. The students had their Theological and Debating Societies; and thus employment was provided for all the spare portions of time. Before entering the Hall, students were required not only to have attended a University during a full arts curriculum, but in addition to possess a competent knowledge of Hebrew. In these days there was no perfunctoriness on either the part of professor or students, but the sederunts of study were lengthened according as circumstances demanded. There



REV. JOHN BROWN

HADDINGTON

was deep religious feeling, as was becoming a school of the Prophets, and many instructions of a practical kind were given with respect to the preparation of discourses and pastoral work. "*Multum in parvo*" seems to have been the motto of the Secession Hall, and the ministers it produced, as a rule, were not only excellent preachers, but also good theologians.

Such, then, as substantially related by Dr Taylor, was the mode of theological tuition in use amongst the Old Light Burghers during his father's professoriate.

Dr Michael Willis, who succeeded Professor Taylor, had, owing to the union with the Church of Scotland, only a brief tenure of office. That, however, he was an able theologian, and of more than ordinary efficiency, is shown from the fact, that afterwards he was not only appointed a Professor of Theology in Knox's College, Toronto, but eventually became the Principal of that institution.

In the Old Light Antiburgher Hall, the mode of theological tuition, conducted by Professor Archibald Bruce, was as follows :—

"There was at Whitburn (says an old student) generally only one meeting a-day, and the hour of meeting was twelve o'clock. The business of each week was as follows. On Monday, a miscellaneous lecture by the Professor ; on Tuesday, discourses by the students; on Wednesday, a lecture by the Professor on the system,—the system which he used was Marckii Medulla. On Thursday, examination on the system ; on Friday, discourses by the students ; on Saturday, a confessional lecture, together with conference on some practical subject stated by the Professor. The duration of the session was eight weeks. Professor Bruce was in many respects highly qualified, and by every student greatly venerated. His examinations and criticisms were very judicious and useful, and himself very pious and amiable."

"Professor George Paxton, D.D. (a quondam student states), was versant in the original languages of Scripture, and possessed considerable familiarity with the sources of criticism. His command of words, and the rapidity of his utterance in preaching and conversation, were singularly great. He was a man of heart, a man of public spirit, evinced by his zeal at

once for the purity and for the extension of the faith; above all — and it was this that imparted unction, earnestness, and interest to all his public appearances—he was a man of God."

The Rev. P. Landreth gives the following description of Professor Paxton's mode of tuition, prior to 1820 :—

"In carrying on the work of the Divinity Hall at Edinburgh Dr Paxton had daily two meetings with his students, except on Saturday, when they met once for devotional services, and for essay-reading and general conversation on some practical question of religion. The first meeting each day was early in the forenoon, when the Professor lectured on Mark's 'Medulla,' which still continued to be the text-book of systematic theology, the Professor's lectures on this book stretching over the whole course of five sessions, and going regularly through the doctrines as arranged by the Dutch divine. The hour on Mondays was occupied with an exegetical lecture on some difficult passage of Scripture, along with readings by the students in the Greek New Testament, and examinations to test the proficiency of the class in the language. The second meeting each day was of much greater length, and had more miscellaneous engagements. Its main and most regular business was the hearing of discourses and exercises by students; after which criticism was invited from the class, to be summed up as well as rectified by the Professor's judgment. Dr Paxton also then examined on his morning's lecture." The substance of his occasional lectures is contained in the three volumes he published entitled "Illustrations of Scripture." He also introduced the exercise of causing students to frame skeleton discourses from texts he prescribed. Though, when after the year 1820 Dr Paxton's students were so greatly reduced that oftentimes they met for instruction in his dwelling-house, 12 Archibald Place, Edinburgh, yet to a considerable extent he continued to pursue the mode of tuition he had followed in his earlier years.

Dr Paxton was succeeded as theological professor by Dr Thomas M'Crie, jun., whose lectures were highly evangelical, and often accompanied with much unction. "At the commencement of his career as a professor (says the late Rev.

James Black, M.A., of Kirkcaldy) he followed the methods of his predecessors in the same chair. We believe, however, that, in the ardour of a mind constantly bent on improvement, he afterwards adopted a course in his treatment of the system marked by originality. Embracing a wide range of study, his prelections were never superficial, and when most controversial were something more than negative. After the manner of Marckius, his method was dialectic rather than inductive; but his accurate distinctions between truth and error were so justly and clearly drawn that they could not be mistaken, and were not easily forgotten."

The Chair of Divinity Dr M'Crie held till the union of the United Original Secession Synod with the Free Church of Scotland in 1852. After acting for a brief period as Interim Professor in the Free Church College, Aberdeen, he was appointed to a similar chair in the English Presbyterian College, London. In 1839 the Synod appointed Rev. Dr Laing, of Colmonell, to aid in the training of the divinity students. His department was Hebrew and Biblical Criticism, and he also held office till the union of the Secession with the Free Church.

CHAPTER XII.

MODERATORS AND OTHER PROMINENT OFFICIALS OF THE SEVERAL BRANCHES OF THE ORIGINAL SECESSION CHURCH.

MODERATORS OF ASSOCIATE (BURGHER) SYNOD

SINCE ITS FORMATION ON 3D SEPTEMBER 1805.

1805, Sept.,	Glasgow,	Rev. T. Porteous, Orwell or Milnathort.
1806, May,	Edinburgh,	Rev. Ebenezer Hislop, Shotts.
1806, Sept.,	Edinburgh,	Rev. William Willis, Stirling.
1807, April,	Edinburgh,	Rev. George Hill, Cumbernauld.
1807, Sept.,	Glasgow,	Rev. William Taylor, Perth.
1808, April,	Edinburgh,	Rev. Robert Shirra, Yetholm.
1808, Sept.,	Glasgow,	Rev. Patrick Connel, Bathgate.
1809, May,	Edinburgh,	Rev. Alexander Brown, Burntshields.
1810, April,	Glasgow,	Rev. James Gardner, Kilpatrick.
1811, April,	Edinburgh,	Rev. George Moscrip, Greenock.
1812, April,	Glasgow,	Rev. John Inglis, Greenlaw.
1813, April,	Glasgow,	Rev. William Raeburn, Bannockburn.
1814, April,	Edinburgh,	Rev. Finlay Stewart, Pollokshaws.
1815, April,	Edinburgh,	Rev. Robert Torrance, Airdrie.
1816, April,	Glasgow,	Rev. William Primrose, Aberdeen.
1816, Sept.,	Glasgow,	Rev. Alexander Stark, Falkirk.
1817, April,	Edinburgh,	Rev. Samuel Armour, Doune.
1817, Sept.,	Falkirk (*pro re nata*),	Rev. Samuel Armour, Doune.
1818, April,	Edinburgh,	Rev. James Smith, Alloa.
1818, July,	Falkirk (*pro re nata*),	Rev. James Smith, Alloa.
1819, May,	Glasgow,	Rev. John Mackinlay, Renton.
1819, Sept.,	Edinburgh,	Rev. Alexander Turnbull, Glasgow.
1820, May,	Edinburgh,	Rev. Robert Aitken, Dundee.
1821, May,	Glasgow,	Rev. James Thornton, Milnathort.
1821, May 15,	Stirling (*in hunc effectum*),	Rev. Finlay Stewart, *pro tem.*
1822, May,	Edinburgh,	Rev. William Dalziel, Dunfermline.
1823, May,	Edinburgh,	Rev. Peter Campbell, Kilmarnock.
1823, May 27,	Stirling (*in hunc effectum*),	Rev. William Raeburn, *pro tem.*

1824, May,	Glasgow,	Rev. John Shaw, Boardmills.
1824, Sept.,	Edinburgh,	Rev. William Logan, Lesmahagow.
1825, May,	Edinburgh,	Rev. Peter Currie, Cumbernauld.
1826, May,	Glasgow,	Rev. Wm. Stewart, Garvagh, Ireland.
1827, May,	Glasgow,	Rev. Thomas Hislop, Doune.
1827, Oct.,	Edinburgh,	Rev. George Hill, Shottsburn.
1828, May,	Edinburgh,	Rev. Ebenezer Anderson, Cupar-Fife.
1829, May,	Edinburgh,	Rev. James Anderson, Carluke.
1830, May,	Glasgow (Renfield Street),	Rev. M. Willis, Renfield St., Glasgow.
1831, May,	Edinburgh,	Rev. Thomas Gordon, Falkirk.
1832, May,	Edinburgh,	Rev. William Scott Hay, Burntshields.
1833, May,	Edinburgh,	Rev. Andrew Thomson, Paisley.
1833, Oct.,	Glasgow (Campbell Street),	Rev. David Headrick, Longridge.
1834, May,	Edinburgh,	Rev. William Mackray, Stirling.
1834, Sept.,	Glasgow (Renfield Street),	Rev. J. Duncan, Kincardine-on-Forth.
1835, May,	Edinburgh,	Rev. Ralph Robb, Strathkinnes.
1835, Sept.,	Glasgow (Campbell Street),	Rev. John Waddell, Burrelton.
1836, May,	Edinburgh,	Rev. John Anderson, Helensburgh.
1836, Oct.,	Glasgow (Renfield Street),	Rev. William Tannahill, Kirkintilloch.
1837, May,	Edinburgh,	Rev. George Moscrip, Greenock.
1837, Sept.,	Glasgow,	Rev. John Cochrane, Grangemouth.
1838, May,	Edinburgh,	Rev. James Cleland, Stewarton.
1839, May,	Glasgow,	Rev. Robert M'Indoe, Kirkcaldy.
1839, July,	Edinburgh,	Rev. John Wright, Alloa.

Remanent Synod.

1839, Aug.,	Edin. (Committee),	Rev. Finlay Stewart, Pollokshaws.
1839, Sept.,	Glasgow,	Rev. Finlay Stewart, Pollokshaws.
1840, June,	Glasgow,	Rev. John Downs, Boardmills.
1840, Dec.,	Glasgow (*pro re natâ*),	Rev. John Downs, Boardmills.
1841, April,	Glasgow (*pro re nata*),	Rev. John M'Kinlay, *pro tem.*
1841, June,	Glasgow,	Rev. John M'Kinlay, Renton.
1841, Nov.,	Glasgow,	Rev. John Hastie, Yetholm.
1841, Dec.,	Glasgow (*pro re nata*),	Rev. John M'Kinlay, *pro tem.*
1842, April,	Glasgow,	Rev. John Hastie, Yetholm.
1842, May,	Edinburgh,	Rev. Adam Ross, Kennoway.

MODERATORS OF SYNOD OF PROTESTERS.

1821, May,	Edinburgh,	Rev. Richard Black, Perth.
1821, Sept.,	do.,	Rev. George Paxton, Edinburgh.
1822, May,	do.,	Rev. James Gray, Brechin.
1822, Sept.,	do.,	Rev. Robert Smith, Kilwinning.
1823, May,	do.,	Rev. George Stevenson, Ayr.
1823, Oct.,	do.,	Rev. William Beath, Pitcairngreen.
1824, May,	do.,	Rev. James Templeton, Aberdeen.
1824, Oct.,	do.,	Rev. Thomas Gray, Kirkcaldy.
1825, May,	do.,	Rev. Peter M'Derment, Auchinleck.
1825, Sept.,	do.,	Rev. George Paxton, Edinburgh.
1826, May,	do.,	Rev. James Gray, Brechin.
1826, Nov.,	do.,	Rev. Robert Smith, Kilwinning.
1827, May,	do.,	Rev. George Stevenson, Ayr.

MODERATORS OF ORIGINAL SECESSION SYNOD.

1827, May,	Rev. James Aitken, Kirriemuir.
1827, Oct.,	Rev. Prof. Paxton, Edinburgh.
1828, May,	Rev. Robert Chalmers, Haddington.
1828, Sept.,	Rev. James Gray, Brechin.
1829, May,	Rev. Thomas M'Crie, D.D., Edinburgh.
1829, Sept.,	Rev. George Stevenson, Ayr.
1830, May,	Rev. Robert Smith, Kilwinning.
1831, May,	Rev. Thomas Gray, Kirkcaldy.
1832, May,	Rev. John Aitken, Aberdeen.
1833, May,	Rev. Robert Shaw, Whitburn.
1834, May,	Rev. Alexander Duncan, Dundee.
1834, Sept.,	Rev. Thomas Manson, Perth.
1835, May,	Rev. Thomas M'Crie, Clola.
1836, May,	Rev. Benjamin Laing, Colmonell.
1837, May,	Rev. James Beattie, Balmullo.
1837, Sept.,	Rev. Matthew Murray, Glasgow.
1838, May,	Rev. James Meek, Carnoustie.
1839, May,	Rev. James Cairncross, Birsay.
1840, May,	Rev. Dr Stevenson, Ayr.
1840, Aug.,	Rev. James Wright, Edinburgh.
1841, April,	Rev. David Sturrock, Midholm.
1841, Sept.,	Rev. Archibald Brown, M.A., Kirriemuir.
1842, Jan.,	Rev. James A. Wylie, M.A., Dollar.

MODERATORS OF UNITED ORIGINAL SECESSION SYNOD.

1842, May,	Rev. James Gray, Brechin, and Rev. James Anderson, Carluke, as assistant.
1842, Sept.,	(*Pro re nata*), as above.

1843, May, Rev. James Anderson, Carluke.
1843, Aug., Rev. George Hill, Shottsburn.
1844, April, Rev. John Sandison, Arbroath.
1845, April, Rev. Robert John Watt, Stranraer.
1845, Aug., Rev. Thomas Manson, Perth.
1846, Aug., Rev. William Tannahill, Kirkintilloch.
1847, April, Rev. John Aitken, Aberdeen.
1847, July, (*Pro re nata*), as above.
1848, May, Rev. James Black, M.A., Kirkcaldy.
1848, Oct., (*Pro re nata*), as above.
1849, May, Rev. George M'Crie, Clola.
1850, April, Rev. James Meek, Carnoustie.
1850, Nov., (*Pro re nata*), as above.
1851, April, Rev. John Miller, Toberdoney.
1852, April, Rev. David Burn, Thurso.
1852, May, Rev. Dr M'Crie, Edinburgh.

PROFESSORS OF THEOLOGY AND BIBLICAL CRITICISM.

Burgher.

Rev. William Willis, Greenock, appointed June 1800, resigned 1803.
Rev. George Hill, Cumbernauld, appointed August 1803, died June 1819.
Rev. William Taylor, Perth, appointed July 1818, resigned 1833.
Rev. Michael Willis, D.D., LL.D., Glasgow, appointed Sept. 1835, July 1839.

Antiburgher and Original Secession.

Rev. Archibald Bruce, Whitburn, appointed Sept. 1786, died Feb. 1816.
Rev. George Paxton, D.D., Edinburgh, appointed May 1807, resigned May 1836.
Rev. Thomas M'Crie, D.D., LL.D., Edinburgh, appointed May 1836, till the union with the Free Church of Scotland, June 1852.
Rev. Benjamin Laing, D.D., Colmonell, appointed May 1839, till the union with the Free Church of Scotland, June 1852.

SYNOD CLERKS.

Burgher.

Rev. William Watson, Glasgow, from Sept. 1805 till May 1809.
Rev. James Watson, Edinburgh, „ April 1810 „ May 1829.
Rev. Alexander Turnbull, Glasgow, „ May 1830 „ Dec. 1833.
Rev. David Headrick, Longridge, „ May 1834 „ May 1842.

Antiburgher Synods of Protesters and Original Secession.

Rev. Peter M'Derment, Auchinleck, from May 1821 till Sept. 1833.
Rev. Robert Shaw, D.D., Whitburn, „ May 1834 „ June 1852.

SYNOD TREASURERS.

Rev. Prof. Paxton, Edinburgh,	from	May	1827	till	May	1833.
Rev. Thomas Gray, Kirkcaldy,	„	May	1833	„	July	1837.
Mr Robert Kemp, Edinburgh,	„	Sept.	1837	„	April	1841.
Mr Andrew Meek,	„	April	1841	„	May	1849.
Mr William Ferguson, Glasgow,	„	May	1849	„	April	1851.
Rev. James Meek, Carnoustie,	„	April	1851	„	June	1852.
Mr David Waterston (Mission Fund),	„	May	1845	„	June	1852.

SYNOD OFFICERS.

Burgher.

John Somerville, Glasgow.
Thomas Hill, Glasgow.
John Mills, Glasgow.
Thomas Lee, Glasgow.
Alex. Maclaren, Edinburgh.
Robert Duncan, Edinburgh.

Antiburgher Synods of Protesters and Original Secession.

Peter Sinton.
Daniel Taylor.
James Greig, from May 1849 till May 1852.

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